

PNEUMATIC INTERPRETATION
IN THE RENEWAL TRADITION:
THE FIRST 50 YEARS

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by

Hannah R.K. Mather

Middlesex University
Supervised at London School of Theology
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Abstract

Hannah R.K. Mather

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This thesis is a consideration of the Spirit's role in the interpretation of scripture (pneumatic interpretation) through a conversation surrounding this topic that has been taking place between scholars who are in, or who identify with, the renewal tradition (also known as the Pentecostal and charismatic movement[s]) since 1970 when renewed emphasis on and experience of the Spirit spurred hermeneutical conversations.

Its purpose is twofold: 1) to build understanding of pneumatic interpretation through the voices of those involved in the conversation; 2) to foster appreciation and understanding between scholars across or identifying with the renewal tradition. A significant proportion of contributions to this conversation have been from those involved in Pentecostal hermeneutics but the thesis uses renewal terminology to reflect inclusivity of *all* scholars across or identifying with the renewal tradition who emphasise the Spirit and accentuate the Spirit's role in hermeneutical considerations.

The thesis stresses that central to pneumatic interpretation in the renewal tradition is priority placed on personal experience *of* and intimate relationship *with* the triune God through pneumatic encounter. Three integral, and dynamically interrelating components of this relationship are given attention: affect, ethics, and cognition. It also stresses that considering the Spirit's role in scriptural interpretation requires contemplation of the relational nature of God from a pneumatic starting point. The thesis therefore asserts that pneumatic interpretation is holistic and cannot be restricted to interpretation of the scriptural text, because the Spirit always works *through* and *beyond* the written words interpreting and appropriating scriptural truth in our lives in ways that align with scripture and transform and draw us holistically into knowledge of God as Father, Son, and Spirit.

In terms of structure, the thesis addresses the conversation chronologically to show historical and thematic progress. It concludes by reflecting on each timespan and drawing together a final understanding.

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20 December 2018

Abbreviations

<i>AF</i>	<i>The Apostolic Faith</i>
<i>AJPT</i>	<i>Asian Journal of Pentecostal Studies</i>
<i>ANVIL</i>	<i>ANVIL: Journal of Theology and Mission</i>
<i>ATR</i>	<i>Anglican Theological Review</i>
<i>BA</i>	<i>The Biblical Archaeologist</i>
B.C.E.	Before Common Era
<i>BSac</i>	<i>Bibliotheca Sacra</i>
C.E.	Common Era
Cf.	Compare
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>Dei Verbum</i>	<i>Dogmatic Constitution on Divine Revelation Dei Verbum</i>
E.g.	For example
Etc.	<i>Et cetera</i> , 'and so forth'
<i>Evangel</i>	<i>Evangel Journal</i>
<i>ExAud</i>	<i>Ex Auditu</i>
fn., fns.	Footnote, footnotes
<i>HeyJ</i>	<i>The Heythrop Journal</i>
<i>Interpretation</i>	<i>Interpretation: A Journal of Bible and Theology</i>
<i>IJPT</i>	<i>International Journal of Practical Theology</i>
<i>JBPR</i>	<i>Journal of Biblical and Pneumatological Research</i>
<i>JEPTA</i>	<i>Journal of the European Pentecostal Theological Association</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JPT</i>	<i>Journal of Pentecostal Theology</i>
<i>JPTSup.</i>	<i>Journal of Pentecostal Theology Supplement Series</i>
<i>JSPSup.</i>	<i>Journal for the Study of the Pseudepigrapha Supplement Series</i>
<i>JSOTSup.</i>	<i>Journal for the Study of the Old Testament Supplement Series</i>
<i>NICNT</i>	<i>New International Commentary on the New Testament</i>
n.p.n.	No page number
<i>NTS</i>	<i>New Testament Studies</i>
<i>OTE</i>	<i>Old Testament Essays</i>
<i>Pneuma</i>	<i>Pneuma: The Journal for the Society of Pentecostal Studies</i>
<i>PSCF</i>	<i>Perspectives on Science and Christian Faith</i>
<i>SC</i>	<i>The Spirit & Church</i>
<i>sic</i>	Denoting an error in quoted text
<i>SVTQ</i>	<i>St. Vladimir's Theological Quarterly</i>
<i>The Pneuma Review</i>	<i>The Pneuma Review: Journal of Ministry Resources and Theology for Pentecostal and Charismatic Ministries and Leaders</i>

TIS	Theological Interpretation of Scripture
<i>TrinJ</i>	<i>Trinity Journal</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
WARC	World Alliance of Reformed Churches

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1 Introduction

This study is a consideration of the Spirit's role in the interpretation of scripture¹ (pneumatic interpretation, outlined in 1.2) through a conversation surrounding this topic that has been taking place between scholars who are in, or who identify with, the renewal tradition² since 1970.³ My purpose is twofold: to build understanding of pneumatic interpretation through the voices of those involved in the conversation,⁴ and to foster appreciation and understanding between scholars across or identifying with the renewal tradition.

I emphasise that central to pneumatic interpretation in the renewal tradition is priority placed on personal experience *of* and intimate relationship *with* the triune God through pneumatic encounter. I chart overall progress of the conversation but emphasise affect, ethics, and cognition as dynamically interrelating⁵ aspects of this intimate relationship and therefore integral to consideration of pneumatic interpretation. I also stress that seeking understanding of the Spirit's role in the interpretation of scripture requires consideration of the relational nature of the triune God from a pneumatic starting point. Consequently, I reflect on the Spirit's relationship with the Father as well as the Spirit's relationship with the Son. This study asserts that pneumatic interpretation is holistic and cannot be restricted to interpretation of the scriptural text because the Spirit always works *through* and *beyond*

¹ Scripture: sacred writings of Judaism and Christianity in the Christian Bible considered inspired and authoritative for Christian faith and practice. This definition is sufficient for this study's purposes and follows definitions of 'Bible,' 'canon,' and 'Scripture(s),' in Michael J. Gorman (ed.), *Scripture and Its Interpretation: A Global, Ecumenical Introduction to the Bible*, Grand Rapids: Baker Academic, 2017, 403, 421. Gorman defined scripture as 'sacred writings, especially those of Judaism and Christianity' (421).

² Consideration of the Spirit's role in the interpretation of scripture has chiefly been brought by those in or identifying with the renewal tradition (see 1.1) but smaller contributions have come from scholars who would not identify with the renewal tradition (in this study's terms), e.g. arguably some evangelical scholars considered in Chapter 2, and reformed scholars in Chapter 4. These contributions are included to assist understanding of pneumatic interpretation *in* the renewal tradition. *Comprehensive* engagement with such thought lies outside this study's scope because, 1) focus is within the renewal tradition and over-consideration external to this remit distracts attention; 2) time constraints and study length requires this.

³ Chapter 2 explains this starting point.

⁴ 'The conversation' refers to the conversation about the Spirit's role in the interpretation of scripture from scholars across or identifying with the renewal tradition. This incorporates Pentecostal hermeneutics, pneumatic hermeneutics, Spirit hermeneutics, charismatic exegesis, pneumatic exegesis, and renewal hermeneutics, specified accordingly.

⁵ Dynamic: 'concerned with energy or forces that produce motion.' A dynamic process is characterised by constant change, activity, and progression. Interrelate: 'to place in, or come into a mutual or reciprocal relationship.' *Collins English Dictionary*, Glasgow: Collins, 2014¹², 614, 1013. My use of these terms in this study adheres to these definitions.

the written words interpreting and appropriating scriptural truth in our⁶ lives in ways that align with scripture and transform and draw us holistically into knowledge of God as Father, Son, and Spirit.

1.1 The Renewal Tradition

This study uses ‘the renewal tradition’ to describe global charismatic movements and scholars in these groups who emphasise the Spirit and accentuate the Spirit’s role in hermeneutical considerations. What characterises renewal Christians, or those who identify with this term,⁷ is a degree of reference to the Spirit that is missing in other streams of Christianity.⁸

The renewal tradition is often known as the Pentecostal and charismatic movement(s) within which three interrelated, global waves of the Spirit are traditionally described. Classical Pentecostalism (the first wave) refers to denominations that began in the 1900s, often traced to Charles Parham and Bethel Bible School, and William Seymour and the Azusa Street Revival. The charismatic movement refers to the second wave of the Spirit beginning in the 1960s in historic mainline churches (e.g. Anglicans, Catholics) and the third wave beginning in the 1980s in new independent churches. The second wave is often traced to Dennis Bennett who was relieved of his position as pastor of St. Mark’s Episcopal Church, California, in 1960 after announcing to his congregation that he had received the

⁶ My use of ‘our,’ ‘we,’ and ‘us’ in this study refers only to myself as the author and to the Christian reader.

⁷ Scholars identifying *with* but not *as* renewal Christians are those who would not describe themselves as charismatic or Pentecostal but whose perspective (written and/or expressed in daily faith-life) contains a degree of reference to the Spirit that identifies with the renewal tradition and renewal thought.

⁸ This follows definition given by Kevin Spawn and Archie Wright: ‘This expression [the renewal tradition] refers to global charismatic movements and scholars in these groups who maintain that pneumatological commitments and experiences have implications for the hermeneutical project.’ Kevin L. Spawn and Archie T. Wright, ‘Introduction,’ in Kevin L. Spawn and Archie T. Wright (eds.) *Spirit & Scripture: Exploring a Pneumatic Hermeneutic*, London: Bloomsbury, 2013 (2011) xvii.

gift of tongues.⁹ The third wave is often associated with John Wimber and the Vineyard movement.¹⁰

This study uses ‘the renewal tradition’ primarily to stress inclusivity of scholars across or identifying with all three waves, emphasising contributions from scholars associated with classical Pentecostalism alongside those associated with the charismatic movement, and secondarily to reduce confusion over application of Pentecostal and charismatic terminology.

Craig Keener’s decision to use Spirit hermeneutics terminology in *Spirit Hermeneutics* was partly based around confusion over this terminology. Keener explained that scholars use ‘Pentecostal’ in two ways; referring to Pentecostalism, and to all who share pentecostal

⁹ In Britain, the second wave is traceable to a prayer meeting in February 1963 at St. Mark’s Gillingham where John Collins was vicar. Collins is often overlooked for his role in the beginnings of the British charismatic movement for well-known figures like David MacInnes, David Watson, and Michael Harper, but MacInnes and Watson were Collins’ curates (until 1961 and 1962), and Harper a friend and invited speaker at the prayer meeting. Bennett visited St. Mark’s in 1963 as the church was experiencing renewal. Peter Hocken, *Streams of Renewal: The Origins and Early Development of the Charismatic Movement in Great Britain*, Exeter: Paternoster, 1986, 99-103; Ted Harrison, ‘Raising the C of E’s Spirit Level, 17 May 2013’ Church Times website (<https://www.churchtimes.co.uk/articles/2013/17-may/features/features/raising-the-c-of-e-s-spirit-level>); accessed 13/08/18).

¹⁰ For explication of classical Pentecostalism and the charismatic movement, including inception, history and differences, see Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal & Charismatic Movements in the 21st Century*, Tulsa: Word & Spirit, 2010 (chapters 3-5 discuss the three waves). For summary, see Mark J. Cartledge, ‘Charismatic Movement,’ in Dale C. Allison, Jr., et. al. (eds.), *Encyclopedia of the Bible and its Reception: Volume 5*, Berlin: De Gruyter, 2012, 9-11. Also, Peter Hocken, *The Challenges of the Pentecostal, Charismatic and Messianic Jewish Movements: The Tensions of the Spirit*, Farnham: Ashgate, 2009; William K. Kay and Anne E. Dyer, *Pentecostal and Charismatic Studies: A Reader*, London: SCM, 2004; Stanley M. Burgess (ed.), Eduard M. Van Der Maas (ass. ed.), ‘Introduction,’ in *The New International Dictionary of Pentecostal and Charismatic Movements*, Grand Rapids: Zondervan, 2002² (1987), xvii-xxiii. For perspective presenting all three waves as phases of Pentecostalism, see Allan Heaton Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Cambridge: Cambridge University Press, 2014² (2004). For summary, see A. Anderson, ‘Pentecostalism,’ in William A. Dyrness and Veli-Matti Kärkkäinen (eds.), *Global Dictionary of Theology*, Nottingham: IVP, 2008, 641-644. For summary of the charismatic movement, inception and history, see C.M. Robeck Jr., ‘Charismatic Movements,’ in Dyrness and Kärkkäinen (eds.), *Dictionary*, 145-154. For the early charismatic movement in Britain (until 1965) see Hocken, *Streams*. For (dated) explication of the charismatic movement from British, charismatic-evangelical perspective, see Colin Buchanan et. al. (eds.), *The Charismatic Movement in the Church of England*, London: CIO, 1981; Tom Smail, Andrew Walker, and Nigel Wright, *Charismatic Renewal: the Search for a Theology*, London: SPCK, 1995. For explication of the Catholic charismatic movement, see Yves Congar, *I Believe in the Holy Spirit II: ‘He is the Lord and Giver of Life,’* David Smith (tr.), New York: Crossroad, 2016 (1979-1980) 145-230. For summary, see Robeck. ‘Charismatic Movements.’ For global assessment of the charismatic movement, see P.D. Hocken, ‘Charismatic Movement,’ in Burgess (ed.), *New Dictionary*, 477-519. For explication of classical Pentecostalism, including inception and history, see Anderson, *Pentecostalism*; Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, Grand Rapids: Eerdmans, 1997² (1977). For summary, see C.M. Robeck Jr., ‘Classical Pentecostalism,’ in Burgess (ed.), *New Dictionary*, 553-555. My synopsis broadly follows Lederle’s explication and Cartledge’s summary.

spiritual experience as shown through Acts 2. The former is often with a capital ‘P’ and the latter with a small ‘p’ (application is not always consistent).¹¹ This study has found that Pentecostal scholars discussing a Pentecostal approach to interpretation (Pentecostal hermeneutics) generally, but not always, use ‘Pentecostal’ in the ecclesial sense with a capital ‘P’, within which there is usually an implicit, if not explicit, addressing of the Spirit’s involvement. ‘Pentecostal’, in this study, is therefore used in this ecclesial sense but noted where terminological use differs. This study therefore understands that Pentecostal hermeneutics is mainly concerned with defining an interpretive identity for the Pentecostal tradition within the academy, within which implicit or explicit consideration to the Spirit is usually given. Pentecostal hermeneutics is therefore wider than scriptural interpretation and includes a range of related topics *including* pneumatic interpretation.

As Keener also noted, a similar terminological problem occurs with ‘charismatic,’ used both in reference to the charismatic movement and to Paul’s depiction of spiritual gifts (Romans 12:6-8; 1 Corinthians 12:4-11).¹² The former is often with a capital ‘C’ and the latter with a small ‘c’ (again, application is inconsistent). Keener emphasised that the pentecostal or charismatic experience of the Spirit is open to all believers (Romans 12:4-6; 1 Corinthians 12:12-30),¹³ and whilst concurring, I also stress that pneumatic experience is *prioritised by*, and therefore *characteristic of*, those in or identifying with the renewal tradition. Reflecting this, this study uses ‘charismatic’ with a small ‘c’ simultaneously in respect of both aspects, explaining further accordingly. I use ‘charismatic’ as the encompassing term over ‘pentecostal’ but to reduce potential confusion, use ‘renewal’ where appropriate.

Following Mark Cartledge, whilst there is diversity in theology, values, and church structures, common features *unite* those in the renewal tradition.¹⁴ As Cartledge explained, ‘Essential to these features is the emphasis on an *encounter with the Spirit*. This encounter is free, spontaneous, dynamic, transformative, and should be an ongoing experiential reality with the purposes of God.’¹⁵ Cartledge gave four features characterising renewal

¹¹ Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*, Grand Rapids: William B. Eerdmans, 2016, 7-8.

¹² Keener, *Spirit Hermeneutics*, 8.

¹³ Keener, *Spirit Hermeneutics*, 8.

¹⁴ Mark J. Cartledge, ‘Charismatic Spirituality,’ in Richard Woods and Peter Tyler (eds.), *The Bloomsbury Guide to Christian Spirituality*, London: Bloomsbury, 2012, 214-215. Cartledge used ‘Charismatic’ terminology. For alternative perspective oriented around classical Pentecostalism giving less attention to spirituality in the second and third waves, see Veli-Matti Kärkkäinen, ‘Pentecostal Identity,’ in Corneliu Constantineanu, Christopher J. Scobie (eds.), *Pentecostals in the 21st Century: Identity, Beliefs, Praxis*, Eugene: Wipf & Stock, 2018, 14-31.

¹⁵ Cartledge, ‘Charismatic Spirituality,’ 215 (emphasis original).

spirituality: worship and praise (including prayer ministry); inspired speech (tongues, prophecy, words of wisdom and knowledge, discernment of spirits and personal testimony); the sanctified life (emphasising gradual growing in Christ¹⁶ through life in the Spirit); and empowered anointing by the Spirit to witness (emphasising that this breaks barriers between cognitive and affective aspects of life and unites individuals and communities in holistic witness).¹⁷

As this study shows, whilst there has been much research concerning Pentecostal hermeneutics, within which consideration to pneumatic interpretation has been given, *Spirit & Scripture: Exploring a Pneumatic Hermeneutic* by Kevin Spawn and Archie Wright (eds.) was the first published account¹⁸ to intentionally recognise and explore pneumatic interpretation in a wider renewal context (they referred to this as a pneumatic hermeneutic¹⁹). With Spawn and Wright,²⁰ my purpose is not to give a detailed history of the renewal tradition and the three interrelated waves, or to explicate a renewal spirituality, but to initially recognise these contexts in order to incorporate thought from scholars across or identifying with the renewal tradition and foster collective understanding of pneumatic interpretation. Finally, whilst my focus lies within the renewal tradition (as understood in this study's terms), I also recognise that in broadest form, pneumatic interpretation, whilst characteristic of renewal thought, cannot be limited to the renewal tradition but recognised as an 'interpretive method' knowingly or unknowingly employed by all Christians.²¹

1.2 Working Terminology and Understanding

1.2.1 Pneumatic terminology

I offer the following working terminology and understanding, explicated through the study. 'Pneumatic interpretation' refers to the conscious or subconscious perception, discernment, or reception of truth brought by the Spirit through the interpretation of scripture.²²

¹⁶ As noted, this study emphasises intimate relationship with the triune God through pneumatic encounter and therefore consideration of the Father is also incorporated and emphasised.

¹⁷ Cartledge, 'Charismatic Spirituality,' 216-223.

¹⁸ For earlier attempt, see Robert J. May, *The Role of the Holy Spirit in Biblical Hermeneutics*, unpublished MTh dissertation, University of Wales, 1999.

¹⁹ '[A] pneumatic hermeneutic is a scholarly approach attempting to account for the role of the Holy Spirit in biblical interpretation. This approach may consist of either the development of principles and practices of classical scholarship or an emphasis placed on the Holy Spirit in the interpretation of biblical and related literatures.' Spawn and Wright, 'Introduction,' xvii.

²⁰ Spawn and Wright, 'Introduction,' xvii.

²¹ See discussion by Kevin L. Spawn and Archie T. Wright, 'Cultivating a Pneumatic Hermeneutic,' in Spawn and Wright (eds.), *Spirit & Scripture*, 196-198. Cf. my stress in fn. 22.

²² This supports definition given by Spawn and Wright (see fn. 19) and emphasises the Spirit's communicative activity over our interpretive methodology.

‘Pneumatic discernment’ refers to conscious or subconscious judgment, perception, and assessment of truth brought by the Spirit in situations wider than interpretation of scripture.²³ ‘Pneumatic appropriation’ is an act of communication brought by the Spirit through our engagement with scripture. This communication is to personal and contemporary contexts, and coheres with the original passage and its surrounding context in some way.²⁴ ‘Pneumatic hindrance’ describes hindrances upon ability to perceive, discern, or receive truth brought by the Spirit in situations including, but not limited to, the interpretation of scripture.

1.2.2 Affect, ethics, and cognition

This study appreciates that pneumatic interpretation (and associated terminology) is *holistic*. Following Stephen Land, the heart is recognised as ‘the integrative center’ of the emotions, will, and mind,²⁵ and therefore the locus of discernment, from which affect, ethics, and cognition stem. Understanding of the interrelation between affect, ethics, and cognition was developed through Land’s explication of orthopathy (right affection), orthopraxy (right practice), and orthodoxy (right belief) as three interrelating components of Christian, and Pentecostal, spirituality.²⁶ Land’s contribution and influence is discussed in 3.1.

²³ ‘[Discernment] is concerned with the ability to decide, to see into the reality of the situation, to avoid being deceived by external appearances and misleading information.’ William K. Kay, ‘Spiritual Discernment,’ in Johnson T.K. Lim (ed.), *Holy Spirit Unfinished Agenda*. Singapore: Genesis, 2015 (2014) 130.

²⁴ Appropriate: ‘right or suitable; fitting.’ From 15th century Latin, *appropriāre*: to make one’s own. Collins, 98. Appropriation: ‘Generally, the utilization of Scripture for contemporary belief and practice; sometimes... understood as the final step in the interpretive process, following distantiation and contextualization, with the goal of deriving meaning and life transformation.’ Gorman (ed.), *Scripture*, 402 (see 407, 405 for definitions of distantiation and contextualisation). Goldingay argued for ‘an essential link between historical, exegetical study and the response of appropriation, which involves experiencing the realities of which the text speaks.’ John Goldingay, *Models for Interpretation of Scripture*, Carlisle: Paternoster, 1995, 252. For consideration of appropriation incorporating postmodernist thought (notably Ricoeur and Gadamer) and biblical criticism, see Sandra Schneiders, ‘Appropriation: Transformative Understanding of the Subject Matter of the Text’ in *The Revelatory Text: Interpreting the New Testament as Sacred Scripture*, New York: HarperCollins, 1991, 169-178. Goldingay and Schneiders did not directly reference the Spirit.

²⁵ Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom*, Cleveland: CPT, 2010 (1993) 128, cf. 31. Land’s definition of heart is sufficient for this study’s purposes and will be followed.

²⁶ Land, *Pentecostal Spirituality*, 30-31, 182-183. Dale Coulter highlighted that Theodore Runyon, aiming ‘to capture John Wesley’s focus on experience... coin[ed] the term *orthopathy* to describe how right affections fuse right beliefs (orthodoxy) and right practices (orthopraxis) within Wesley’s thought.’ Coulter explained that Runyon’s suggestion influenced scholars discussing divine encounter and Christian development like Land. Theodore Runyon, ‘A New Look at Experience,’ *Drew Gateway* (Fall 1987) 44-55; *The New Creation: John Wesley’s Theology Today*, Nashville: Abingdon, 1998, as cited in Dale M. Coulter, ‘Introduction: The Language of Affectivity and the Christian Life,’ in Dale M. Coulter and Amos Yong (ed.), *The Spirit, the Affections, and the Christian Tradition*, Notre Dame: University of Notre Dame Press, 2016, 5, 25. Land credited

This study follows Dale Coulter and Amos Yong's understanding of 'affect' as an overarching descriptor of emotion and desire.²⁷ Particular affections include love, joy, desire, sorrow, gratitude and compassion.²⁸ 'Ethics,' broadly understood as moral principles or values held by an individual or group which influence behaviour,²⁹ is in this study specific to action and conduct and therefore aligns with orthopraxy, understood as 'action in harmony with God's purposes in which we can discover God and his truth.'³⁰ 'Cognition' is understood as 'the mental act or process by which knowledge is acquired, including perception, intuition, and reasoning.'³¹ Following Coulter, affect always relates to 'an object,' and is therefore interrelated with cognition,³² and the same can be understood for ethical action.³³ Aligning with Land's use of orthodoxy, this study understands cognition as an aspect of intimate relationship with God *and* as a framework facilitating understanding (discussed further in Chapter 3).

As stated, this study emphasises that central to pneumatic interpretation is intimate loving relationship with God through pneumatic encounter, focusing on affect, ethics, and cognition as dynamically interrelating aspects of this relationship. The Spirit draws us into relationship with God as Father, Son, *and Spirit* (for to be drawn by the Spirit into relationship with God is also to be drawn into relationship with the Spirit *through* the

Runyon for helping his thought. Land, *Pentecostal Spirituality*, 32-33. Also concerning orthopathy, orthopraxy, and orthodoxy, Jackie David Johns, 'Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis,' in Murray W. Dempster et. al. (eds.), *The Globalization of Pentecostalism: A Religion Made To Travel*, Carlisle: Paternoster, 1999, 70-84; concerning orthopathy, Mark J. Cartledge, 'Affective Theological Praxis: Understanding the Direct Object of Practical Theology,' *IJPT*, 8:1 (2004) 34-52.

²⁷ Coulter, 'Introduction,' in Coulter and Yong (eds.), *Spirit*, 8. Coulter and Yong's colloquy contains a range of essays considering affect throughout Christian tradition from a renewal perspective. For overview of terminological and conceptual shifts concerning 'affect,' see 8-14, shown further through the essays.

²⁸ See Dale M. Coulter, 'The Whole Gospel for the Whole Person: Ontology, Affectivity, and Sacramentality,' *Pneuma* 35 (2013) 158.

²⁹ Collins, 675. For further, see O.M.T. O'Donovan, 'Christian Moral Reasoning' in David J. Atkinson and David H Field (eds.), *New Dictionary of Christian Ethics and Pastoral Theology*, Leicester: IVP, 1995, 122-127, discussing the process of coming to moral conclusions including the foundational incorporation and use of scripture.

³⁰ R. Paul Stevens, 'Living Theologically: Toward a Theology of Christian Practice,' *Themelios*, 20:3 (1995) 6.

³¹ Collins, 398.

³² Coulter, 'Gospel,' 158. 'Object' was undefined by Coulter but this study understands 'object' as 'a person or thing seen as a focus or target for feelings, thought, etc: *an object of affection* [and] that towards which cognition is directed.' Collins, 1365 (emphasis original)

³³ Cf. Kevin J. Vanhoozer and Daniel J. Treier, *Theology and the Mirror of Scripture: A Mere Evangelical Account*, London: Apollos, 2016, 137-138, discussing 1 Corinthians 2:6-16. The Spirit connects people with God's wisdom but '[d]espite the spiritual nature of the speaking and hearing involved, true understanding remains human activity involving cognition: the Spirit teaches, using words (1 Cor 2:13); discerning judgments involve both cognition and volition (1 Cor 2:14)' (138).

Father and the Son), and this process aligns our human affections with God's affections. Affectivity aligns, ethical action follows, and both correspond with cognition.³⁴

This, affective-ethical with cognition, alignment or transformation is a continual process as we grow in intimate relationship with God and are drawn holistically by the Spirit into knowledge of God as Father, Son, and Spirit.³⁵ Because this process *is* continual, and, in our fallen human nature is a work in progress, this transformation evolves but never completely aligns.

Coulter explained that the Spirit 'draws forth a delight in the law of God...serv[ing] as the intersection between divine affectivity (Spirit as bond of love) and human affectivity.' He stressed, '*This places pneumatology front and centre in the discussion of affectivity.*'³⁶

Complementing Coulter, Eldin Villafañe described how the love of the Father in the Son, experienced, initiated, and mediated by the Spirit, transforms a person. He stated, 'Love becomes the dominant relationship of the believer to God and to other persons. Love becomes the source, motive and power of the living in the Spirit, even our ethical walk.'³⁷ However, Villafañe also emphasised that relationship with God is *hindered* by sinful or immoral 'actions and attitudes of...believers that "cut" the relationship of love and thus grieve the Holy Spirit,' broadly described these sinful attitudes and actions as disobedience to God, injustice and alienation, and unbelief and idolatry.³⁸

These initial thoughts show affect, ethics, and cognition to be dynamically interrelated, especially concerning the affective-ethical aspect. This is explicated throughout this study in relation to pneumatic interpretation and associated terminology, pneumatic discernment, pneumatic appropriation, and pneumatic hindrance (see 1.2.1).

³⁴ Gordon Fee wrote of the *purpose, pattern, principle, and power* of Christian ethics. The purpose is the glory of God, the pattern is Christ, the principle is love, and the power is the Spirit. The Spirit 'empowers the believer for ethical behaviour,' and 'reproduces the pattern and principle of that behaviour.' Spirit people are therefore *expected* to exhibit changed behaviour. Gordon D. Fee, 'The Spirit and the Ethical Life,' in *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, Peabody: Hendrickson, 1994, 879. See text for scriptural references.

³⁵ Villafañe described a vertical and horizontal process of being transformed into the image of Christ with 'ever-increasing glory' (2 Corinthians 3:18) and following the example set by Christ 'in similar obedience of the Father's missional calling (Luke 4:18-19).' He stressed, 'Both of these foci and goals can only be carried out in the power of the Spirit, and undergirded by God's love.' Eldin Villafañe, *The Liberating Spirit: Towards a Hispanic American Social Ethic*, Grand Rapids: Eerdmans, 1993, 168. For pneumatic interpretation, see Villafañe, *Liberating Spirit*, 205-211.

³⁶ Coulter, 'Introduction,' 7 (emphasis added).

³⁷ Villafañe, *Liberating Spirit*, 160. Villafañe did not use affective terminology.

³⁸ Villafañe, *Liberating Spirit*, 170, referencing Romans 15:30, Ephesians 4 and 5 in discussion. Land also acknowledged this (discussed in 3.1) but Villafañe's emphasis was more overt.

1.3 Approach and Limits

1.3.1 Approach to study

I approach this study as a charismatic scholar writing within the context and perspective of the renewal tradition, and I consider thought from scholars outside those in or identifying with the renewal tradition only as this *assists* renewal thought.³⁹ As stated, my purpose is 1), to strengthen understanding of the Spirit's role in the interpretation of scripture *through* the voices of those involved in the conversation, and 2), to foster appreciation and understanding between scholars currently addressing pneumatic interpretation. Underlying my approach is awareness that discussions of pneumatic interpretation within the academy must ultimately be translatable to Christians (and non-Christians) outside the academy for this is a conversation relevant to *all* desiring personal relationship with God. This study is addressed to those within the academy but those outside the academy were on the edge of my thinking throughout my writing and research, and this study is the necessary preface to that work of translation.

Through renewal voices⁴⁰ I address the Spirit's role in the interpretation of scripture with two overriding and interrelated foci: 1) the Spirit's relationship with scripture, which I discuss by considering the relational nature of the triune God, from the starting point of the Spirit, and 2) intimate relationship with God as Father, Son, and Spirit through pneumatic encounter. Affect, ethics, and cognition are identified as interrelating components of this intimate relationship, with ethical action helping or hindering relationship with God and receptivity to the Spirit's communication, yet also being shaped *by* the Spirit through interpretation. I address the conversation chronologically to show historical and thematic progress, and conclude reflecting on the conversation and drawing together an understanding of pneumatic interpretation and associated terminology. Chapter synopses are given in 1.5.

Within this conversation there has been much debate about interpretive method, which has included contexts and frameworks⁴¹ surrounding and supporting pneumatic interpretation. When incorporating these discussions I largely focus on commonalities over differences. This is to convey common, uniting features amongst the complexities of interpretive method, and to foster collective understanding and appreciation amongst scholars.

³⁹ See 1.1, and fn. 2.

⁴⁰ In this study's terms, a renewal voice is someone who emphasises the Spirit and accentuates the Spirit's role in hermeneutical considerations. See 1.1.

⁴¹ I largely use 'framework' instead of 'context,' aiming to bring freshness of understanding to this much debated issue of context.

Throughout this study I caution that over-emphasis of frameworks supporting interpretation can, and has, steered attention away from the Spirit and into detailed discussions of interpretive method. This caution is offered to those prioritising historico-grammatical approaches (involving understanding the framework surrounding the scriptural text in its original historical location)⁴² and those prioritising the community approaches (involving understanding the contemporary framework surrounding ourselves as we approach scripture). Both these frameworks are important, but for scholars seeking understanding concerning the Spirit's role in interpretation,⁴³ they should *assist*, and *not overwhelm*, consideration of the Spirit's role (discussed further in 1.4). Subsequently, discussions concerning interpretive method are incorporated and simplified.⁴⁴

1.3.2 Personal context

As this study appreciates that frameworks surrounding scripture as it was written and is interpreted are important aspects of pneumatic interpretation, I here provide brief personal context surrounding my own written words.

My parents were involved with the beginnings of the charismatic movement in Britain in the 1960s and 1970s, and I grew up in charismatic anglican churches in Britain where my father was the vicar and my mother also was later ordained. After roughly a decade spent working in London's advertising sector where my lifestyle was fast-paced and ultimately lonely, I finally came to my own faith in the part of the Church of England most influenced by John Wimber and the Vineyard movement through a 'Damascus road' experience of the Spirit that showed me God was real and wanted an intimate relationship. After attending mission school in Mozambique run by Heidi and Rolland Baker of IRIS Global,⁴⁵ I reluctantly decided that the charismatic ministry I felt God calling me to was best served by

⁴² Throughout *Spirit Hermeneutics*, especially part III, Keener emphasised the original context in which scripture was written as a foundational, grounding principle for pneumatic interpretation. 'Observing the designed sense, or what we might call the sense projected by the ideal author or at least the ancient cultural sense, is a vital and foundational objective for interpreting Scripture' (99). See also fn. 249 (Keener concerning original meaning).

⁴³ I acknowledge that amongst those in the conversation, the Spirit's role in interpretation was not always the central focus. E.g. Kenneth Archer (see Chapter 3), Jacqueline Grey (Chapter 4), Lee Roy Martin (Chapters 3 and 4).

⁴⁴ For full-length studies concerned with interpretive method, see Jacqueline Grey, *Three's a Crowd: Pentecostalism, Hermeneutics, and the Old Testament*, Eugene: Pickwick, 2011; Keener, *Spirit Hermeneutics*.

⁴⁵ Harvest School of Missions positions as a 'Spirit-filled and Spirit-led, hands-on, in the dirt, evangelistic missions training school.' IRIS, 'Harvest School of Missions,' *IRIS Global* website (<https://www.irisglobal.org/missions/harvest/about>; accessed 24/07/18).

studying theology academically, and started at London School of Theology⁴⁶ in 2011. I do not consider myself Pentecostal but I have deep affection for, and long-standing friendship with, my Pentecostal ‘fellow believers,’ which I cherish.

1.3.3 *Overlapping conversations*

There are many interrelating conversations surrounding scriptural interpretation.⁴⁷ The following overlap with pneumatic interpretation but are not explored in detail: early Jewish interpretation (see 3.4.4), ecumenical dialogue and interpretation,⁴⁸ postmodern and philosophical approaches to interpretation,⁴⁹ prophetic interpretation (see 3.4.4), reader-

⁴⁶ London School of Theology is an evangelical interdenominational theological college. London School of Theology, ‘About,’ *London School of Theology* website (<https://lst.ac.uk/aboutus>; accessed 24/07/18).

⁴⁷ For non-exhaustive introduction to the wide-ranging hermeneutical approaches to scripture, see Joel B. Green (ed.), *Hearing the New Testament: Strategies for Interpretation*, Carlisle: Paternoster, 1995; Stanley E. Porter (ed.), *Dictionary of Biblical Criticism and Interpretation*, Abingdon: Routledge, 2007; Kevin J. Vanhoozer (gen. ed.), Craig G. Bartholomew, Daniel J. Treier, N.T. Wright (ass. eds.), *Dictionary for Theological Interpretation of the Bible*, London: SPCK, 2005.

⁴⁸ After Vatican II, Roman Catholics and Pentecostals engaged in formal international dialogue. Reports from these discussions are noted but not considered in detail. See ‘Final Report of the dialogue between the Secretariat for Promoting Christian Unity of the Roman Catholic Church and some classical Pentecostals, 1977-1982,’ *Pneuma* 12:2 (1990) 97-115; ‘Final Report of the dialogue between the Secretariat for Promoting Christian Unity of the Roman Catholic Church and leaders of some Pentecostal Churches and Participants in the charismatic movement within Pentecostal and Anglican Churches, 1972-1976,’ *Pneuma* 12:2 (1990) 85-95; ‘Perspectives on Koinonia: The Report from the Third Quinquennium of the Dialogue between the Pontifical Council for Promoting Christian Unity of the Roman Catholic Church and some Classical Pentecostal Churches and Leaders 1989,’ *Pneuma* 12:2 (1990) 117-142 (hereafter, ‘Final Report 1985-1989’). From 1996 to 2000, representatives of the World Alliance of Reformed Churches (WARC) and classical Pentecostals engaged in the first formal international dialogue. The report from these discussions is discussed in Chapter 3 but surrounding conversations are not considered in detail. See ‘Word and Spirit, Church and World: The Final Report of the International Dialogue between Representatives of the world Alliance of Reformed Churches and Some Classical Pentecostal Churches and Leaders, 1996-2000,’ *Pneuma* 23:1 (2001) 9-43 (hereafter ‘Final Report [Reformed/Pentecostal]’). Further perspectives on ecumenical interpretation include Veli-Matti Kärkkäinen, Amos Yong (ed), *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, Oxford: University Press of America, 2002, 1-80; Geoffrey Wainwright, ‘Towards an Ecumenical Hermeneutic: How Can All Christians Read the Scriptures Together?’ *Gregorianum* 76:4 (1995) 639-662.

⁴⁹ Postmodernism’s influence on pneumatic interpretation and renewal thought is discussed in this study. Active incorporation of postmodernist or philosophical approaches to interpretation is beyond this study’s remit but thought is referenced accordingly. For overview of postmodernism and interpretation, see Craig G. Bartholomew, ‘Postmodernity and Biblical Interpretation,’ in Vanhoozer et. al., (eds.), *Dictionary*, 600-607. Key thinkers include Martin Heidegger, Hans-Georg Gadamer, and Paul Ricoeur. E.g. Martin Heidegger, *Logic: The Question of Truth*, Thomas Sheehan (tr.), Bloomington: Indiana University Press, 2010 (1976); *Being and Time*, J. Macquarrie (tr.), London: SCM, 1962; Hans-Georg Gadamer, *Truth and Method*, London: Sheed & Ward, 1975; Robert J. Dostal (ed.), *The Cambridge Companion to Gadamer*, Cambridge: Cambridge University Press, 2002; Paul Ricoeur, *Essays on Biblical Interpretation*, Lewis S. Mudge (ed.), London: SPCK, 1981; *Interpretation Theory: Discourse and the Surplus of Meaning*, Fort Worth: Texas University Press, 1976; *The Conflict of Interpretations: Essays in Hermeneutics*, Don Ihde (ed.), London: Athlone, 2004 (1969). Additionally, Schneiders, *Revelatory Text*; Nicholas Wolterstorff, *Divine*

response,⁵⁰ theological interpretation of scripture (TIS),⁵¹ and use of the Old Testament by New Testament Writers,⁵² Also, cultural interpretation⁵³ and postcolonial interpretation,⁵⁴

Discourse: Philosophical Reflections on the Claim that God Speaks, Cambridge: Cambridge University Press, 1995. Also, the ‘new hermeneutic.’ For overview and key voices, see Anthony C. Thiselton, ‘The New Hermeneutic,’ in Donald K. McKim (ed.), *A Guide to Contemporary Hermeneutics: Major Trends in Biblical Interpretation*, Grand Rapids: William B. Eerdmans, 1986, 79-107 (79 discussing pneumatic interpretation); James M. Robinson, John B. Cobb Jr. (eds.), *The New Hermeneutic*, London: Harper & Row, 1964, with contributions from Gerhard Ebling, Ernst Fuchs, John Dillenberger, Robert Funk, and Amos Wilder.

⁵⁰ E.g. Stanley Fish, *Is There a Text in This Class: The Authority of Interpretive Communities*, Cambridge: Harvard University Press, 1980; Robin Parry, ‘Reader Response Criticism,’ in Vanhoozer et. al., *Dictionary*, 658-661; Joel B. Green, ‘The Practice of Reading the New Testament,’ 411-427, and Kevin J. Vanhoozer, ‘The Reader in New Testament Interpretation,’ 301-328, both Joel Green (ed.), *New Testament*. On the value of reader-response approaches for pneumatic interpretation, see Andrew Davies, ‘What Does it Mean to Read the Bible as A Pentecostal?’ *JPT* 18 (2009) 225.

⁵¹ E.g. Craig G. Bartholomew, and Heath A. Thomas (eds.), *A Manifesto for Theological Interpretation*, Grand Rapids: Baker Academic, 2016; J. Todd Billings, *The Word of God for the People of God: An Entryway to the Theological Interpretation of Scripture*, Cambridge: William B. Eerdmans, 2010; Daniel J. Treier, *Introducing Theological Interpretation of Scripture: Recovering a Christian Practice*, Grand Rapids: Baker Academic, 2008; ‘Theological Hermeneutics, Contemporary,’ in Vanhoozer et. al. (eds.), *Dictionary*, 787-793. Stephen E. Fowl (ed.), *The Theological Interpretation of Scripture: Classic and Contemporary Readings*, Cambridge: Blackwell, 1997; Fowl, Stephen E., *Theological Interpretation of Scripture: A Short Introduction*, Milton Keynes: Paternoster, 2009; ‘Theological Interpretation of Scripture and Its Future,’ *ATR* 99:4 (2017) 672-690; Vanhoozer, et. al. (eds.), *Dictionary*; Amos Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century*, Eugene: Wipf & Stock, 2017.

⁵² For general introduction, G.K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*, Grand Rapids: Baker Academic, 2012; Richard B. Hays and Joel B. Green, ‘The Use of the Old Testament by New Testament Writers,’ in Joel Green (ed.), *New Testament*, 222-238. For collection addressing ancient contexts (e.g. Judaism and Hellenism) surrounding and influencing the NT, see Joel B. Green and Lee Martin McDonald (eds.), *The World of the New Testament: Cultural, Social, and Historical Contexts*, Grand Rapids: Baker Academic, 2013. Also, Richard B. Hays, *Echoes of Scripture in the Letters of Paul*, New Haven: Yale, 1989; Bruce Chilton, ‘Rabbinic Literature and the New Testament,’ in Green and McDonald (eds.), *World*, 413-423. For further, see 3.4.4.

⁵³ E.g. Daniel Castelo, ‘*Diakrisis Always En Conjunto*: First Theology Understood from a Latino/a Context,’ in Archer and L. William Oliverio, Jr. (eds.), *Constructive Pneumatological Hermeneutics in Pentecostal Christianity*, New York: Palgrave Macmillan, 2016, 177-195; John R. Levison and Priscilla Pope-Levison, ‘Global Perspectives on New Testament Interpretation,’ in Joel Green (ed.), *New Testament*, 329-348; Amos Yong, ‘The Science, Signs, and Signs of Interpretation: An Asian American Post-Pentecost-al Hermeneutics in a Mult-, Inter-, and Transcultural World,’ in Archer and Oliverio (eds.), *Pneumatological Hermeneutics*, 177-195, also in Yong, *Hermeneutical Spirit*, 27-42; ‘Understanding and Living the Apostolic Way: Orality and Scriptural Faithfulness in Conversation with African Pentecostalism,’ in *Hermeneutical Spirit*, 43-62.

⁵⁴ E.g. Keener, *Spirit Hermeneutics*, 293-295; R.S. Sugirtharajah, ‘Postcolonial Biblical Interpretation,’ in David F. Ford with Rachel Muers (eds.), *The Modern Theologians: An Introduction to Christian Theology Since 1918*, Oxford: Blackwell, 2008, 535-552. Also, Jacqueline Grey, ‘Through the looking glass: Reflections on the re-evangelisation of Europe through a post-colonial reading of Isaiah 2:1-5,’ *JEPTA* 37:1 (2017) 28-39; Walter J. Hollenweger, ‘Evangelism: A Non-Colonial Model,’ in Chris E.W. Green (ed.), *Pentecostal Ecclesiology: A Reader*, Leiden: Brill, 2016, 246-265; Amos Yong, ‘Apostolic Evangelism in the Postcolony: Opportunities and Challenges,’ in *Hermeneutical Spirit*, 179-196.

discernment,⁵⁵ feminist hermeneutics,⁵⁶ liberation hermeneutics and social justice,⁵⁷ liturgical interpretation,⁵⁸ literary criticism,⁵⁹ metaphor,⁶⁰ narrative approaches,⁶¹ the new

⁵⁵ Kay, 'Discernment,' 130-133; R. Walter L. Moberley, *Prophecy and Discernment*, Cambridge: Cambridge University Press, 2006; Stephen E. Parker, *Led by The Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making (Expanded Edition)*, Cleveland: CPT, 2015 (1996). Also, David R. Johnson, *Pneumatic Discernment in the Apocalypse: An Intertextual and Pentecostal Exploration*, Cleveland: CPT, 2018; Larry R. McQueen, *Toward a Pentecostal Eschatology: Discerning the Way Forward: JPTSup.39*, Blandford Forum: Deo, 2012.

⁵⁶ E.g. Elisabeth Schüssler Fiorenza 'Toward a Feminist Biblical Hermeneutics: Biblical Interpretation and Liberation Theology,' in Donald McKim (ed.), *A Guide to Contemporary Hermeneutics: Major Trends in Biblical Interpretation*, Grand Rapids: William B. Eerdmans, 1986, 366; cf. David N. Power, 'The Holy Spirit: Scripture, Tradition, and Interpretation,' in Geoffrey Wainwright (ed.), *Keeping the Faith: Essays to Mark the Centenary of Lux Mundi*, London: SPCK, 1989, 160-161; Cheryl Bridges Johns, 'Grieving, Brooding and Transforming: The Spirit, the Bible, and Gender,' *JPT* 23:2 (2014) 141-153; Jürgen Moltmann, 'Trinitarian hermeneutics of "holy scripture",' in *Experiences in Theology: Ways and Forms of Christian Theology*, London: SCM, 2000, 138; Janet Everts Powers, "'Your Daughters Shall Prophesy": Pentecostal Hermeneutics and the Empowerment of Women,' in Dempster et. al., (eds.), *Pentecostalism*, 313-337; Schneiders, *Revelatory Text*. Schneiders wrote from a self-confessed context as a Roman Catholic, 'white, middle class, First World woman,' and feminist (4). She explained her primary motivation to explore the New Testament's function as 'a locus and mediation of revelatory encounter with God' (4), briefly recounting her journey of integrating her spirituality with her scholarship and describing how this informed her writing (2-4). Schneiders largely did not actively discuss the Spirit's role in interpretation (see 72-75 for consideration) and completed her study with a feminist interpretation of John 4:1-42 (180-199).

⁵⁷ E.g. Andrew Davies, 'The Spirit of Freedom: Pentecostals, The Bible and Social Justice,' *JEPTA* 31:1 (2011) 53-64; Villafaña, *Liberating Spirit* (for critique, see Mark J. Cartledge, *The Mediation of the Spirit: Interventions in Practical Theology*, Cambridge: William B. Eerdmans, 2015, 16-18); Kenneth J. Archer and Richard E. Waldrop, 'Liberating Hermeneutics: Toward a Holistic Pentecostal Mission of Peace and Justice,' *JEPTA* 31:1 (2011) 65-77; Amos Yong, 'Jubilee, Pentecost, and Liberation: The Preferential Option of the Poor on the Apostolic Way,' in *Hermeneutical Spirit*, 162-178.

⁵⁸ E.g. Jeremy Fletcher and Christopher Cocksworth, *The Spirit and Liturgy: Grove Worship Series 146*, Cambridge: Grove Books, 1998; Chris E.W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture*, Cleveland: CPT, 2015; *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom*, Cleveland: CPT, 2012; "'Then Their Eyes Were Opened": Pentecostal Reflections on the Church's Scripture and the Lord's Supper,' *Pneuma* 35:2 (2013) 220-234 (republished in Chris Green (ed.), *Pentecostal Ecclesiology*, 196-210). For Green, see Chapter 5. Also, Wolfgang Vondey and Chris W. Green [sic], 'Between This and That: Reality and Sacramentality in the Pentecostal Worldview,' in Chris Green (ed.), *Pentecostal Ecclesiology*, 211-232; Wendy J. Porter, 'Liturgical Interpretation,' in Porter (ed.), *Dictionary*, 206-210; Yoon Shin, 'Radical Orthodoxy, Pentecostalism, and Embodiment in Exodus 20: Re-envisioning a Pentecostal Hermeneutic for a Formative Liturgy,' in Archer and Oliverio (eds.), *Pneumatological Hermeneutics*, 121-142.

⁵⁹ E.g. Leland Ryken, 'Literary Criticism,' in Vanhoozer et. al., *Dictionary*, 457-460.

⁶⁰ E.g., Kenneth J. Archer, 'Biblical Imagery: The Metaphorical Symbols of the Holy Spirit,' *Pneuma Review* (2011) (<http://pneumareview.com/biblical-imagery-the-metaphorical-symbols-of-the-holy-spirit/>; accessed 11/10/18); George Lakoff, and Mark Johnson, *Metaphors We Live By*, Chicago: University of Chicago Press, 1980; Sally McFague, *Metaphorical Theology: Models of God in Religious Language*, London: SCM, 1983; Ian Paul, 'Metaphor,' in Vanhoozer et. al., *Dictionary*, 507-510. Also, Rabens, *Holy Spirit and Ethics*, 37, 43-52; Ricoeur, 'Metaphor and Symbol,' David Pellauer (tr.), in *Interpretation Theory*, 45-69.

⁶¹ E.g. N.T. Wright, 'How Can the Bible be Authoritative?' *Vox Evangelica* 21 (1991) 7-32. This is Wright's presentation of scripture as a five-act play, the first four acts comprising Creation, Fall, Israel, and Jesus. The first scene of the fifth act is the rest of the New Testament and the rest of the fifth act is the church and the people of God living under the authority of the biblical story. Later detailed in, N.T. Wright, *The New Testament and the People of God*, London: SPCK, 1992, 121-

hermeneutic,⁶² pneumatic preaching,⁶³ religious pluralism,⁶⁴ revelation,⁶⁵ practical theology and the social sciences,⁶⁶ pragmatics and semiotics,⁶⁷ and theology and the biological and physical sciences.⁶⁸ Due to the enlarging material related to interpretation, exegetical commentaries are only included to strengthen positions already identified through the hermeneutical literature.⁶⁹ Theological considerations of Old and New Testament books are included as they relate to pneumatic interpretive method (detailed through the study). Pneumatology and trinitarian theology is included in relation to pneumatic interpretation.⁷⁰

144; Tom Wright, *Scripture and the Authority of God*, London: SPCK, 2013² (2006) 115-142. For analysis and application of Wright's five-act play to empirical theology and pneumatic interpretation, see Mark J. Cartledge, 'Empirical Theology: Towards an Evangelical-Charismatic Hermeneutic,' *JPT* 9 (1996) 119-121.

⁶² See fn. 49 (postmodern and philosophical approaches).

⁶³ E.g. Greg Heisler, *Spirit-Led Preaching: The Holy Spirit's Role in Sermon Preparation and Delivery*, Nashville: B&H, 2007; 'The Spirit and Our Preaching: Why We Are Desperate for the Spirit's Illumination,' in Lim (ed.) *Spirit*, 197-202; Johnson T.K. Lim, 'Pneumatic Preaching,' in Lim (ed.), *Spirit*, 203-207. Also, Cheryl Bridges Johns, 'Meeting God in the Margins: Ministry Among Modernity's Refugees,' in M. Zyniewicz (ed.), *The Papers of the Henry Luce III Fellows in Theology*, Atlanta: Scholars Press, 1999, 20-25.

⁶⁴ E.g. Veli Matti Kärkkäinen, *Trinity and Revelation: A Constructive Christian Theology for the Pluralistic World*, Cambridge: William B. Eerdmans, 2014, 27-29, 36-37, 45, 92-94, 269-70, 291-293, 358-362 referencing pneumatic interpretation (mainly regarding Jürgen Moltmann); Amos Yong, 'The Light Shines in the Darkness: Johannine Dualism and the Challenge of Christian Theology of Religions Today,' in *Hermeneutical Spirit*, 197-221.

⁶⁵ E.g. Schneiders, *Revelatory Text*; Wolterstorff, *Divine Discourse*. Also, Francis Martin, 'Revelation and Understanding of Scripture: Reflections on the Teaching of Joseph Ratzinger, Pope Benedict XVI,' *Nova et Vetera*, English Edition, 13:1 (2015) 253-272.

⁶⁶ E.g. Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives*, Carlisle: Paternoster, 2003; *Mediation of the Spirit* (2015); Parker, *Led by The Spirit* (1996). Additionally, Mark J. Cartledge, 'Locating the Spirit in Meaningful Experience: Empirical Theology and Pentecostal Hermeneutics,' 258-260; William K. Kay, 'Philosophy and Developmental Psychology: Relevance for Pentecostal Hermeneutics,' 267-278. Both Archer and Oliverio (eds.), *Pneumatological Hermeneutics*, 267-278. Amos Yong, 'Theological Anthropology and the Spirit: The Lukan Imagination I,' in *Hermeneutical Spirit*, 79-138.

⁶⁷ E.g., Daniel Chandler, *Semiotics: The Basics*, London: Routledge, 2002; Jacob Mey, *Pragmatics: An Introduction*, Oxford: Blackwell, 2001² (1993); Robert O'Connor, 'Pragmatism,' in Vanhoozer et. al., *Dictionary*, 614-616; Peter G. Riddell, 'Semiotics,' in Vanhoozer et. al., *Dictionary*, 734-737.

⁶⁸ B.K. (Bev) Mitchell, 'Let There Be Life!: Toward a Hermeneutic of Biological and Theological Integration,' 297-314; Michael Tenneson, David Bundrick, and Donald Johns, 'Surprising Bedfellows: Theology and Science Interpretation and Integration,' 279-296, both Archer and Oliverio (eds.), *Pneumatological Hermeneutics*. Amos Yong, 'The Social Psychology of Sin: A Pentecostal Perspective,' in *Hermeneutical Spirit*, 141-161. Amos Yong, 'Reading Scripture and Nature: Pentecostal Hermeneutics and Their Implications for the Contemporary Evangelical Theology and Science Conversation,' *PSCF*, 63:1 (2011) 3-15, also in Yong, *Hermeneutical Spirit*, 237-256.

⁶⁹ For commentaries from Pentecostal perspective, see *The Pentecostal Commentary Series*. E.g. Gordon D. Fee, *Galatians: Pentecostal Commentary Series*, Blandford Forum: Deo, 2007; John Christopher Thomas, *1 John, 2 John, 3 John: Pentecostal Commentary Series*, Blandford Forum: Deo, 2017 (2004). Also, John Christopher Thomas and Frank D. Macchia, *Revelation: The Two Horizons New Testament Commentary*, Grand Rapids: William B. Eerdmans, 2016.

⁷⁰ E.g. See incorporated thought from Hans Urs von Balthasar, Stanley Grenz, Stephen Land, Jack Levison, Frank Macchia, Jürgen Moltmann, Clark Pinnock, and Amos Yong through the study. Also William Atkinson, Veli Matti Kärkkäinen, Steven Studebaker, Wolfgang Vondey.

I also acknowledge wider consideration of affect,⁷¹ ethical interpretation,⁷² and pneumatic ethics,⁷³ but retain consideration within pneumatic interpretation in the renewal tradition. Finally, engagement with Pentecostal hermeneutics is not exhaustive but as scholars involved in these discussions have discussed pneumatic interpretation.⁷⁴

1.3.4 Why an analysis?

In considering the Spirit's role in the interpretation of scripture through a conversation surrounding this topic, this study is partly an analysis. As I progressed through my research I became aware that although there were full-length accounts of various facets of Pentecostal hermeneutics (detailed through the study) and numerous smaller literature reviews of Pentecostal hermeneutics,⁷⁵ less collected material existed concerning

⁷¹ E.g. Cartledge, 'Praxis,' 34-52; Daniel Castelo, 'Tarrying on the Lord: Affections, Virtues and Theological Ethics in Pentecostal Perspective' *JPT* 13:1 (2004) 31-56; Coulter and Yong (eds.), *Spirit*; Johns, 'Spirit' (1999) 70-84; work by James K.A. Smith including, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*, Cambridge: William B. Eerdmans, 2010, *passim*; *You Are What You Love: The Spiritual Power of Habit*, Grand Rapids: Brazos, 2016. Runyon, 'Experience,' 44-55; *New Creation*, 146-167; Amos Yong, *Spirit of Love: A Trinitarian Theology of Grace*, Waco: Baylor University Press, 2012.

⁷² E.g. Stanley Hauerwas and Samuel Wells (eds.), *The Blackwell Companion to Christian Ethics*, Oxford: Blackwell, 2006 (2004), is a collection of essays introduced by Hauerwas and Wells ('Studying Ethics through Worship,' 1-50) focusing on the relationship between Christian worship and ethics. Essays discussing scriptural interpretation include Scott Bader-Saye, 'Listening: Authority and Obedience,' 156-168; and Jim Fodor, 'Reading the Scriptures: Rehearsing Identity, Practicing Character,' 142-155. Also, Walter Brueggemann, *Interpretation and Obedience: From Faithful Reading to Faithful Living*, Minneapolis: Fortress, 1991; Stanley Hauerwas, *Sanctify Them in the Truth: Holiness Exemplified*, Edinburgh: T&T Clark, 1998, 21-23; *Unleashing the Scripture: Freeing the Bible from Captivity to America*, Nashville: Abingdon, 1993; Johns, 'Spirit' (1999) 70-84; Stevens, 'Theology,' 4-8; Miroslav Volf, *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, & Reconciliation*, Nashville: Abingdon, 2010 (1996) 51-52.

⁷³ E.g. Karl Barth, *The Holy Spirit and the Christian Life: the Theological Basis of Ethics*, R. Birth Hoyle (tr.), Louisville: Westminster John Knox, 1993 (1938); Castelo, 'Tarrying on the Lord,' 31-56; Fee, 'Spirit,' 867-881; Volker Rabens, *The Holy Spirit and Ethics in Paul: Transformation and Empowering for Religious-Ethical Life*, Minneapolis: Fortress, 2014² (2007); Villafañe, *Liberating Spirit*, 163-222; Matthias Wenk, *Community-Forming Power: The Socio-Ethical Role of the Spirit in Luke-Acts*, London: T&T Clark, 2004 (2000) 120-148.

⁷⁴ Because this study emphasises trinitarian thought and considers affect and ethics, engagement with Pentecostalism relates to those who trace their origins to Charles Parham, William Seymour, and the Wesleyan-Holiness Tradition, 'Oneness' Pentecostalism is not incorporated in this study. For historical origins and theological overview of 'second work,' 'finished work,' and 'oneness' Pentecostalism, see Allan Heaton Anderson, *An Introduction to Pentecostalism*, Cambridge: Cambridge University Press, 2014² (2014) 46-51; L. William Oliverio, Jr., *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account*, Leiden: Brill, 2015 (2012), 20-21. For consideration of pneumatic interpretation from oneness Pentecostal scholar, see David K. Bernard, *Understanding God's Word: An Apostolic Approach to Interpreting the Bible*, Hazelwood: Word Aflame, 2005. For critique, see Kenneth J. Archer, 'Understanding God's Word: An Apostolic Approach to Interpreting the Bible,' *Pneuma* 29 (2007) 131-132; Oliverio, *Theological*, 141, 165-167.

⁷⁵ E.g. Melissa L. Archer, 'I Was in the Spirit on the Lord's Day': *A Pentecostal Engagement with Worship in the Apocalypse*, Cleveland: CPT Press, 2015, 45-55; Chris Green, *Pentecostal Theology*, (2012), 182-194; Johnson, *Pneumatic Discernment*, 16-49; Veli-Matti Kärkkäinen,

pneumatic interpretation, and less material specifically considered hermeneutics across the renewal tradition (detailed through the study).

This study is an attempt to help fill that gap by considering the progression of thought surrounding pneumatic interpretation from scholars who are in, or who identify with, the renewal tradition. Whilst a comprehensive analysis of literature pertaining to the development of Pentecostal hermeneutics has been produced (by William Oliverio, see 1.3.5), this study is the first comprehensive analysis of thought pertaining to the development of understanding of pneumatic interpretation from scholars across and identifying with the renewal tradition. Considering pneumatic interpretation via this approach has also allowed me to highlight scholars' own unique, yet collectively coherent, contributions, and I discuss this further in 1.6.

1.3.5 Strategic contributions

Although many significant contributions are detailed throughout the study, the following are highlighted as strategically important for this study.

Kevin Spawn & Archie Wright, 'The Emergence of a Pneumatic Hermeneutic in the Renewal Tradition,' 2013 (2011); and Kevin Vanhoozer, 'Reforming Pneumatic Hermeneutics,' 2015 (2014)

Spawn and Wright's influence on this study has already been noted (see 1.1). In their colloquy they provided an analysis of pneumatic interpretation in the renewal tradition.⁷⁶ I read their analysis at the beginning stages of my research together with a chapter from Kevin Vanhoozer where he suggested that renewal scholars discussing hermeneutics had ironically not adequately addressed *how* the Spirit is involved in scriptural interpretation.⁷⁷ I locate the genesis of thought for this study with Spawn and Wright's analysis and Vanhoozer's assessment. Thought from Spawn and Wright, and other contributors to the *Spirit & Scripture* colloquy, is considered in Chapter 5.

Steven Land, *Pentecostal Spirituality: A Passion for the Kingdom*, 2010 (1993)

My understanding of the interrelation between affect, ethics, and cognition was developed through Land's explication of orthopathy (right affection), orthopraxy (right practice), and

'Pentecostal Hermeneutics in the Making: On the Way From Fundamentalism to Postmodernism,' JEPTA XVIII (1998) 76-115; Parker, *Led by The Spirit*, 16-43. Further detailed through the study.

⁷⁶ Kevin L. Spawn and Archie T. Wright, 'The Emergence of a Pneumatic Hermeneutic in the Renewal Tradition,' in Spawn and Wright (eds.), *Spirit & Scripture*, 3-22.

⁷⁷ Kevin J. Vanhoozer, 'Reforming Pneumatic Hermeneutics,' in Lim (ed.), *Spirit*, 21. Discussed further in 1.4. See also fn. 371 ('postmodern pottage').

orthodoxy (right belief) (see 1.2). In explicating a spirituality, Land's scope was wider than pneumatic interpretation and specific to Pentecostalism, although he discussed affect generally in relation to Christianity.⁷⁸ Land's contribution is discussed in Chapter 3.

Amos Yong, 'The Pneumatological Imagination: Epistemology in Triadic Perspective,' 2002

In *Spirit-Word-Community*, Yong considered the human imagination in relationship with the Spirit and in connection with interpretation and discernment. He called this 'the pneumatological imagination.'⁷⁹ Although distinctive from this study in approach and method, aspects of Yong's discussion bear similarities to, and also complement, this study's presentation and explication of pneumatic interpretation and associated terminology, and consideration of affect, ethics, and cognition (see 1.2). Yong's 'pneumatological imagination' is considered as Chapter 5 commences.

L. William Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account*, 2015 (2012)

This contribution from William Oliverio is considered in more detail because, although strategically significant, detailed consideration of his thought lies beyond the scope of Chapter 5.

My study aligns with Oliverio's in structure and general strategy. Both are full-length analyses of the development of aspects of hermeneutical thought in the renewal tradition. Where this study is an analysis of the development of understanding of the Spirit's role in the interpretation of scripture from scholars in or identifying with the renewal tradition, Oliverio's was an historical analysis of the development of theological hermeneutics from scholars in the classical Pentecostal tradition.⁸⁰

Oliverio used 'theological hermeneutics' understanding that 'doing theology is an act of interpreting one's world, impl[y]ing that understanding and discourse are, by nature, hermeneutical.'⁸¹ He drew on Amos Yong's definition of theological hermeneutics as 'the

⁷⁸ Land, *Pentecostal Spirituality*, 127-133.

⁷⁹ Amos Yong, 'The Pneumatological Imagination: Epistemology in Triadic Perspective,' in *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*, Eugene: Wipf & Stock, 2002, 119-218.

⁸⁰ See 'Acknowledgments' and 'Introduction' in Oliverio, *Theological Hermeneutics*. This is the published version of his PhD thesis. For briefer, similar analysis, see Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*, Cambridge: William B. Eerdmans, 2010, 47-66.

⁸¹ Oliverio, *Theological Hermeneutics*, 2.

hermeneutics of the divine,' emphasising that for Pentecostal theology, hermeneutics must be broader than scriptural interpretation and that any hermeneutic that does not engage with the extra-scriptural world will be inadequate.⁸² Here our studies align, but I place scripture centrally whereas for Oliverio it was an aspect of consideration.⁸³ Subsequently, Oliverio's scope aligned with the Pentecostal hermeneutics conversation he considered (see 1.1), in that it was wider than pneumatic interpretation, but restricted to classical Pentecostalism. (He identified classical Pentecostalism as a specific tradition and the first of three waves in the renewal tradition, but because of his project's breadth, largely omitted consideration of the second and third waves).⁸⁴ Oliverio began his study by establishing the theological roots of Pentecostalism.⁸⁵ His analysis formed the majority of his study,⁸⁶ and he concluded with a proposal for the future of Pentecostal theological hermeneutics along the contours of hermeneutical realism.⁸⁷

1.4 A Brief Hermeneutical Theology of the Spirit

As stated in 1.3.5, at the beginning stages of my research I read a chapter from Vanhoozer where he observed that renewal scholars discussing hermeneutics had ironically not adequately addressed *how* the Spirit is involved in interpretation. He stated, 'when it comes to giving a nitty-gritty account of the Spirit's role in hermeneutics, there is less a mighty rushing wind than a whispering shrug of the shoulders.'⁸⁸ Vanhoozer suggested that part of

⁸² Yong, *Spirit-Word-Community*, 2, as cited by Oliverio, *Theological Hermeneutics*, 4-5.

⁸³ For pneumatic interpretation specifically, see Oliverio, *Theological Hermeneutics*, 12 (regarding Kärkkäinen); 43-44 (Arrington); 155 (Gordon Anderson); 157-167 (evangelical approaches); 194-195 (Cargal), 205-209, 220 (Smith); 238, 241 (Yong); 224-231 (Thomas and Archer); 269 (Williams); 285-287 (Ervin). All except Williams are referenced in this study. Ernest Swing Williams, *Systematic Theology: Volume 1*, Springfield: Gospel Publishing House, 1953, as cited by Oliverio, *Theological Hermeneutics*, 269.

⁸⁴ Oliverio, *Theological Hermeneutics*, 6.

⁸⁵ Oliverio, *Theological Hermeneutics*, chapter 1. Oliverio identified four traditions: Wesleyan Holiness, American revivalist, Keswick, and premillennialism.

⁸⁶ Oliverio, *Theological Hermeneutics*, chapters 2-6. Oliverio considered the development of Pentecostal theological hermeneutics within four broad categories: 1) the 'original Classical Pentecostal Hermeneutic' (analysis of the hermeneutics of the first generation of Pentecostals as the starting point for contemporary Pentecostal hermeneutics); 2) the 'Evangelical-Pentecostal Hermeneutic' (chastening of the original Classical Pentecostal hermeneutic by American Evangelicalism through the 20th and into the 21st centuries, focusing on historic-grammatical methods of interpretation); 3) the 'Contextual-Pentecostal Hermeneutic' (hermeneutical approaches attempting to account for the context and situation of the interpreter); and 4) the 'Ecumenical-Pentecostal Hermeneutic' (engagement of Pentecostal theology with other Christian traditions).

⁸⁷ Oliverio, *Theological Hermeneutics*, chapter 7 (see 15-17 for overview).

⁸⁸ Vanhoozer, 'Reforming Pneumatic Hermeneutics,' 21. Vanhoozer's references included Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community*, Cleveland: CPT, 2006 (2005); Oliverio, *Theological Hermeneutics*; contributor essays in Spawn and Wright (eds.), *Spirit & Scripture* (cf. fn. 602 [Moberley's critique]); Vondey, *Beyond Pentecostalism* (2010) 66-78; Yong, *Spirit-Word-Community* (2002). All included in this study.

the problem was renewal scholars' 'zeal for community';⁸⁹ that is, scholars whose primary focus concerns the contemporary community framework surrounding a person as they approach scripture. Progressing through my research, I continued pondering over Vanhoozer's insight, and realised that this issue was not limited to those focusing on the contemporary community, for historico-grammatical approaches (involving understanding the framework surrounding the scriptural text in its original historical location⁹⁰) tended to have the same problem.⁹¹ It appeared that where focus on these two important interpretive frameworks increased, attention to the Spirit actually decreased.

I propose that insight into this problematic issue can be gleaned by considering the Spirit's self-effacing nature. Hans Urs von Balthasar wrote:

The Spirit is breath, not a full outline, and therefore he wishes only to breathe through us, not to present himself to us as an object; he does not wish to be seen but to be the seeing eye of grace in us... He is the light that cannot be seen except upon the object that is lit up: and he is the love between Father and Son that has appeared in Jesus. He does not wish to be glorified but "to glorify me", by "taking what is mine and revealing it to you" (Jn 16:14), in the same way that the Son neither wishes nor is able to glorify himself but glorifies only the Father (Jn 5:41; 7:18).⁹²

Von Balthasar's words present an understanding that the Spirit is seen and experienced indirectly *through* another 'object,' or 'movement.'⁹³ Elsewhere he also emphasised this, writing, 'every grasp or "experience" of the Spirit is indirect.'⁹⁴ Implications of this perspective to this study are that if the Spirit, and therefore the Spirit's communication, is discerned and experienced indirectly through another 'object' or 'movement,' then considering and articulating the Spirit's role in interpretation also requires attending to whatever it is the Spirit is communicating through (and also glorifying, in the case of the Father and the Son, and illuminating, in the case of everything and everyone else). For example, as this study will show, considering the Spirit's role in the interpretation of

⁸⁹ Vanhoozer, 'Reforming Pneumatic Hermeneutics,' 21.

⁹⁰ See fn. 42 (Keener).

⁹¹ These issues are discussed throughout the study, especially within 3.4 and 4.1.

⁹² Hans Urs von Balthasar, 'The Unknown Lying Beyond the Word,' in *Explorations in Theology III: Creator Spirit*, San Francisco: Ignatius, 1993 (1967) 111.

⁹³ For definition of 'object,' see fn. 32. Movement: 'the act, process, or result of moving.' Collins, 1282. Understanding affect, ethics, and cognition as 'movements' for this discussion's purposes.

⁹⁴ Hans Urs von Balthasar, Hans Urs von Balthasar, 'Preludes,' in *Theo-Logic III: The Spirit of Truth*, Graham Harrison (tr.), San Francisco: Ignatius, 2005 (1987) 31. For complementary perspectives, see William P. Atkinson, *Trinity After Pentecost*, Eugene: Pickwick, 2013, 58-59, 61; Cartledge, 'Spirit,' in Archer and Oliverio (eds.), *Pneumatological Hermeneutics* (2016) 258-260. Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, Margaret Kohl (tr.), London: SCM, 1992, 205.

scripture involves a dynamically interrelated consideration of the Father, the Son (and the Spirit), the written words of scripture (and their surrounding historical framework), the community framework surrounding a person as they approach scripture, and affect, ethics, and cognition. Broadly, these are all ‘objects’ or ‘movements’⁹⁵ that the Spirit works and communicates through. The issue is, that whilst it is natural and necessary to consider these ‘objects’ and ‘movements,’ *overly* concentrating on them steers attention *away* from the Spirit.

Vanhoozer’s observation, therefore, was important, for it helped me to identify that a reason scholars had ironically not adequately addressed the Spirit’s role in the interpretation of scripture was because the Spirit, *by nature*, always looks beyond the Spirit towards the other, and therefore, scholars’ interpretive work generally focuses accordingly.⁹⁶ In this study I particularly critique scholars for over-focusing on interpretative (also understood as cognitive [see 1.2.2]) frameworks and inadvertently steering emphasis away the Spirit (see, for example, 3.4, 4.1). However, at this study’s outset, I stress that because of the Spirit’s self-effacing nature, considering the Spirit’s role in the interpretation of scripture is *challenging*, for the task necessitates focusing on and considering the ‘objects’ and ‘movements’ the Spirit is communicating *through* (and also glorifying and/or illuminating) together with awareness that *overly* focusing on them can and does divert attention *away* from the Spirit and/or the task at hand.⁹⁷ I highlight this, not as a personal disclaimer at this study’s outset, but in order to foster understanding and appreciation amongst scholars.

1.5 Chapter Synopses

Having introduced the study, Chapter 2 traces the beginnings of the contemporary conversation about the Spirit’s role in the interpretation of scripture as renewed emphasis on and experience of the Spirit brought by the charismatic movement started influencing hermeneutical conversations. I consider thought from evangelical, charismatic, Catholic, and Pentecostal scholars, and establish that the three identified components of pneumatic interpretation – ethics, affect, and cognition – were themes from these conversational beginnings. This period also sees the birth of Pentecostal hermeneutics and marks the beginnings of Pentecostal scholars’ pursuit for a distinct theological and ecclesial identity

⁹⁵ See fn.93 (object[s] and movement[s])

⁹⁶ Yong, *Spirit-Word-Community*, 216.

⁹⁷ Of course, some ‘diversions’ lead to important discussions in their own right.

within the academy. A primary theme drawn from thought of this period is that the Spirit, through scripture, works holistically in our lives, and viewing the heart as the locus of discernment helped to appreciate this holistic understanding. A secondary theme concerned the application of historico-grammatical methods of interpretation and the Spirit's appropriation of scripture to contemporary contexts.

Having established the beginnings of the conversation across scholars in or identifying with the renewal tradition, Chapter 3 steers away from grouping scholars according to ecclesial tradition and commences 1990s thought with Steven Land, *Pentecostal Spirituality*. Land's use of orthopathy, orthopraxy, and orthodoxy corresponded with affect, ethics, and cognition and his thought was used as a framework for this chapter. The predominant theme established through 1990s thought was that pneumatic interpretation cannot be understood solely in relation to scripture because the Spirit always works *through* and *beyond* scripture's written words in ways that create, redeem, and effect and/or appropriate scriptural truth affectively, ethically, and cognitively in our lives. Following Land's use of orthodoxy, cognition was established as an aspect of intimate relationship with God (with affect and ethics) *and* as a framework facilitating interpretation. The dominant theme of 1990s thought is that as we approach scripture seeking the Spirit's guidance in interpretation, the Spirit also reaches *through* scripture and interprets *us*.

Chapter 4 starts by discussing the value and the problem with Pentecostal hermeneutics before following a similar outline to Chapter 3. I continue exploring pneumatic appropriation in more detail, and the emphasis that the Spirit communicates *through* and *beyond* the written words of scripture personally within our contemporary situations in ways that cohere in some way with the original content presented in scripture and its surrounding historical framework is continued and developed. An overriding emphasis from 2000-2009 is that the Spirit, through scripture, and working in our lives in ways that lead us towards scripture, speaks *personally and simultaneously communally*, and therefore personal impact from pneumatic interpretation cannot be separated from our surrounding community frameworks.

In Chapter 5, I consider the 2010-2018 conversation, addressing firstly, Yong's discussion of the human imagination in relationship with the Spirit, before considering contributions from two groups of scholars, identified as the 'Regent school' and the 'Cleveland school' and representing two broad and complementary research areas across the conversation. The chapter concludes by emphasising that although there were different emphases, starting points, and methods, thought from scholars across the conversation between 2010 and 2018

collectively identified affective, ethical, and cognitive components of the Spirit's communication through and beyond scripture, and recognised intimate relationship with God as a central factor of pneumatic interpretation. Contributions also helped to further understanding of pneumatic appropriation and pneumatic hindrance.

In my conclusion, I reflect back over the conversation chronologically before offering a final evaluation. Here, I particularly highlight an emphasis brought through Clark Pinnock and Karl Rahner (see 3.3.3) that through engagement with scripture, the Spirit draws us deeper into relationship with God, unfolding scriptural truth over time and bringing recognition and understanding of both scripture and self. I stress that similarly, as I journeyed through this research, my understanding of pneumatic interpretation and associated terminology (see 1.2.1) also gradually unfolded. I present and offer these conclusions as they have evolved and at this point in their unfolding of understanding, with the hope that the Spirit in relationship with other scholars will take and develop the thoughts I have offered.

1.6 A Closing Introductory Word

By considering the Spirit's role in the interpretation of scripture *through* a conversation surrounding this topic, I have been able to highlight the many varied and unique, yet also collectively coherent, renewal voices⁹⁸ through whom my own particular voice has been brought. It is my hope, therefore, that this study will also be seen as a celebration of renewal thought and serve to foster appreciation and understanding amongst scholars in or identifying with the renewal tradition.

An aim of this study has always been to encourage the *collective* development of understanding concerning Spirit's role in the interpretation of scripture by scholars in or identifying with the renewal tradition. This conversation, and the individual discussions within it, is strengthened when scholars work together, where appropriate, across specialisms and research areas, with sensitivity, generosity, honour, and respect. I offer this research heuristically to scholars involved in this conversation, and to those who will be in the future, with the hope that recognising and celebrating each other, and giving generously of one's own research, when one recognises it will be developed better by or with another, will increase as time goes on and serve to enrich this precious conversation.

⁹⁸ See fn. 40 (a renewal voice).

2 Beginnings: 1970-1989

The contemporary conversation⁹⁹ about the Spirit's role in the interpretation of scripture began in earnest in the 1970s as the renewed emphasis on and experience of the Spirit brought by the charismatic movement began to impact hermeneutical conversations.¹⁰⁰ This appears to have stimulated the academy accordingly: conversations about the Spirit's role in the interpretation of scripture surfaced amongst evangelical scholars;¹⁰¹ scholars began actively discussing this topic in light of the charismatic movement; engagement was seen from Catholic scholars;¹⁰² and Pentecostal scholars began developing a Pentecostal approach to scripture in what would develop into a wider pursuit for theological and ecclesial identity.¹⁰³ Pentecostal scholars started using and defining 'Pentecostal

⁹⁹ There have been discussions about pneumatic interpretation throughout the history of the people of God but this is not this study's focus. Within context of the contemporary conversation some of these discussions are noted (e.g. 'pneumatic' interpretation practiced in early Judaism [see 3.4.4]. For historical survey of pneumatic interpretation, from the early church to the 20th century, highlighting key periods and figures, see John Wyckoff, *Pneuma and Logos: The Role of the Spirit in Biblical Hermeneutics*, Eugene: Wipf & Stock, 2010, 12-51. Understanding 'the people of God' as Hebrews, Israelites, and early Jews in Old Testament times, and early Jews, followers of Jesus, and early Christians in New Testament times, and Christians throughout church history until present day (for further terminological discussion, see fn. 340 [Wenell and Gorman]).

¹⁰⁰ Spawn and Wright, 'Pneumatic Hermeneutic,' 3, suggested that scholars in the charismatic movement joined Pentecostal scholars but this chapter shows conversations amongst Pentecostal scholars surfaced alongside those in the charismatic movement. However, I stress the charismatic movement as the *second* wave of the renewal tradition, the first wave being Pentecostalism, and therefore suggest that the second wave galvanised scholars in or identifying with both first *and* second waves (see 1.1). For historical roots of Pentecostal theology and hermeneutics, see Oliverio, *Theological Hermeneutics* (see 1.3.5).

¹⁰¹ *Comprehensive* engagement of evangelical thought concerning the Spirit's role in interpretation lies outside this study's scope (see 1.1, and fn. 2 [those considering pneumatic interpretation]). I understand evangelicalism in accordance with Yong's statement: 'Whereas "Pentecostal" refers first and foremost to an event – the Day of Pentecost – "evangelical" refers to the good news itself, the Christian *evangelion*. Whatever else evangelicalism considers itself, it is at its heart a movement that proclaims, shares, and calls attention to the good news that human beings can be reconciled to God through Jesus Christ.' Amos Yong, 'The Word and the Spirit or The Spirit and the Word: Exploring the Boundaries of Evangelicalism in Relationship to Modern Pentecostalism,' *TRINJ* 23:2 (2002) 239. I broadly appreciate evangelicalism from a British context and in accordance with the Evangelical Alliance basis of faith but many of the scholars in this conversation consider evangelicalism from a North American context. Evangelical Alliance, 'Basis of Faith,' *Evangelical Alliance* website (<http://www.eauk.org/connect/about-us/basis-of-faith.cfm>; accessed 13/07/18); Evangelical Alliance, 'What is an evangelical?' *Evangelical Alliance* website (<http://www.eauk.org/connect/about-us/what-is-an-evangelical.cfm>; accessed 13/07/18). For history and relationship between evangelicalism and Pentecostalism from North American context, see Yong, 'Word,' 235-252.

¹⁰² *Comprehensive* engagement with Catholic scholarship concerning pneumatic interpretation lies outside this study's scope (see 1.1, and fn. 2). I interact primarily with Hans Urs von Balthasar because his work contains a degree of reference to the Spirit that identifies with renewal thought (see 1.1), and aspects of his work are directly relevant to this study (see 2.3).

¹⁰³ This period also saw the forming of the Society for Pentecostal Studies in 1970 'to serve the church world by providing an authoritative interpretation of the Pentecostal Movement.' *Pneuma: The Journal of the Society for Pentecostal Studies* began in 1979 and is 'an international society of scholars interested in Pentecostal and Charismatic studies.' The *European Pentecostal Theological Association (EPTA)* formed in 1979 to promote 'Pentecostal learning, ministerial

hermeneutics' almost immediately,¹⁰⁴ but it would not be until 2011 that pneumatic interpretation as a method characteristic of the renewal tradition and those scholars identifying with it was given adequate recognition and definition by Spawn and Wright.¹⁰⁵

1970-1989 therefore, marked the beginning of the conversation about the Spirit's role in the interpretation of scripture from scholars in or identifying with the renewal tradition. I chart these beginnings by considering evangelical, charismatic, Catholic, and Pentecostal thought, showing that although various terminologies were used,¹⁰⁶ the identified components of pneumatic interpretation – affect, ethics, and cognition – were themes from the start.¹⁰⁷

2.1 Evangelical Thought

Slightly predating charismatic and Pentecostal scholars were evangelicals not actively writing from a renewal perspective.¹⁰⁸ J.I. Packer stated that, historically, evangelical scholars had not taken the Spirit's role in interpretation seriously, identifying Arthur Pink as the only evangelical scholar he knew after John Owen who had integrated the Spirit with interpretation.¹⁰⁹ Packer was wrong, for evangelical scholars had more recently been

training and theological literature, and the fostering of exchange and cooperation between member institutions.' *EPTA Bulletin* began in 1981 and re-launched as the *Journal of the European Pentecostal Association* in 1996. 'Despite its European origins, *JEPTA* [now] has interests in Pentecostalism world-wide. It aims to promote and report research and scholarship in Pentecostal and Charismatic studies.' Society for Pentecostal Studies, 'Who We Are/What is SPS?', *SPS* website (<http://sps-usa.org/home/who-we-are>;

http://storage.cloversites.com/societyforpentecostalstudies/documents/what_is_sps_2.pdf);

Society for Pentecostal Studies, 'About Pneuma,' *SPS* website (<http://sps-usa.org/pneuma/about-pneuma>); European Pentecostal Theological Association, 'History of EPTA,' *EPTA* website (<http://www.eptaonline.com/history-of-epta/>). European Pentecostal Theological Association, 'JEPTA,' *EPTA* (<http://www.eptaonline.com/jepta/>). All accessed 21/07/18.

¹⁰⁴ For definition of Pentecostal hermeneutics, see 1.1.

¹⁰⁵ Spawn and Wright, (eds.), *Spirit & Scripture*. See 1.1 for the renewal tradition, and Spawn and Wright (also Chapter 5). See fn. 19 for Spawn and Wright's definition of a pneumatic hermeneutic. See 1.2 for this study's working definition of 'pneumatic interpretation,' which supports Spawn and Wright's definition. The term 'pneumatic' appears to have been introduced by Howard Ervin (see 2.4). All applications of 'pneumatic' in this chapter, beyond references to Ervin, are mine.

¹⁰⁶ See fn. 4 ('the conversation').

¹⁰⁷ For working definitions of affect, ethics, and cognition, see 1.2.

¹⁰⁸ See fn. 2 (contributions outside the renewal tradition).

¹⁰⁹ J.I. Packer, 'Infallible Scripture and the Role of Hermeneutics,' in D.A. Carson and John D. Woodbridge, *Scripture and Truth*, Leicester: IVP, 1983, 418 fn.75, referring to John Owen, 'Causes, Ways and Means of Understanding the Mind of God as Revealed in his Word,' in John Owen, *The Complete Works of John Owen: Volume 4: The Work of the Spirit*, William H. Goold (ed.), Edinburgh: Banner of Truth, 1995 (1678) 118-235.

seeking to do this,¹¹⁰ but he was correct in highlighting the significance of Pink's contribution.

2.1.1 Honesty of soul and spirituality of heart (Arthur Pink)

In *Interpretation of the Scriptures*, Pink wrote, 'the first and most essential qualification for understanding and interpreting the Scriptures [is] a mind illumined by the Holy Spirit,'¹¹¹ Like other evangelical conversationalists of his day, he identified the Spirit's illumination with regeneration, speaking of a veil of ignorance and prejudice lying over the mind and the affections, preventing a person from recognising truth.¹¹² Other evangelicals had identified a relationship between sin and pneumatic interpretation but they concentrated mainly on the context of regeneration. Although they detailed the ongoing relationship a believer has with God and the corresponding influence upon perception, this does not seem to have been their emphasis, or if it was, it was not clearly defined.¹¹³ Pink's emphasis, by

¹¹⁰ Two contributors pre-dating 1970 were Bernard Ramm, *An Essay on the Contemporary Relevance of the Internal Witness of the Holy Spirit*, Eugene: Wipf & Stock, 2011 (1959) (especially chapters III, IV); Oscar Cullmann, 'The Tradition,' in *The Early Church*, London: SCM, 1966 (1956) 59-99; Evangelical contributions post-1970 included: Bernard W. Anderson, *The Living Word of the Bible*, Philadelphia: Westminster, 1979, 34-35; G.C. Berkouwer, *Holy Scripture*, Grand Rapids: William B. Eerdmans, 1975, 105-115; Donald Bloesch, 'The Sword of the Spirit: The Meaning of Inspiration,' *Themelios* 5:3 (1980) 14-19; Geoffrey W. Bromiley, 'The Church Fathers and Holy Scripture,' in Carson and Woodbridge (eds.), *Scripture and Truth*, 214; F.F. Bruce, *The Canon of Scripture*, Downers Grove: IVP, 1988, 281-283; D.A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14*, Grand Rapids: Baker, 1987, 11-13; Millard J. Erickson, *Christian Theology*, Grand Rapids: Baker, 1998² (1984) 273-285; Walter M. Dunnnett, *The Interpretation of Holy Scripture*, Nashville: Thomas Nelson, 1984, 80, 142, 178; J.M., Frame, 'The Spirit and the Scriptures,' in D.A. Carson and J.D. Woodbridge, *Hermeneutics, Authority and Canon*, Leicester: IVP, 1986, 217-235; Daniel P. Fuller, 'The Holy Spirit's Role in Biblical Interpretation,' in W. Ward Gasque and William Sandford LaSor (eds.), *Scripture, Tradition, and Interpretation*, Grand Rapids: William B. Eerdmans, 1978, 189-198; Carl F. Henry, *God, Revelation and Authority: Volume IV: God who Speaks and Shows*, Waco: Word, 1979, 256-295; Terence J. Keegan, *Interpreting The Bible: A Popular Introduction to Hermeneutics*, Mahwah: Paulist, 1985, 151-163; Fred H. Klooster, 'The Role of the Holy Spirit in the Hermeneutic Process: The Relationship of the Spirit's Illumination to Biblical Interpretation,' in Earl D. Radmacher and Robert D. Preus (eds.), *Hermeneutics, Inerrancy and the Bible*, Grand Rapids: Zondervan, 1984, 451-472; I. Howard Marshall, 'The Holy Spirit and the Interpretation of Scripture,' in Roy B. Zuck (ed.), *Rightly Divided: Readings in Biblical Hermeneutics*, Grand Rapids: Kregel, 1996, 66-74, originally published in *Theological Review* (1979) 2-8; Ronald H. Nash, *The Word of God and the Mind of Man: The Crisis of Revealed Truth in Contemporary Theology*, Grand Rapids: Zondervan, 1982, 121-132; J.I. Packer, *Keep in Step with the Spirit*, Leicester: IVP, 1984, 238-241; Bernard Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics*, Grand Rapids: Baker, 1984³ (1970) 7-18; Anthony C. Thiselton, 'The Word of God and the Holy Spirit,' in *The Two Horizons*, Exeter: Paternoster, 1980, 85-92; Thomas F. Torrance, *God and Rationality*, Oxford: Oxford University Press, 1971, 185-186; Albert Curry Winn, 'The Holy Spirit and the Christian Life,' *Interpretation*, 33:1 (1979) 51-52; Roy B. Zuck, 'The Role of the Holy Spirit in Hermeneutics,' *Bibliotheca Sacra* 141 (1984) 120-129.

¹¹¹ Arthur W. Pink, *Interpretation of the Scriptures*, Grand Rapids: Baker, 1972, 15 (emphasis original).

¹¹² Pink, *Scriptures*, 16.

¹¹³ E.g. Erickson, *Christian*, 273-275; Henry, *God*, 278; Klooster, 'Spirit,' 461-463; Ramm, 'Protestant,' 12.

contrast, was clear. He wrote that the veil was not *completely* removed at regeneration,¹¹⁴ and identified *the heart*¹¹⁵ as the locus of discernment, not the mind.¹¹⁶ He also spoke of the transforming knowledge the Spirit brings, but emphasised the corresponding responsibility to work with the Spirit in bringing this knowledge about.¹¹⁷ Four relating qualifications facilitating ability to pneumatically interpret were identified: ‘*an impartial spirit,*’ ‘*a humble mind,*’ ‘*a praying heart,*’ and ‘*a holy design*’ (seeking, not to acquire scriptural knowledge, but to grow closer in relationship with God, be transformed by God’s holy teaching, and understand God’s will for our¹¹⁸ lives).¹¹⁹ For Pink, careful and diligent study of scripture was important,¹²⁰ but it was not enough; scripture must be approached *prayerfully* and *holistically*. He wrote:

Something more than intellectual training is required: the heart must be right as well as the head. Only where there is honesty of soul and spirituality of heart will there be clearness of vision to perceive the Truth.¹²¹

Pink emphasised the hindrance upon discernment that acting in the opposite spirit brought. He wrote, ‘There is a veil of *prejudice* over the affections. “Our hearts are overcast with strong affections of the world, and so cannot clearly judge practical truth.”’¹²² He explained that opposing impartiality was prejudice, which clouded discernment, and opposing humility was pride (self-conceit), resulting in spiritual ignorance. He also cautioned that those who did not approach scripture prayerfully, recognising their dependence upon the Spirit to reveal truth, would be hindered in their interpretive pursuit.¹²³

Pneumatic hindrance was also highlighted by Roy Zuck and G.C. Berkouwer.¹²⁴ Zuck wrote, ‘A Christian who is in sin is susceptible to making inaccurate interpretations of the Bible because his mind and heart are not in harmony with the Spirit.’¹²⁵ Berkouwer used

¹¹⁴ Pink, *Scriptures*, 16.

¹¹⁵ For definition of ‘heart,’ see 1.2.

¹¹⁶ Pink, *Scriptures*, 16. Also Klooster, ‘Spirit,’ 461-463; Fuller, ‘Spirit’s,’ 192; Berkouwer, *Scripture*, 110-111.

¹¹⁷ Pink, *Scriptures*, 17.

¹¹⁸ See fn. 6 (use of ‘our,’ ‘we,’ and ‘us’)

¹¹⁹ Pink, *Scriptures*, 17-19 (emphasis original).

¹²⁰ Pink, *Scriptures*, 23. Similarly, Zuck, ‘Spirit,’ 126.

¹²¹ Pink, *Scriptures*, 13. Similarly, see Marshall, ‘Spirit,’ 66-74, exploring various issues concerning pneumatic interpretation, centring on the importance of the interpreter’s relationship with God. Illustrating his humility, Marshall acknowledged his ignorance of this area of thought.

¹²² Pink, *Scriptures*, 16 (emphasis original), quoting Manton (no further reference given).

¹²³ Pink, *Scriptures*, 17-18. On prayer and spiritual devotion, see Zuck, ‘Spirit,’ 125; Marshall, ‘Spirit,’ 73. For Catholic charismatic perspective, see Avery Dulles, ‘The Bible in the Church: Some Debated Questions,’ in George Martin (ed.), *Scripture and the Charismatic Renewal*, Ann Arbor: Servant, 1979, 16. See also, 2.2, and fn. 55.

¹²⁴ For working definition of pneumatic hindrance, see 1.2.

¹²⁵ Zuck, ‘Spirit,’ 125.

the Pharisees as an example, writing that they knew scripture but had not discerned its deep intent. He linked humility and the state of the heart with ability to interpret, asserting that meaning is missed when we do not listen sincerely, with willingness to be instructed and guided; ‘We need insight (Eph. 3:18) as opposed to futile minds, darkened understanding, and ignorance due to hardness of heart (Eph. 4:17ff).’¹²⁶

2.1.2 Appropriating scripture to new situations

It is important to understand what these evangelical conversationalists were *not* talking about when they considered the Spirit’s role in interpretation. Although they explored the Spirit’s conveying of insight, received in a person’s heart (and mind), most did *not* recognise the Spirit’s appropriation of scripture for personal and contemporary contexts outside of those presented *in* scripture.¹²⁷ Fuller’s statement illustrates this: ‘the Holy Spirit’s role [in interpretation] is to *change the heart* of the interpreter so that he loves the message that is conveyed by *nothing more than* the historical-grammatical data.’¹²⁸ These conversationalists tended to see this appropriation within the context of exegetical preaching or reading.¹²⁹ Pink, for example, understood prophecy within these boundaries, describing ‘prophet’ as ‘interpreter,’ someone who declares and explains the mind and will of God to others.¹³⁰ These were cautious or even non-charismatic approaches to pneumatic interpretation, but it should also be understood that because the charismatic movement had only just started to influence scholars, these were *early* conversations, which would develop as understanding of the charismata increased. This also illustrates the importance of identifying, where possible, faith perspectives underlying a person’s writing, for without this appreciation, interpretation of their material risks distortion.

Those beginning to articulate that the Spirit uses scripture to speak personally in situations outside that presented in scripture included Clark Pinnock, James Dunn, and Richard Hays.¹³¹ Pinnock wrote of a system of truth deposited by the Spirit in the words, through

¹²⁶ Berkouwer, *Scripture*, 109-111 (110-111).

¹²⁷ For working definition of pneumatic appropriation, see 1.2.

¹²⁸ Fuller, ‘Spirit’s,’ 192 (emphasis added). Also Berkouwer, *Scripture*, 57. Similarly, Bloesch, ‘Sword,’ 18; Klooster, ‘Spirit,’ 451; Pink, *Scriptures*, 38; Ramm, *Protestant*, 18.

¹²⁹ Marshall described Paul’s epistles as Paul’s sermons, intended by Paul to reach the hearers of his messages in their situations but intended by the Spirit to reach subsequent hearers. His example of this was John Wesley’s conversion where Wesley came to understand justification by faith in his *heart* through his *hearing* of Luther’s preface to the epistle to the Romans. Marshall, ‘Spirit,’ 69-70. Similarly, Bloesch, ‘Sword,’ 17-18; Pink, *Scriptures*, 25, 91-97.

¹³⁰ Pink, *Scriptures*, 31, referencing Charles Hodge (no further reference given).

¹³¹ Also David Lee, ‘Taking Ourselves More Seriously,’ *ANVIL* 6:2 (1989) 149-159.

which new insights and changes of perspective will come,¹³² whilst Dunn and Hays both considered Paul's use of scripture.

In *Jesus and the Spirit* (1975), Dunn discussed the interpretive work of the Spirit in the Pauline epistles and John's gospel.¹³³ Referring to Pauline literature, Dunn used the term 'charismatic exegesis,' which he described as teaching denoting 'a new insight into an old word from God.'¹³⁴ He suggested that Paul's use of Israel's past scriptures illustrated this charismatic interpretation 'to the ever changing needs and situations of the believing communities.'¹³⁵ He further suggested that whilst not all of the passages identified as charismatic exegesis illustrate a spontaneous insight (e.g. Romans 4:3-22; 1 Corinthians 10:1-4), 'Paul probably regarded the initial insight as a charisma.'¹³⁶ Dunn also emphasised that the Paraclete passages in John (specifically 14:26; 15:15; 16:12-15) show the interconnection between the new revelation and the old revelation. He wrote, 'the new

¹³² Clark H. Pinnock, 'How I Use the Bible in Doing Theology,' in Robert K. Johnston (ed.), *The Use of the Bible in Theology: Evangelical Options*, Atlanta: John Knox, 1985, 27.

¹³³ Dunn highlighted that in John, the relationship with God through the Spirit is an individual affair, whereas in Paul it is more community focused. 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, 1975, 354.

¹³⁴ Dunn, *Jesus*, 237 (emphasis original). David Aune used 'charismatic exegesis' similarly, stating "'charismatic exegesis" is an extremely complex phenomenon which (at least for early Judaism and early Christianity) appears to be rooted in the belief that the Torah can only be properly understood if God himself grants divine insight to his people. Charismatic exegesis does not consist of a particular type of interpretation identifiable on the basis of its distinctive form, content, or function. Rather, charismatic exegesis is essentially a *hermeneutical ideology* that provides divine legitimation for a particular understanding of a sacred text which is shared with others who understand the text differently.' David E. Aune, 'Charismatic Exegesis in Early Judaism and Early Christianity,' in James H. Charlesworth and Craig A. Evans (eds.), *The Pseudepigrapha and Early Biblical Interpretation: JSPSup. 14*, Sheffield: Sheffield Academic Press, 1993, 149. For further discussion, see 3.4.4, and fns. 341-342 (charismatic exegesis) Dunn and Aune's understanding of charismatic exegesis aligns with *sensus plenior*, which Douglas Moo explained as 'the idea that there is in many scriptural texts a "fuller sense" than that consciously intended by the human author – a sense intended by God, the ultimate author of Scripture. It is this meaning, an integral part of the text, that is discerned and used by later interpreters who appear to find "new" meaning in Old Testament texts. This "new" meaning is, then, part of the author's intention – the divine author and not necessarily the human author.' Douglas J. Moo, 'The Problem of *Sensus Plenior*,' in Carson and Woodbridge (eds.), *Hermeneutics*, 201 (see 201-204 for discussion including treatment of Raymond E. Brown, *The 'Sensus Plenior' of Sacred Scripture*, Baltimore: St. Mary's University Press, 1955). Dunn, Aune, and Moo, then, all understood that God brought new insight as one engaged with 'old' texts. For value of *sensus plenior* to pneumatic interpretation, see Grey, *Crowd* (2011) 99-102.

¹³⁵ Dunn, *Jesus*, 237-238 (238). In *The Living Word*, London: SCM, 1987, Dunn proposed developing an evangelical hermeneutic. This was a hermeneutic that prioritised historico-grammatical approaches to scripture but recognised that God speaks by the Spirit through scripture into one's personal life. He outlined that this method recognises that one uses similar historico-grammatical principles in contemporary interpretation as the New Testament authors did when they interpreted scripture for their context. Dunn described this as 'historical exegesis with a prophetic openness to the Spirit now.' Dunn, *Word*, 126-136 (132).

¹³⁶ Dunn, *Jesus*, 237. He also suggested that it is possible that the 'teaching' Paul envisaged in 1 Corinthians 16:6, 26, is an elaboration of a charismatic insight received by an individual before the delivery of the message.

revelation has the continual check of the old revelation,' identifying that it is through the old revelation that the new is drawn out.¹³⁷

Hays also considered Paul's use of Israel's scriptures for new contexts,¹³⁸ assessing whether Paul used a particular hermeneutical approach,¹³⁹ and if this could be applied today.¹⁴⁰ He identified Paul's discussion of letter and Spirit in 2 Corinthians 3:1-4:6 as central, thereby identifying a Pauline hermeneutic as pneumatic at its core.¹⁴¹ Hays identified historico-grammatical methods of interpretation as important tools with limitations. Using Paul to illustrate this, he stated, 'The "original" meaning of the scriptural text...by no means dictates Paul's interpretation, but it hovers in the background to provide a *cantus firmus*¹⁴² against which a *cantus figuratus* can be sung.'¹⁴³

2.1.3 Evaluation

The strength of these evangelical scholars is their recognition of a relationship between ethical conduct and pneumatic interpretation. They identified the heart as the locus of discernment (particularly Pink) and cautioned that when our hearts (and minds) are not in harmony with the Spirit, discernment will be hindered (Pink, Zuck, Berkouwer). Pink's four qualifications for ability to pneumatically interpret – impartiality, humility, prayerfulness, and seeking to grow closer in personal relationship with God – are worthy of further exploration. His identification that partiality and pride can hinder ability to

¹³⁷ Dunn, *Jesus*, 351-352 (352).

¹³⁸ Richard B. Hays, *Echoes of Scripture in the Letters of Paul*, London: Yale University Press, 1989, chapter 1.

¹³⁹ Hayes, *Scripture*, chapter 4.

¹⁴⁰ Hays, *Scripture*, 154-192 (180). For arguments in favour of using 2 Corinthians 3 hermeneutically, see Ernst Käsemann, *Perspectives on Paul*, Philadelphia: Fortress, 1971, 138-166; Morna Hooker, 'Beyond the Things that are Written? St. Paul's Use of Scripture,' *NTS* 27 (1980-81) 295-309. For opposing views, see Alfred Plummer, *A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians*, Edinburgh: T&T Clark, 1915, 87; Stephen Westerholm, 'Letter and Spirit: The Foundation of Pauline Ethics,' *NTS* 30 (1984) 229-248.

¹⁴¹ Hays, *Scripture*, 156.

¹⁴² 'An existing melody that becomes the basis of a polyphonic composition.' Willi Apel, *Harvard Dictionary of Music*, Cambridge: The Belknap Press of Harvard University Press, 2000² (1944) 130.

¹⁴³ Hays, *Scripture*, 178. Correspondingly, Bloesch and LaSor both considered the appropriation of past scripture for a new context (Christ) by the New Testament authors. Bloesch called this a Christological hermeneutic and stated that the Spirit was within this process. LaSor was clearer on the method's prophetic attributes but did not apply this to contemporary contexts or attribute a role to the Spirit. Donald G. Bloesch, 'A Christological Hermeneutic: Crisis and Conflict in Hermeneutics,' in Robert K. Johnston (ed.), *The Use of the Bible in Theology: Evangelical Options*, Atlanta: John Knox, 1985, 78-102; William Sandford LaSor, 'Prophecy, Inspiration, and Sensus Plenior,' *Tyndale Bulletin* 29 (1978) 49-60. Also Gerald T. Sheppard, 'Canonization: Hearing the Voice of the Same God through Historically Dissimilar Traditions,' *Interpretation* 36 (1982) 21-33; John Goldingay, 'Interpreting Scripture (Part 2),' *ANVIL* 1:3 (1983) 273. Cf. fn. 134 (*sensus plenior*).

pneumatically interpret and discern is important for developing understanding concerning pneumatic hindrance. Pink is a key figure at the start of the conversation, juxtaposing worldly affections with affections from the Spirit. He thereby identified affective and ethical components of the Spirit's role in interpretation and linked the two together.

When incorporating thought from evangelical scholars into the overall conversation it should be recognised that at this time, most saw the Spirit providing no new revelation outside of the historico-grammatical data. They believed that the Spirit could speak personally through scripture but only within these constraints, tending to see this correspondence within exegetical preaching or reading. Dunn, Pinnock, and Hays were exceptions to this, beginning to consider ways the Spirit speaks through scripture in personal situations outside those presented in scripture.

2.2 Charismatic Thought

Some scholars actively sought understanding concerning the Spirit's role in the interpretation of scripture in light of their involvement with the charismatic movement.¹⁴⁴ Discussions centred on developing interpretive methods that took the experience of the Spirit into consideration, and holistic aspects of pneumatic interpretation were emphasised.

2.2.1 A balanced dialectic of scripture and Spirit

James Jones credited the Pentecostal movement with 'rediscovery of the Spirit' but cautioned that the charismatic movement was prioritising experience at the expense of reflection.¹⁴⁵ He emphasised that that 'the New Testament and the writings of the church fathers reveal that the early church not only experienced but thought about the Spirit;' in other words, they put their writings, reflections, and training at the service of their spiritual experience.¹⁴⁶ Jones recommended this approach was prioritised, incorporating a healthy understanding of encounter and reflection upon the Spirit throughout church tradition.¹⁴⁷ He proposed that recovering 'a dialectic of Word and Spirit as a balance where both receive

¹⁴⁴ For evangelical perspective on the charismatic movement, particularly regarding use and application of scripture, see Carson, *Spirit*, 170-183. For Catholic charismatic perspective, see Congar, *Spirit II*, 145-230 (166-167, 210-211, 220 for pneumatic interpretation, noting that for Congar, the Word is Christ [211]).

¹⁴⁵ James W. Jones, *The Spirit and the World: a creative theology based on the action of the Holy Spirit in church and community in today's world*, New York: Hawthorn, 1975, 1-2 (1). Also Congar, *Spirit II*: 166-167.

¹⁴⁶ Jones, *Spirit*, 2-3 (2).

¹⁴⁷ Jones, *Spirit*, 3.

equal weight'¹⁴⁸ alongside a parallel understanding of objectivity and subjectivity would result in greater theological sensitivity to the Spirit. He further emphasised that scripture is not an authority, only confirmed as such by the testimony of the Spirit.¹⁴⁹ Hermeneutical implications of his proposition become clearer through his statement:

Refusing to subsume the Spirit under the Word frees the Spirit to do more than simply confirm the text and then shut up... The Spirit is as much a guide to the Christian as the Bible. The Spirit does not contradict the Scriptures but his job is more than just repeating what one can find by reading there.¹⁵⁰

2.2.2 The charism of scholarship & corrosion by historico-criticism

Scripture and the Charismatic Renewal is the proceedings of a Catholic conference, held 'to examine the pastoral and theological issues concerning the use of Scripture in the charismatic renewal.'¹⁵¹ Like Jones, the delegates considered how charismatic application of scripture could progress healthily. They recommended continuing dialogue between theologians and people in the churches experiencing the charismatic renewal, which would help prevent scholars from being disconnected from the experience of God in the churches, and protect people from misuse and misunderstanding of charismatic forms of biblical interpretation.¹⁵² Scholarship was affirmed as a charism but they warned that if it was not 'dynamically related to the other gifts of the Spirit and... firmly rooted in Christian community,' it would actually corrode faith.¹⁵³ The delegates applied this directly to

¹⁴⁸ Jones, *Spirit*, 98.

¹⁴⁹ Jones, *Spirit*, 97-99.

¹⁵⁰ Jones, *Spirit*, 99.

¹⁵¹ George Martin, 'Introduction,' in George Martin (ed.), *Scripture and the Charismatic Renewal: Proceedings of the Milwaukee Symposium December 1-3 1978*, Ann Arbor, 1979, 2.

¹⁵² James A. O'Brien, 'Summary and Conclusion,' in Martin (ed.), *Scripture*, 99-100.

¹⁵³ Cf. Pink on hindrance. Similarly to Pink, but from a Catholic charismatic perspective, Avery Dulles suggested that the Bible is an expression of faith and devotion to God, and must be read with similar faith and devotion, along with prayer, for this facilitates communion with God. Dulles referenced Vatican II's *Constitution on Divine Revelation Dei Verbum* (hereafter *Dei Verbum*), no.12 ('Holy Scripture must be read and interpreted in the sacred spirit in which it was written') and 25 ('prayer should accompany the reading of sacred Scripture so that God and man may talk together') Dulles, 'Bible,' 14-16; Vatican.va, 'Dogmatic Constitution on Divine Revelation Dei Verbum, Solemnly Promulgated by his Holiness Pope Paul VI On November 18, 1965,' *Vatican.va* website (http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html); accessed 14/03/2018. After Vatican II, Roman Catholics and Pentecostals engaged in formal dialogue. For perspective on these discussions as they related to issues of pneumatology and interpretation, see Veli-Matti Kärkkäinen, *Spiritus ubi vult spirat: Pneumatology in Roman Catholic-Pentecostal Dialogue (1972-1989)*, Helsinki: Luther-Agricola-Society, 1998, 86-149, 426-427. Paul D. Lee, *Pneumatological Ecclesiology in the Roman Catholic-Pentecostal Dialogue: A Catholic Reading of the Third Quinquennium (1985-1989)*, Rome: Apud Pontificiam Universitatem S. Thomae, 1994, 51-96. See fn. 215 (Kärkkäinen, Lee), fn. 197 (Ervin).

historical criticism, stating, ‘historical-criticism [*sic*] when used alone corrodes faith [for] not every form of scripture teaching builds faith.’¹⁵⁴

The proceedings of the Lutheran conference, *Welcome Holy Spirit*,¹⁵⁵ took a similar position, asserting that the charismatic movement’s perspective of *experiencing* and *practically applying* scripture presented a significant intellectual challenge to the academy, challenging the naturalism and rationalism dominating it.¹⁵⁶ The delegates asserted, ‘What charismatics most strongly take issue with in historical-critical studies, however, is not its methodology as such, 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.’¹⁵⁷

2.2.3 Inner healing as an interpretation of Romans 6:5-7 (Francis Martin)

In *Theological Reflections on the Charismatic Renewal* (1978),¹⁵⁸ Catholic priest and scholar Francis Martin considered how to bridge the hermeneutical gap from author to interpreter. He argued that ‘an interpretation is not the same as the description of the object; it is the re-presentation of an act of communication’ in a different time, space, or experience.¹⁵⁹ Martin emphasised that new experiences bring new confrontations with scripture. He advised structuring a hermeneutical process beginning with faith experience (of the charismatic movement),¹⁶⁰ writing that the charismatic movement’s most essential

¹⁵⁴ O’Brien, ‘Summary,’ 117. Similarly, Fee wrote that historico-grammatical study is not a freestanding structure on its own but provides a framework for the Spirit: ‘the letter and the Spirit are not opposed to one another. It is only when one has the letter alone that it kills or only when one has the Spirit alone that the structure is sure to collapse.’ Gordon D. Fee, ‘The Genre of New Testament Literature of Biblical Hermeneutics,’ in S.J. Schultz and Morris A. Inch (eds.), *Interpreting the Word of God: Festschrift in Honor of Steven Barabas*, Chicago: Moody, 1976, 126.

¹⁵⁵ The conference was held in 1981 and attended by Lutherans with ‘firsthand experience in the charismatic renewal’ and ‘long-term pastoral experience and theological training in the Lutheran tradition.’ Larry Christenson (ed.), ‘Introduction: A View from Within,’ in Larry Christenson (ed.), *Welcome Holy Spirit: A Study of Charismatic Renewal in the Church*, Minneapolis: Augsburg, 11.

¹⁵⁶ Larry Christenson (ed.), ‘Biblical Interpretation in the Charismatic Renewal,’ in Christenson (ed.), *Welcome*, 43-44. Similarly, David N. Power, ‘The Holy Spirit: Scripture, Tradition, and Interpretation,’ in Geoffrey Wainwright (ed.), *Keeping the Faith: Essays to Mark the Centenary of Lux Mundi*, London: SPCK, 1989, 154.

¹⁵⁷ Christenson, ‘Interpretation,’ 45. For criticism of the Lutheran charismatic position, see Thomas Bird, ‘Experience Over Scripture in Charismatic Exegesis,’ *CTQ* 45 (1983) 5-11. Another charismatic Lutheran seeking to integrate his faith with interpretation of scripture was Vernon A.P. Serenius, *That They May Be One*, Alexandria: Vernon A.P. Serenius, 1973.

¹⁵⁸ These proceedings particularly referred to Catholic charismatic spirituality. Kevin Ranaghan, ‘Preface,’ in John C. Haughey (ed.), *Theological Reflections on the Charismatic Renewal: Proceedings of the Chicago Conference October 1-2 1976*, Ann Arbor: Servant, 1978, viii.

¹⁵⁹ Francis Martin, ‘The Charismatic Renewal and Biblical Hermeneutics,’ in Haughey (ed.), *Theological*, 4, cf.31, fn.13.

¹⁶⁰ Francis Martin, ‘Charismatic Renewal,’ 4-8.

characteristic was that it was an experience or *style of consciousness* of the realities of the good news in Christ and it was in this that our anthropology was challenged.¹⁶¹ Martin brought this proposition into conversation with aspects of Paul's teaching on *soma*, concluding that Paul's teaching showed the charismatic movement 'the true meaning of the move toward community.' He emphasised, 'A true community is a place of 'mystical union' in which the totality of our personality and spiritual, emotional, and physical life is taken up in union with these same dimensions of the risen Lord.'¹⁶²

Martin suggested viewing the practice of inner healing advocated by the charismatic movement as an interpretation (or *re-presentation*) of Romans 6:5-7 ('the body ruled by sin' and the new life brought by dying to this sin).¹⁶³ He explained inner healing as a 'healing of the memories' brought about through word¹⁶⁴ and prayer, yielding a person to the action of God within them and releasing them from the bondage of past associations. Martin argued that this yielding and releasing was a process, not a one-off event, and that these bondages were 'most apparent in the fear and anger that they carry, and in the *living knowledge of the Father* that they prevent.'¹⁶⁵

Thus, Martin recognised the holistic nature of the Spirit's role in interpretation, showing this through the physical and emotional spiritual experiences that were hallmarking the charismatic movement. He also implicitly recognised that past experiences, which have caused emotional hurt, can hinder pneumatic discernment and interpretation, but that inner healing – *healing of the heart* through the work of the Spirit – can help correct this. Once again, this places the heart as the locus of discernment and argues that pneumatic interpretation should be understood holistically.

2.2.4 Evaluation

These early charismatic conversationalists were much more cautious of historico grammaticism than evangelical scholars, advising incorporation only as part of wider, more

¹⁶¹ Francis Martin, 'Charismatic Renewal,' 13.

¹⁶² Francis Martin, 'Charismatic Renewal,' 27.

¹⁶³ Francis Martin, 'Charismatic Renewal,' 19-20.

¹⁶⁴ I interpret this to mean words spoken to a person, either directly by the Spirit (through scripture) or through the words of another person, often using scripture, which work to correct false perceptions and bring healing.

¹⁶⁵ Francis Martin, 'Charismatic Renewal,' 19-20 (emphasis added). Similarly, Power, 'Spirit,' 159. Cf. Pink's juxtaposing of the affections of the world with the affections from the Spirit (see 2.1).

holistic understandings of charismatic forms of interpretation.¹⁶⁶ Scholars emphasised the importance of continuing conversations whilst engaging with church tradition (Jones) and with people in the churches experiencing the renewal first hand. Identifying the scholarly calling as a charisma is a beautiful affirmation to all scholars but the accompanying warning should be heeded: scholars must be actively engaged with Christian community and incorporate the other gifts of the Spirit with their ‘gift.’ I would include the fruits of the Spirit here.

Martin appreciated that interpretation was a physical, emotional and mental spiritual experience. His *re-presentation* of inner healing as a contemporary, charismatic interpretation of being set free from the body ruled by sin (Romans 6) is a tangible example of the holistic, charismatic approaches to interpretation being explored. Incorporating Romans 8 (the new life through the Spirit) could develop the biblical basis for this further. Understanding inner healing in this way is significant for it helps to again recognise the affective and ethical components of the Spirit’s role in interpretation. This time the emphasis is not so much *our* ethical conduct but the actions of others, which can cause emotional harm, damage the heart, and hinder ability to discern truth. Distorted discernment and interpretation can, of course, lead to distorted conduct, increasing potential to cause emotional harm to others.

2.3 Catholic Thought (Hans Urs von Balthasar)

As identified, contributions to ‘Charismatic Thought’ came from Catholic scholars.¹⁶⁷ Additionally, the following aspects of Hans Urs von Balthasar’s pneumatology directly pertain to the affective, ethical, and cognitive components of pneumatic interpretation.

¹⁶⁶ This probably illustrates differing faith perspectives underlying their work. These charismatic conversationalists also mostly came from outside the evangelical tradition.

¹⁶⁷ Contributions from Catholic scholars included: Congar, *Spirit II*, 166-167, 210-211, 220; *Word*; William J. Dalton, ‘The Composition, Inspiration and Interpretation of the Bible,’ in Jerry L. Sandidge (ed.), *The Roman Catholic/Pentecostal Dialogue 1977-1982: A Study in Developing Ecumenism, Volume 2*, Frankfurt: Verlag Peter Lang, 1987, 144; Power, ‘Spirit,’ 152-178; Karl Rahner, ‘Experience of the Spirit,’ in *Theological Investigations XVII: God and Revelation*, Edward Quinn (tr.), London: Darton, Longman & Todd, 1983, 189-211. Also Dulles, ‘Bible,’ 5-27; ‘Scripture,’ 7-26; Francis Martin, ‘Charismatic Renewal,’ 1-37 (discussed in 2.2). Whilst I interact primarily with von Balthasar (see fn. 102), Yves Congar, *The Word and the Spirit*, Geoffrey Chapman (tr.), London: Cassell, 1986 (1984) is noted.

2.3.1 *The Spirit (self)-interprets God as Father, Son, and Spirit*

For von Balthasar, ‘the Spirit’s entire role is to guide us into the truth and to declare it.’¹⁶⁸ The Spirit ‘is the love between Father and Son by being simultaneously their fruit and hence their witness,’ and the Spirit is therefore ‘the interpreting Spirit.’ The Spirit is also identifiable *with* the truth and so ‘the space between Father and Son, into which the Spirit introduces us, is in a certain respect the Spirit himself.’¹⁶⁹ Guidance into truth is ‘transmutation into the realm of the divine’ and this happens by the Spirit’s operation of insight and virtue.¹⁷⁰ This is ‘trinitarian truth,’ declared by the Spirit, appearing in Christ and illuminating the Father. Reception of the Spirit’s truth inspires lived faith, imparts unity, and enables discernment between spirits of truth and error.¹⁷¹

Furthermore, because all wisdom and knowledge is held in Christ (Colossians 2:3), the truth the Spirit communicates is infinite, and new vistas of perception open up as it is translated and declared through the ages. ‘Sometimes,’ von Balthasar stated, ‘if the Spirit wills, we can suddenly become aware of entirely new aspects of the infinite truth as they come under the spotlight, aspects that had always had their place within faith’s spiritual horizon but were somehow neglected.’¹⁷²

2.3.2 *Pneumatic interpretation: reachable yet also beyond grasp*

Applying this to scriptural interpretation recognises that as we read scripture, the Spirit (self)-interprets God as Father, Son, and Spirit to us.¹⁷³ von Balthasar wrote:

¹⁶⁸ Hans Urs von Balthasar, ‘Preludes,’ in *Theo-Logic III* (1987) 17. Balthasar’s *Theo-Logic* series focuses on what God speaks about himself. This volume concluded the series and was published a year before Balthasar’s death. Balthasar’s abiding principle in *Theo-Logic III* was that the Spirit declares the works of the Father and Son personally to us. See ‘Preface,’ in *Theo-Logic III*, 13. For contribution pre-dating 1970, see Hans Urs von Balthasar, ‘The Unknown Lying Beyond the Word,’ in *Explorations in Theology III: Creator Spirit*, Brian McNeil (tr.), San Francisco: Ignatius, 1993 (1967) 105-116, cf. Congar, *Spirit II*, 33-35.

¹⁶⁹ Von Balthasar, ‘Preludes,’ 18.

¹⁷⁰ Von Balthasar, ‘Preludes,’ 19.

¹⁷¹ Von Balthasar, ‘Preludes,’ 21, 23-24 (24). Cf. ‘The Interpreter,’ in *Theo-Logic III*, 65 concerning the discernment of spirits, Qumran and prophecy.

¹⁷² Von Balthasar, ‘Preludes,’ 21.

¹⁷³ Von Balthasar, ‘Preludes,’ 28. Von Balthasar developed this in ‘Interpreter,’ 61-104, explicating the Spirit’s interpretation (self-disclosure) of God through the Old and New Testament, reaching a ‘final simplification’ and simultaneous ‘highest fullness’ in John, around which discussion is centred. Von Balthasar starts with the Spirit’s disclosure of truth in the Old Testament and wider Jewish literature (‘Approaches’ 63-67), and then considers the Spirit’s interpretive activity in John (‘He Will Guide You into All the Truth’ 69-84), Paul, Luke, Matthew and Mark and the Old Testament (‘Retrospect,’ 85-100) and the church fathers (‘Preview’ 101-104).

The illuminating Spirit...takes complete possession of the theologizing human subject... Through his own mystery, the Spirit grants insight into the mystery of the Son who interprets the Father...¹⁷⁴

However, as von Balthasar also highlighted, God as Father, Son, and Spirit, is both invisible and, at the same time, incarnate. He further explained that the Spirit's act of interpreting comes to light in Christ, the incarnate one, but that the truth given is 'both interpretable and beyond interpretation.'¹⁷⁵ Elsewhere von Balthasar related this to experience, stating that we can never have a direct experience of God (compare 1.4) and must live in the space between knowing and not knowing. He wrote, 'If you think you have grasped it, it is certainly not God.'¹⁷⁶

Therefore, von Balthasar's explication of the invisible and, in contrast, incarnate nature of God *and* God's communication illuminates that the truth the Spirit communicates through engagement with scripture – because this truth self-interprets God as Father, Son, and Spirit to us – is both interpretable and beyond interpretation; reachable, yet nevertheless also beyond grasp.

2.3.3 The paradox of affective receptivity and ethical willingness

“Imagination and “obedience” are so little opposed to each other that in fact they much more demand and require each other. Wherever one comes up too short, the other will certainly suffer.’¹⁷⁷

In ‘Preliminary Remarks on the Discernment of Spirits,’¹⁷⁸ von Balthasar explicated the affective and ethical components of pneumatic discernment. Here he emphasised that the

¹⁷⁴ Von Balthasar, ‘Preludes,’ 30.

¹⁷⁵ Von Balthasar, ‘Preludes,’ 28-29 (29)

¹⁷⁶ ‘Hans Urs von Balthasar, ‘Preliminary Remarks on the Discernment of Spirits,’ in *Explorations in Theology IV: Spirit and Institution*, Edward T. Oakes (tr.), San Francisco: Ignatius, 1995 (1974), 338. This tension was similarly addressed by Rahner who asked whether there was an experience of the Spirit that helps to understand and authenticate scripture. Rahner, ‘Experience of the Spirit,’ 191. Rahner suggested understanding scripture’s testimony that all can experience the Spirit can help prevent overlooking, not admitting to, or suppressing daily experiences of the Spirit (195). He explained this as mysticism open to all, integration of the transcendental experience of the Spirit with concrete experiences of life (195-200) and wrote, ‘[C]oncrete experience of life... whether we are explicitly aware of it or not, are experiences of the Spirit, assuming only that we cope with them in the right way’ (200). For further, see ‘Man as the Event of God’s Free and Forgiving Self-Communication,’ in *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, William V. Dych (tr.), London: Darton Longman & Todd, 1983, 116-137; Francis J. Caponi, ‘Aspects of the Pneumatologies of Karl Rahner and Hans Urs von Balthasar,’ *New Theology Review* 20:1 (2007) 7-17. The experiential aspect of pneumatic interpretation is not accentuated in this study in the same way as affect, ethics, and cognition, but could be developed as a further, interrelating component.

¹⁷⁷ Von Balthasar, ‘Remarks,’ 346.

¹⁷⁸ Von Balthasar’s reflections on the discernment of spirits were partly in response to having observed ‘astonishing phenomena of spiritual renewal, zeal in prayer and apostolic commitment’ in

Spirit can be 'blocked' through immoral behaviour, therefore hindering pneumatic discernment. He explained that the Spirit, as 'the personified love of God, the highest, freest power,' is at the same time vulnerable to obstruction through human rebellion because of God-given freedom of individual choice.¹⁷⁹

In order to perceive God, we have to make room for God, and to make room for God is to be formed by the Spirit, the personified love, fruit and witness of the Father and Son.¹⁸⁰ This is done through acknowledging the paradox of receptivity and spontaneity, a concept von Balthasar developed in detail.¹⁸¹ I appropriate this to pneumatic interpretation to understand that the Spirit forms us through our receptivity, bringing affectivity, and consequently ethical conduct, into alignment with the Father and the Son, yet within this forming there is also an active, ethical requirement. Von Balthasar wrote:

We are baptized into his *death*. And because we have died and been buried, we must lead a life free from sin (Rom. 6:1-2). The rising with the Lord is here spoken of only in the future, even if the power to live a sinless life already belongs to us from Christ's Resurrection... [T]he Spirit given to us is the Spirit breathed out to us from the dying breath of the Lord: eternal life from death. And this is what makes the discernment of spirits concrete.¹⁸²

Following von Balthasar, the paradox is that when we are most affectively receptive to God we are also most ethically willing to actively make room for the Spirit by modifying behaviour, and to be in a state of passive reception, active behaviour is also required. This interaction between affect and ethics (and the passive and active aspects within both components) impacts cognition, facilitating pneumatic interpretation.¹⁸³

2.3.4 Evaluation

The overriding recognition engaging with von Balthasar's thought brings is that to understand the Spirit's role in the interpretation of scripture, we must seek to understand the nature of the triune God. All incorporation of von Balthasar's thought should be understood in respect of this. His assertions that pneumatic truth is infinite and translatable to different contexts, and that it is reachable, yet also beyond grasp, are particularly

Pentecostal and charismatic churches, therefore showing critical awareness of the renewal tradition. Von Balthasar, 'Remarks,' 348. Cf. fn. 102.

¹⁷⁹ Von Balthasar, 'Remarks,' 340.

¹⁸⁰ Von Balthasar, 'Remarks,' 340-343; cf. von Balthasar, 'Preludes,' 18.

¹⁸¹ Von Balthasar, 'Remarks,' 341-346. This concerns the active and passive nature of God as Father, Son and Spirit and the active and passive nature of divine love leading us into truth.

¹⁸² Von Balthasar, 'Remarks,' 346 (emphasis original).

¹⁸³ Cf. Von Balthasar, 'Remarks,' 342, 346.

relevant to this, respectively recognising that all wisdom and knowledge is hidden in Christ, and that the triune God is interpretable, yet also beyond interpretation.’

This ‘trinitarian communication’ does not just inform; it changes and simultaneously transmutes us into the image of God and into the realm of the divine. Therefore, pneumatic interpretation with von Balthasar presents the Spirit not only drawing us into knowledge of God but also possessing us holistically, drawing us into the love, fruit, and witness of Father, Son and Spirit. Immoral behaviour obstructs the Spirit, preventing this process and hindering pneumatic interpretation and discernment. Room is made for the Spirit by being affectively receptive to God and ethically willing to actively modify behaviour.

2.4 Pentecostal Thought

Around the same time as charismatic conversationalists, Pentecostal scholars began developing an approach to interpretation, which quickly became known as a Pentecostal hermeneutic.¹⁸⁴ Roger Stronstad identified work from three Pentecostal scholars in the development of a Pentecostal hermeneutic: Gordon Fee, ‘Hermeneutics and Historical Precedent,’ William Menzies, ‘The Methodology of Pentecostal Theology,’ and Howard Ervin, ‘Hermeneutics: A Pentecostal Option.’¹⁸⁵ Stronstad argued that they were ‘seminal strategists’ who had ‘drawn attention to important components in a Pentecostal hermeneutic,’ but that each had a partial focus.¹⁸⁶

2.4.1 *Embodying the message of scripture (Rickie Moore)*

In retrospect, Stronstad should have identified Rickie Moore and ‘A Pentecostal Approach to Scripture’ as a fourth seminal strategist and work, for here Moore addressed components

¹⁸⁴ Fee appears to have first used the term but William Menzies used it more explicitly. Gordon D. Fee, ‘Hermeneutics and Historical Precedent – a Major Problem in Pentecostal Hermeneutics,’ in Russell P. Spittler (ed.), *Perspectives on the New Pentecostalism*, Grand Rapids: Baker, 1976, 119-131 (also in Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics*, Grand Rapids: Baker Academic, 1991, 83-104); William W. Menzies, ‘Synoptic Theology: An Essay on Pentecostal Hermeneutics,’ *Paraclete* 13 (1979) 14-21.

¹⁸⁵ Roger Stronstad, ‘Trends in Pentecostal Hermeneutics,’ *Paraclete* 22:3 (1988) 1-12, referencing Fee, ‘Hermeneutics,’ 119-131; William W. Menzies, ‘The Methodology of Pentecostal Theology: An Essay on Hermeneutics,’ in Paul Elbert (ed.), *Essays on Apostolic Themes: Studies in Honor of Howard M. Ervin*, Peabody: Hendrickson, 1985, 1-14; Howard M. Ervin, ‘Hermeneutics: A Pentecostal Option,’ in Elbert (ed.), *Essays*, 23-35. See also William Menzies, ‘Synoptic.

¹⁸⁶ The genre of Luke-Acts (Fee), the integration of theology and hermeneutics (Menzies) and the pneumatic continuum between the experience of the contemporary Pentecostal and the ancient biblical world (Ervin). Stronstad, ‘Pentecostal Hermeneutics.’

of an approach to scripture that have remained integral throughout the conversation.¹⁸⁷ Moore recognised the uniqueness of Pentecostalism as ‘a particular historical community,’ and proposed an interpretive approach to scripture that protected Pentecostals from sabotage ‘by the powerful and pervasive teaching impact of non-Pentecostal methods.’¹⁸⁸ He also described how a central component of a Pentecostal approach to scripture is recognising that ‘[t]he Holy Spirit addresses us in ways which transcend human reason.’¹⁸⁹ Moore wrote:

[T]here is a vital place for emotion as well as reason, for imagination as well as logic, for mystery as well as certainty, and for that which is narrative and dramatic as well as that which is propositional and systematic. Consequently, we appreciate Scripture not just as an object which we interpret but as a living Word which interprets us and through which the Spirit flows in ways that we cannot dictate, calculate, or program. This means that our Bible study must be open to surprises and even times of waiting or tarrying before the Lord.¹⁹⁰

Moore recognised the Spirit’s role in interpretation similarly to Francis Martin (and, tangentially, Pink), identifying the holistic nature of the Spirit’s interpretive activity. He understood that we *embody* the message of scripture implying that we do not just interpret scripture, but that the Spirit, through scripture, interprets *us* in ways that affect, surprise, inform, and extend into our lives.

2.4.2 Evangelical and Pentecostal methods (Gordon Fee and William Menzies)

Fee argued for retaining and integrating evangelical, historico-grammatical methods of interpretation, which scholars like Moore were distancing themselves from.¹⁹¹ In ‘Hermeneutics and Historical Precedent,’ Fee cautioned Pentecostals against disregarding these principles (also including literary genre) over experience.¹⁹² William Menzies took a different position, arguing for the importance of identifying a distinct Pentecostal theology. He saw methodology as the central issue and suggested developing a unique Pentecostal method, with inductive (careful exegesis), deductive (consideration of biblical theology), and verification (application to contemporary experience) stages of interpretation, calling

¹⁸⁷ Rickie D. Moore, ‘A Pentecostal Approach to Scripture,’ in Lee Roy Martin (ed.), *Pentecostal Hermeneutics: a Reader*, Leiden: Brill, 2013, 11-13, originally published in *Seminary Viewpoint* 8:1 (1987) 4-5, 11.

¹⁸⁸ Moore, ‘Pentecostal,’ 11.

¹⁸⁹ Moore, ‘Pentecostal,’ 4 (emphasis removed).

¹⁹⁰ Moore, ‘Pentecostal,’ 4.

¹⁹¹ For similar approach to Fee, see Robert K. Johnston, ‘Pentecostalism and Theological Hermeneutics: Evangelical Options,’ *Pneuma* 6:1 (1984) 51-52. For similar approach to Moore, see Mark McLean, ‘Toward a Pentecostal Hermeneutic,’ *Pneuma* 6:1 (1984) 37, 48-49.

¹⁹² Similarly Fee, ‘Genre,’ 105-127.

this a ‘Pentecostal hermeneutic.’ Menzies incorporated historico-grammatical methods but only as the first stage of a larger interpretive process.¹⁹³ He argued against Fee, describing his ‘hermeneutical “rules”’ – Fee had been critical of using Luke-Acts as a hermeneutical model¹⁹⁴ – as ‘overly restrictive and somewhat subjectively derived.’¹⁹⁵ Menzies placed Luke-Acts centrally within his method.¹⁹⁶

2.4.3 *Personal, holistic communication (Howard Ervin)*

Ervin’s ecumenical positioning (a baptist minister turned college professor and scholar, holding evangelical, Pentecostal, Catholic, and orthodox affiliations) provided a vantage point that is reflected in his hermeneutical approach¹⁹⁷ and he appears to have been the first to use the term, ‘pneumatic.’ His consideration of Pentecostal hermeneutics was meant as a reflection upon the interpretation of scripture in light of the pentecostal or charismatic experiences of the Spirit across the renewal tradition and was not intended to be restricted within Pentecostalism.¹⁹⁸ Ervin is included here to respect his influence upon Pentecostal

¹⁹³ William Menzies, ‘Methodology,’ 1-14; ‘Synoptic.’ Russell Spittler similarly saw historico-critical methods as ‘both legitimate and necessary, but inadequate.’ Correspondingly, see Barth’s three stages of scriptural interpretation (observation, reflection, and appropriation). For complementary approach to historical criticism, see Prefaces I and II of Barth’s *Epistle to the Romans*. Russell P. Spittler, ‘Scripture and the Theological Enterprise: View from a Big Canoe,’ in Robert K. Johnston (ed.), *The Use of the Bible in Theology: Evangelical Options*, Atlanta: John Knox, 1985, 56-77; Karl Barth, *Church Dogmatics, Volume I: The Doctrine of the Word of God, Part 2*, G.W. Bromiley and T.F. Torrance (eds.), G.T. Thomson and H. Knight (tr.), Edinburgh: T&T Clark, 1956, 722-739; Karl Barth, *The Epistle to the Romans*, Edwyn C. Hoskyns (tr.), Oxford: Oxford University Press, 1968⁶ (1933) 1-15; Avery Dulles, ‘Scripture: Recent Protestant and Catholic Views,’ *Theology Today* 37:1 (1980) 8-9 (regarding Barth).

¹⁹⁴ Fee, ‘Hermeneutics,’ 124-126.

¹⁹⁵ William Menzies, ‘Synoptic.’ I am not surprised Pentecostals took offence at Fee’s article for it could have been written more sensitively. E.g. ‘[Pentecostal] attitude toward Scripture regularly has included a general disregard for scientific exegesis and carefully thought-out hermeneutics. In fact, hermeneutics has simply not been a Pentecostal thing... In place of scientific hermeneutics there developed a kind of pragmatic hermeneutics – obey what should be taken literally; spiritualize, allegorize, or devotionalize the rest.’ Fee, ‘Hermeneutics,’ 121. For similar perspective to mine, see William Atkinson, ‘Worth a Second Look? Pentecostal Hermeneutics,’ *Evangel* 21:2 (2003) 49, 53 fn.3. As Atkinson highlighted, Fee restated this in slightly different form in Fee, *Gospel*, 1991, 85-86, and *Listening to the Spirit in the Text*, Cambridge: Eerdmans, 2000, 8, omitting specific reference to Pentecostals in *Listening*. Also, Gordon D. Fee, ‘Why Pentecostals Read Their Bibles Poorly – and Some Suggested Cures,’ *JEPTA* 24:1 (2004) 4-15.

¹⁹⁶ ‘Pentecostal theology is dependent on a hermeneutical methodology that takes seriously the theological intention of Luke.’ William Menzies, ‘Methodology,’ 7. For scholars starting to apply Pentecostal hermeneutics more widely than biblical interpretation, see McLean, ‘Pentecostal,’ 35-56; Gerald T. Sheppard, ‘Pentecostals and the Hermeneutics of Dispensationalism: The Anatomy of an Uneasy Relationship,’ *Pneuma* 6 (1984) 5-33.

¹⁹⁷ Charles Farah Jr., and Steve Durasoff, ‘Biographical and Bibliographical Sketch,’ in Paul Elbert (ed.), *Essays*, xi-xii. Ervin was influential in the Roman Catholic-Pentecostal dialogue. See also, Howard M. Ervin, ‘The Ties that Divide,’ in Sandidge (ed.), *Roman Catholic/Pentecostal*, 255-256. Briefly mentioning pneumatic interpretation in the Roman Catholic-Pentecostal dialogue was Dalton, ‘Bible,’ 145. Cf. fn. 153, 214 (Kärkkäinen).

¹⁹⁸ ‘The contribution to hermeneutics of the present charismatic, or Pentecostal renewal of the Church is its insistence upon the experiential immediacy of the Holy Spirit. There are direct contacts

hermeneutics and theology¹⁹⁹ (he is often recognised as a Pentecostal scholar²⁰⁰) and also to show that confusion over application of ‘Pentecostal hermeneutics’ terminology existed from the start of the conversation (see 1.1).

Complementing Moore’s approach, Ervin suggested that what was needed was not just a hermeneutic but a pneumatic epistemology. Ervin wrote:

What is needed is an epistemology firmly rooted in the biblical faith with a phenomenology that meets the criteria of empirically verifiable sensory experience (healing, miracles etc.) and does not violate the coherence of rational categories. A pneumatic epistemology meets these criteria...²⁰¹

Ervin believed that we can only reach the core of the message of scripture with the Spirit, and interpretive methods not considering this were therefore inadequate. He wrote, ‘It is the testimony of Scripture that it is not possible to penetrate to the heart of its message apart from the Holy Spirit.’²⁰² In stating this, he did not suggest that scripture cannot be understood *without* the Spirit but that the *core* of scripture’s message can only be reached *with* the Spirit.²⁰³ He asserted that the grounds for a pneumatic hermeneutic lay in the incarnation of Christ, writing:

with non-material reality that inform a Pentecostal epistemology, hence its hermeneutics.’ Ervin, ‘Hermeneutics,’ 34.

¹⁹⁹ For recent biography, crediting Ervin’s Pentecostal, charismatic, and ecumenical influence, see Daniel D. Isgrigg, *Pilgrimage into Pentecost: The Pneumatological Legacy of Howard M. Ervin*, Tulsa: Word & Spirit, 2015.

²⁰⁰ E.g. Pneuma Review, ‘Tribute to Professor Ervin: Interview with Daniel Isgrigg,’ *Pneuma Review* website (<http://pneumareview.com/tribute-to-professor-ervin-interview-with-daniel-isgrigg/>; accessed 14/07/18). This also begs the question; what constitutes a Pentecostal scholar? Noting Ervin as an exception, this study considers Pentecostal scholars to be those who self-identify Pentecostalism as their ecclesial and theological home. However, a renewal scholar can also be an (ecclesial) Pentecostal scholar. See 1.1, and 5.2.

²⁰¹ Ervin, ‘Hermeneutics,’ 23. Correspondingly, Torrance, ‘The Epistemological Relevance of the Holy Spirit,’ Torrance wrote that biblical statements, when left to themselves, were merely ‘time-conditioned and space-conditioned limitations of their human authors,’ but ‘[through] the activity of the Holy Spirit...they become diacoustic and diaphanous media through which God discloses Himself to us in His own Word and Reality and makes us capable of knowing Him beyond ourselves.’ Torrance continued, ‘apart from this work of the Holy Spirit all the forms of revelation remain dark and opaque but in and through His presence they become translucent and transparent.’ Torrance, *God*, 185. Torrance also considered the relationship between cognition and the Spirit; the Spirit’s work of creating and revealing through ‘created realities and forms of thought and speech’ (e.g. scripture); and knowledge of God taking place within the structures of personal and communal life (175-176; 184-186 (184); 188-192). Also Kilian McDonnell, ‘The Determinative Doctrine of the Holy Spirit,’ *Theology Today*, 39:2 (1982) 144-145.

²⁰² Ervin, ‘Hermeneutics,’ 29.

²⁰³ Similarly, French L. Arrington, ‘Hermeneutics, Historical Perspectives on Pentecostal and Charismatic,’ in Burgess (ed.), *New Dictionary*, 382. For critique of Ervin, especially referring to his more controversial statement, ‘there is no hermeneutic unless and until the divine *hermēneutēs* (the Holy Spirit) mediates an understanding,’ see Atkinson, ‘Second Look,’ 52-53; Ervin, ‘Hermeneutics,’ 27. For critique of Ervin and Arrington, see Kärkkäinen, *Spiritus*, 137-148; Lee, *Ecclesiology*, 68-71.

[T]he hearing and understanding of the word is qualitatively more than an exercise in semantics. It is theological (*theoslogos*) communication in its deepest ontological context i.e. the incarnational. The incarnation makes truth personal... It is not simply grasping the kerygma cognitively. It is being apprehended by Jesus Christ, not simply in the letter-word but the divine-human word.²⁰⁴

Ervin therefore recognised that truth communicated by the Spirit through scripture and received by us has a cognitive component but is *also* communicated and received personally and holistically. He asserted that ‘precisely because of the incarnation,’ cognitive, historico-grammatical methods were indispensable but only a first step in the interpretative process,²⁰⁵ and stated, ‘It is only as human rationality joined in ontological union with “the mind of Christ” (1 Corinthians 2:16) is quickened by the Holy Spirit that the divine mystery is understood by man.’²⁰⁶

2.4.4 Evaluation

1970-1989 saw the birth of Pentecostal hermeneutics and this marked the beginnings of Pentecostal scholars’ pursuit for a distinct theological and ecclesial identity within the academy. A tangential effect of this pursuit would be increased differentiation between Pentecostal and charismatic scholars. However, as engagement with Ervin has shown, not every scholar using Pentecostal hermeneutics terminology meant this in reference to Pentecostalism itself but as an approach to scripture incorporating pentecostal or charismatic experience.

Like charismatic conversationalists, Pentecostal scholars began to move away from interpretive methods dominated by historical grammaticism, exploring more holistic approaches to pneumatic interpretation. These approaches reflected a Pentecostal worldview, and recognised emotional and sensory experience as components alongside rational thought. Moore’s identification that the Spirit can communicate in ways that transcend reason complemented similar emerging efforts by renewal and Pentecostal scholars to rebalance evangelical approaches that had overemphasised reason. Moore and

²⁰⁴ Ervin, ‘Hermeneutics,’ 28. Cf. Ervin, ‘Ties,’ 251-252.

²⁰⁵ Cf. William Menzies’ approach, fn. 193 (Barth).

²⁰⁶ Ervin, ‘Hermeneutics,’ 29 (emphasis removed). Similarly to Ervin, Arrington suggested building on a Pentecostal hermeneutic by developing a pneumatic epistemology, which saw knowledge ‘not as a cognitive recognition of a set of precepts but as a relationship with the One who has established the precepts by which we live.’ He recommended developing this by considering the divine and human elements of scripture, arguing that historical criticism was an important component. Arrington, ‘Hermeneutics,’ 383, 387 (383). Kärkkäinen has credited Ervin and Arrington for their attempts to establish a pneumatic epistemology. Veli-Matti Kärkkäinen, *Spiritus*, 138, 141.

Ervin were key strategists, their approaches aligning with Francis Martin's *re-presentation* of inner healing (see 2.2). Moore recognised that we do not just interpret scripture, but scripture interprets us, whilst Ervin suggested that the truth the Spirit communicates through scripture was personal and holistic knowledge including, but extending beyond the cognitive, bringing a person closer to the mind of Christ.

2.5 Evaluation: 1970-1989

A primary theme from evangelical, charismatic, Catholic, and Pentecostal thought (1970-1989) was that pneumatic interpretation of scripture is holistic. Affect and ethics are two, interrelating components of this. Understanding the heart as the locus of discernment, from which affectivity stems, helps to appreciate this holistic understanding, and gives further weight to the emphasis identified through Moore that we do not just interpret scripture, but that the Spirit, through scripture, interprets *us*. Von Balthasar also emphasised this, writing that the illuminating Spirit takes *complete possession* of us as the Spirit interprets God to us. Following von Balthasar's thought also helped to recognise that when we are most affectively receptive to God, we are also the most ethically willing to actively modify behaviour, and in order to be in a state of passive reception, active effort is also required.

Like von Balthasar, evangelical scholars recognised a link between ethical conduct and ability to pneumatically interpret. Pink's identification of pneumatic hindrance, with his emphasis on partiality and pride, is especially relevant. Pink also juxtaposed worldly affections with affections from the Spirit, thereby illustrating, as von Balthasar did, a relationship between the affective and ethical components of pneumatic interpretation.²⁰⁷ Pink's significance at the start of this conversation should be noted. Francis Martin's interpretation of the inner healing experienced by people across the charismatic movement is an example of efforts by renewal and Pentecostal scholars to understand (or recognise) pneumatic interpretation in contemporary, more holistic constructs. This interpretation (or *re-presentation*) further highlights that past experiences that have caused emotional hurt can hinder the ability to discern truth brought by the Spirit.²⁰⁸ With this was an emphasis that a major purpose of the Spirit's role in interpretation is to bring union with Christ. Martin described this as bringing all aspects of a person (personalities, spiritual, emotional

²⁰⁷ See preliminary discussion in 1.2.

²⁰⁸ Conversing with Chris Thomas, Thomas stated, 'No doubt the healing of past pain does help us discern more properly, as there is less chance that our discernment is being unduly influenced by ego centric needs growing out of our pain and as we grow healthier we are stronger and have more energy and alertness for the task at hand.' Personal email correspondence with John Christopher Thomas, 17/03/2018. Similarly, Paul W. Lewis, 'Towards a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics,' *SC* 2:1 (2000) 123.

and physical lives) into union with the same aspects in Christ, whilst Ervin described this as joining ontologically with the mind of Christ.²⁰⁹ Von Balthasar highlighted that this union was not just in relation to Christ, emphasising the Father alongside the Son, with the Spirit.

A secondary theme was the application of historico-grammatical methods. Generally, charismatic and Pentecostal conversationalists were much more cautious of incorporating these methods than evangelical scholars, advising doing so only as aspects of wider interpretive methods and seeking to rebalance their dominance. However, evangelical, charismatic, and Pentecostal scholars *all* acknowledged a relationship between the original content and context presented in scripture and the Spirit's appropriation of this to contemporary situations. Even though evangelical conversationalists only recognised pneumatic appropriation within the historico-grammatical data presented in scripture, they still perceived a relationship. Von Balthasar's thoughts provide a perspective of pneumatic appropriation based around the nature of Christ, as he asserted that because all wisdom and knowledge is hidden in Christ, pneumatic truth (understood as the Spirit's [self]-interpretation of the triune God to us) is infinite and translatable across different contexts through the ages.

²⁰⁹ Implicit within this is the role of the body, i.e. the physical component (Martin, Moore, and Ervin all alluded to a physical component but did not explicitly state as such). If we do *truly* embody the message of scripture *holistically* then it follows that the Spirit *can* bring interpretation in ways that bring physical transformation. Correspondingly, I suggest that pneumatic hindrance can *sometimes* manifest physically (e.g. physical ailments). Consideration of physical aspects of pneumatic interpretation lie outside this study's remit.

3 Seeking Identity: 1990-1999

During the 1990s more Pentecostal scholars entered the conversation and pursuit for a distinct theological and ecclesial identity for Pentecostalism within the academy garnered strength.²¹⁰ The predominant terminology therefore became ‘Pentecostal hermeneutic.’ Evangelical²¹¹ and charismatic²¹² conversationalists did not continue conversing with the same *collective* vigour as Pentecostals but Clark Pinnock and Kevin Vanhoozer made contributions.²¹³ Veli-Matti Kärkkäinen and Paul Lee brought Catholic-Pentecostal perspectives.²¹⁴

²¹⁰ In this period, the *Journal of Pentecostal Theology (JPT)* and the *Asian Journal of Pentecostal Studies (AJPS)* began (1992, 1998 respectively). BRILL, ‘Journal of Pentecostal Theology,’ BRILL website (<https://brill.com/view/journals/pent/pent-overview.xml>); Asia Pacific Theological Seminary, ‘Asian Journal of Pentecostal Studies,’ *Asia Pacific Theological Seminary* website (<http://www.aps.edu/index.cfm?menuid=94&parentid=54>); both accessed 21/07/18).

²¹¹ Those considering pneumatic interpretation from evangelical positioning included: Donald G. Bloesch, *Holy Scripture: Revelation, Inspiration & Interpretation*, Carlisle: Paternoster, 1994, *passim*; Stephen E. Fowl, ‘How the Spirit Reads and How to Read Scripture,’ in *Engaging Scripture: A Model for Theological Interpretation*, Oxford: Blackwell, 1998, 97-127; Goldingay, *Models*, (1995), 188-189; Stanley J. Grenz, ‘The Spirit and the Scriptures,’ in *Created for Community: Connecting Christian Belief with Christian Living*, Grand Rapids: Bridge Point, 1999² (1996), 164-176; ‘The Spirit and the Scriptures,’ in *Theology for the Community of God*, Carlisle: Paternoster, 2000 (1994), 379-404; Dan McCartney and Charles Clayton, *Let the Reader Understand: A Guide to Interpreting and Applying the Bible*, Wheaton: Victor, 1994, 75-80; Anthony Thiselton, *New Horizons in Hermeneutics*, London: HarperCollins, 1992, *passim* (minimal consideration largely concerning historical scholarship and Pauline literature); Bruce K. Waltke, ‘Exegesis and the Spiritual Life: Theology as Spiritual Formation,’ *Crux* XXX:3 (1994) 28-35; N.T. Wright, ‘Bible,’ 14-16, 26, 31.

²¹² Considering pneumatic interpretation from renewal perspectives were: Cartledge, ‘Empirical Theology,’ (1996) 115-126; Marius D. Herholdt, ‘Pentecostal and Charismatic Hermeneutics,’ in S. Marmela and A. König (eds.), *Initiation into Theology: The Rich Variety of Theology and Hermeneutics*, Hatfield: J.L. van Shaik, 1998, 417-431; May, *Role*.

²¹³ Clark H. Pinnock, ‘The Work of the Holy Spirit in Hermeneutics,’ *JPT* 2 (1993) 3-23; ‘The Role of the Spirit in Interpretation,’ *JETS* 36:4 (1993) 491-497; Kevin J. Vanhoozer, ‘The Spirit of Understanding: Discerning and Doing the Word,’ in *Is There a Meaning in this Text? The Bible, the Reader and the Morality of Literary Knowledge*, Leicester: Apollos, 1998, 407-431. Similarly, Kevin J. Vanhoozer, ‘The Spirit of Understanding: Special Revelation and General Hermeneutics,’ in Roger Lundin (ed.), *Disciplining Hermeneutics: Interpretation in Christian Perspective*, Leicester: Apollos, 1997, 131-165, and critiques by Douglas Willard, ‘Hermeneutical Occasionalism,’ in Lundin (ed.), *Disciplining*, 167-172.

²¹⁴ Kärkkäinen, and Lee considered divergences between Roman Catholics and Pentecostals regarding interpretation and the Spirit subsequent to dialogue post-Vatican II. Kärkkäinen, *Spiritus*, 1998, 86-149, 426-427 (pneumatic interpretation, 137-148); ‘Authority, Revelation, and Interpretation in the Roman Catholic-Pentecostal Dialogue,’ *Pneuma* 21:1 (1999) 89-114, edited and reprinted as ‘Authority, Revelation, and Interpretation,’ in Kärkkäinen, and Yong (ed.), *Pneumatological* (2002), 3-21; Paul D. Lee, *Pneumatological Ecclesiology in the Roman Catholic-Pentecostal Dialogue: A Catholic Reading of the Third Quinquennium (1985-1989)*, Rome: Apud Pontificiam Universitatem S. Thomae, 1994, 51-96 (pneumatic interpretation, 60-71). See fn. 153. For evangelical-Catholic perspective, see Ted E. Dorman, ‘Holy Spirit, History, Hermeneutics and Theology: Toward an Evangelical/Catholic Consensus.’ *JETS* 41:3 (1998) 427-438; Power, ‘Spirit,’ 152-178.

Grouping scholars by ecclesial tradition in Chapter 2 helped identify that pneumatic interpretation was an emerging conversation *across* (and outside) the renewal tradition in the 1970s and 1980s. This emphasis will continue throughout this analysis, focusing on renewal thought (see 1.1). However, because the majority of conversationalists in the 1990s *were* Pentecostal, and in order to keep the primary focus on pneumatic interpretation, this chapter is not structured around these groups but around contributions that help to develop understanding of the affective, ethical, and cognitive components of pneumatic interpretation. I start by considering Steven Land, *Pentecostal Spirituality: A Passion for the Kingdom*, who used similar themes to explicate Pentecostal spirituality. Land's thought will be used as the framework for this chapter, in which I give theological consideration to the Spirit's relationship with scripture, discuss intimate relationship with God as affective, ethical, and cognitive, and consider cognitive frameworks for interpretation. Cognition is therefore identified as an aspect of intimate relationship with God *and* as a framework facilitating knowledge. These latter discussions particularly concern interpretive method, a major conversation during the 1990s as postmodernism influenced hermeneutics and as Pentecostals investigated methods befitting their tradition.

3.1 Steven Land: orthopathy, orthopraxy, and orthodoxy (affect, ethics, and cognition)

Steven Land noted the absence of Pentecostal thought that directly addressed the relationship between spirituality, theology, and method.²¹⁵ He sought to fill this gap by presenting Pentecostal spirituality as 'the on-going integration of beliefs, affections, and actions' (orthodoxy, orthopathy, and orthopraxy),²¹⁶ describing this as a spirituality with a pneumatic starting point, centred on Christ and directed towards the Father.²¹⁷ Land explained that in doing this he was seeking to overcome unhelpful dichotomisation between spirituality and theology, which tended to fragment 'intellectualism, sentimentalism, and activism,'²¹⁸ (or, rephrasing in this study's terms, the cognitive, affective, and ethical). He explained:

To state this claim in a more formal way: orthodoxy (right praise-confession), orthopathy (right affections), and orthopraxy (right praxis) are related in a way analogous to the interrelations of the Holy Trinity. God who is Spirit creates in

²¹⁵ Land, *Pentecostal Spirituality*, 15-16.

²¹⁶ Land, *Pentecostal Spirituality*, 30-31 (30).

²¹⁷ Land, *Pentecostal Spirituality*, 182, cf.163. For trinitarian emphasis see 21, 31, 169, 200-201.

²¹⁸ Land, *Pentecostal Spirituality*, 30.

humanity a spirituality which is at once cognitive, affective, and behavioural, thus driving toward a unified epistemology, metaphysics, and ethics.²¹⁹

Land located the affections (orthopathy) as the ‘integrating center’ of Pentecostal spirituality, shaped and expressed by behaviour (orthopraxy) and belief (orthodoxy).²²⁰ He wrote, ‘If the heart is understood to be the integrative center of the mind, will, and emotions, then it is clear that affections are more than mere feelings and Christian affections are meant to characterise a person’s life.’²²¹ (This study therefore understands affect slightly differently to Land, as an overarching descriptor of emotion and desire [see 1.2.2]). Land argued that the core of Pentecostal spirituality lay with the first ten years of Pentecostalism, stressing impact of the Wesleyan and Holiness movements with their emphasis on personal holiness²²² and noting influence of Jonathan Edwards and John Wesley (concentrating more on Wesley).²²³ He therefore placed the early Pentecostal community as the cognitive framework for understanding Pentecostal spirituality, with holiness as a hallmark,²²⁴ framing orthodoxy and orthopraxy (roughly cognition and ethics) alongside affect.

3.1.1 Relationship with this study

I emphasise four aspects of *Pentecostal Spirituality* in relation to this study. Firstly, Land considered pneumatic interpretation²²⁵ but within his emphasis that ‘the Spirit does not

²¹⁹ Land, *Pentecostal Spirituality*, 31.

²²⁰ Land, *Pentecostal Spirituality*, 182

²²¹ Land, *Pentecostal Spirituality*, 128. For discussion of the affections, see 117-180. Land described affect in relation to Christianity generally (127-133) but he emphasised three *Pentecostal* affections: gratitude (thanks/praise), compassion (love/longing), and courage (confidence/hope). He explained that whilst all Christians have these affections, gratitude, compassion, and courage, together with overriding emphasis, carry distinct Pentecostal ethos. (133-159).

²²² For discussion of the first 10 years of Pentecostalism see Land, *Pentecostal Spirituality*, 49-116. For Wesleyan-Holiness inheritance, see 37-43, 183, 201-205; for holiness (framed within compassion), see 139-153.

²²³ E.g. ‘[T]he Christian affections are the heart of the spirituality of Edwards and Wesley. They are likewise the heart of Pentecostal spirituality.’ Land, *Pentecostal Spirituality*, 33-34. For Edwards and Wesley, see 32, 183, 128-131, 201-205 (Wesley). For further, see Jonathan Edwards, *The Religious Affections*, Edinburgh: Banner of Truth Trust, 1997 (1746); ‘A Careful and Strict Inquiry into the Prevailing Notions of the Freedom of Will,’ in Edward Hickman (ed.), *The Works of Jonathan Edwards I*, Edinburgh: Banner of Truth Trust, 1979 (1834), 3-93; ‘A Dissertation on the Nature of True Virtue,’ in Hickman (ed.), *Works I*, 122-142. See fn. 233 for Wesley.

²²⁴ Hallmarks of Pentecostal spirituality shown during the first 10 years were an apocalyptic mindset, participation in the story of God, and worship and witness. Land placed holiness, prayer, and bible-reading as subsets within this. Land, *Pentecostal Spirituality*, 159-163 (scripture and Spirit); 163-172 (prayer).

²²⁵ Land, *Pentecostal Spirituality*, 28-30, 43, 66-67, 92, 94-96, 163.

exist *only* to illumine Scripture' but to gift and guide in daily life and community.²²⁶ I affirm this but place pneumatic interpretation of scripture as the central focus of this study.

Secondly, although Land presented a spirituality that integrated cognition, affect, and ethics, by placing affect as the integrating centre, he did also prioritise affect *over* cognition and ethics. This priority was subtle,²²⁷ but more noticeable when he discussed pneumatic interpretation or discernment,²²⁸ with Land tending to emphasise the way affect shapes and influences ethics and cognition over their influence upon affect.²²⁹ His starting point, aligning with the pneumatic starting point of his method, was the Spirit's work in us conforming us into the image of Christ, transforming our affectivity and influencing our behaviours and beliefs. Within his wider scope, Land emphasised behavioural issues such as ethical conduct²³⁰ but his suggestion that ethical conduct influences pneumatic discernment was implicit (and even less apparent when considering pneumatic interpretation).²³¹

Thirdly, although Land was developing a spirituality specific to Pentecostalism, his use of John Wesley, anglican minister, founder of methodism, and grandfather of Pentecostalism,²³² justifies application to a wider renewal context, especially when

²²⁶ Land, *Pentecostal Spirituality*, 28 (emphasis added). See Jürgen Moltmann's similar emphasis in *Spirit of Life* (1992) 2-3.

²²⁷ E.g. 'The fruit of the Spirit is the character of God [orthopathy] and therefore it is depicted fully and narratively for believers in the life of Jesus. But the acts of Jesus [orthopraxy] must be taken together with the acts of the Spirit [orthopathy] and the story of God the Father throughout Scripture [orthodoxy], for all three of these are part of the one story which should evoke and shape the Christian life for the kingdom of God.' Land, *Pentecostal Spirituality*, 163 (similarly, 128).

²²⁸ Land did not use 'pneumatic interpretation' or 'pneumatic discernment.' These are my terms (see 1.2) applied in understanding of Land's thought.

²²⁹ Land, *Pentecostal Spirituality*, 28-30, 66, 94, 163 concerning pneumatic interpretation. This aligned with Land's Spirit-scripture emphasis (see 3.2.1 and 3.2.2). For pneumatic discernment, see fn. 231. For approach to pneumatic interpretation starting with orthodoxy, see 43 (women in ministry).

²³⁰ E.g. Discussions surrounding Wesleyan and Holiness influence. See fns. 232, 233.

²³¹ For implicit links between pneumatic discernment and ethical responsibility, see Land, *Pentecostal Spirituality*, 142, 143, 161, 163, 167-169, 174, 202-203. If *witness* is understood in terms of *perception*, more explicit links are identified, e.g. sins against the Spirit hinder the witness and distort the affections (168, also 179). Remembering that Land was explicating *spirituality*, not a scriptural hermeneutic or account of pneumatic discernment.

²³² Anderson and Synan both placed theological origins of Pentecostalism with John Wesley. Synan emphasised that Pentecostalism's origins lay in eighteenth century Britain, traceable through Anglicanism, Catholicism and Methodism. Anderson highlighted German Pietism's influence upon Wesley, outlining that Wesley's doctrine of entire sanctification and possibilities of spiritual experiences subsequent to conversion are the foundations of the Holiness movement, from which emerged Pentecostalism. On this basis, Wesley can be credited as grandfather of Pentecostalism. Anderson, *Pentecostalism* (2014) 26-27; Vinson Synan, *The Holiness-Pentecostal Movement in the United States*, Grand Rapids: William B. Eerdmans, 1971, 217. Also Lederle, *Theology*, 50-56.

developing interpretive methods that incorporate affect and ethical responsibility, which Wesley's doctrine of perfection focused on.²³³

Fourthly, I suggest that emphasis on the role of community,²³⁴ the context of early Pentecostalism,²³⁵ and focus on affectivity²³⁶ that has emerged in Pentecostal hermeneutics conversations since the 1990s can all be traced to Land's influence.

3.1.2 Evaluation

Although Land's scope was wider than pneumatic interpretation, he deserves particular mention in this study because of the corresponding nature of orthopathy, orthopraxy, and orthodoxy with affect, ethics, and cognition. He merits further recognition because of the relevance of his method to a wider renewal context, and his influence on subsequent Pentecostal thought.²³⁷

²³³ John Wesley (1703-1791) wrote on experiencing the reality of perfection throughout his career and his theology of perfection (entire sanctification) was woven into many of his sermons. Wesley wrote two sermons summarising his idea of perfection: 'Sermon 40, On Christian Perfection – Phil. 3:12 (1741)' and 'Sermon 76, On Perfection – Heb. 6:1 (Dec. 6, 1784).' Additionally, 'Sermon 17, On the Circumcision of the Heart – Rom. 2:29 (Jan. 1, 1733)' and 'Sermon 127, On the Wedding Garment – Matt. 22:12 (Mar. 26, 1790),' represent the beginning and end-points of Wesley's theological development of holiness and perfection. Sermons 40 and 76 were written partly to clarify persistent confusion surrounding the doctrine, and the 43-year gap between them illustrates continuing confusion this doctrine evoked. Much of this confusion surrounded Wesley's theology concerning the ability to sin in this life and disputes over the word 'perfect.' 'Sermon 13, On Sin in Believers – 2 Cor. 5:17 (Mar. 28, 1763),' was written to clarify this, and in a letter to Charles Wesley he explained, 'By perfection I mean the humble, gentle, patient love of God and man ruling all our tempers, words, and actions, the whole heart by the whole life. I do not include an impossibility of falling from it, either in part or in whole. Therefore, I retract several expressions in our hymns, which partly express, partly imply, such an impossibility.' John Wesley, *The Bicentennial Edition of the Works of John Wesley, Volumes 1-4, Sermons I-IV:1-151*, Albert C. Outler (ed.), Nashville: Abingdon, 1984-1987 (1771-1987); *A Plain Account of Christian Perfection*, Peterborough: Epworth, 1952 (first edition 1738, final revision 1787); 'Letter to Charles Wesley, London, January 27, 1767,' in *The Letters of the Rev. John Wesley, Volume V, February 28, 1766 to December 9, 1772*, John Telford (ed.), London: Epworth, 1960 (1931), 38-39.

²³⁴ Consideration of community began in the 1990s. This can also be traced to John Christopher Thomas, 'Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics,' *JPT* 5 (1994) 41-56 (re-published in John Christopher Thomas, *The Spirit of the New Testament*, Blandford Forum: Deo, 2011 (2005) 233-247). Thomas should be considered a major proponent of the role of community within Pentecostal hermeneutics.

²³⁵ Consideration of the context of early Pentecostalism within Pentecostal hermeneutics began in the 1990s and has continued to develop. Kenneth J. Archer is a major proponent of the context of early Pentecostalism and the role of community. His influence began with 'Pentecostal Hermeneutics: Retrospect and Prospect,' *JPT* 8 (1996) 63-81. Archer is considered further in Chapter 4.

²³⁶ The post-2010 conversation has particularly emphasised affect within pneumatic interpretation. See Chapter 4.

²³⁷ E.g. The 47th Annual SPS Conference 2018 included 'A Panel Discussion of *A Passion for the Kingdom: Reflections after 25 Years*, by Steven Land,' co-chaired by Rickie Moore and John Christopher Thomas, with panelists, and Steven Land responding.

3.2 The Spirit's Relationship with Scripture I

This section recognises and develops thought from scholars who factored a theological understanding of the Spirit as a major feature of their hermeneutical considerations, concentrating on thought from Land, Jürgen Moltmann, Clark Pinnock, and Kevin Vanhoozer.

3.2.1 *The Spirit forms a life for God (Land)*

Land made an analogy between the Spirit's forming of Christ in Mary, and the Spirit using scripture to form Christ in us.²³⁸ He wrote, 'The relation of the Spirit to Scripture is based on that of the Spirit to Christ. Even as the Spirit formed Christ in Mary, so the Spirit uses Scripture to form Christ in believers and vice-versa.'²³⁹

Through scripture, as Land asserted, the Spirit 'illuminates, teaches, guides, convicts, and transforms,'²⁴⁰ but scripture is only the medium, the *purpose* is the forming of a life for God. He wrote, 'The power of the Spirit forms a life for God as Christ was formed in Mary's womb.'²⁴¹ Land presented this as a continual journey requiring daily choice: scripture is the path and the Spirit is the light; cultivating the fruit of the Spirit increases sensitivity to the light.²⁴² Although the application to pneumatic interpretation was indirect (through analogy of the forming of Christ in Mary in both passages), Land incorporated Wesley's doctrine of perfection, understanding that at the centre of Wesley's doctrine lay the pursuit for wholehearted love, facilitating affective-ethical transformation.²⁴³ Within this Land also stated that 'sin is a betrayal, a wilful resistance of that purpose for which we were called.'²⁴⁴ Whilst he did not explicitly link this with pneumatic discernment or interpretation (see 3.1.1, remembering that Land was explicating a *spirituality*, not a scriptural hermeneutic), Land's thoughts highlight that whilst the Spirit works in us, affectively forming our life for God and as a consequence transforming our ethics, active ethical action is also required. This is considered further in 3.3.

²³⁸ Land also emphasised the trinitarian nature of pneumatic interpretation, stating that scripture is 'the story of redemption in Christ by the Holy Spirit and the journey in the Spirit through Christ to the Father.' Land, *Pentecostal Spirituality*, 163. See fn. 217 (trinitarian emphasis).

²³⁹ Land, *Pentecostal Spirituality*, 94.

²⁴⁰ Land, *Pentecostal Spirituality*, 94.

²⁴¹ Land, *Pentecostal Spirituality*, 202-203.

²⁴² Land, *Pentecostal Spirituality*, 163, 203, cf.161.

²⁴³ Land, *Pentecostal Spirituality*, 201-203 (also 128-132, discussing Wesley and Jonathan Edwards).

²⁴⁴ Land, *Pentecostal Spirituality*, 202.

3.2.2 *The Spirit reaches through and beyond scripture (Land, Clark Pinnock, and Jürgen Moltmann)*

Land's statement that the Spirit uses scripture to form Christ in us places the Spirit's authority prior to scripture's authority, a position also held by Moltmann in *The Spirit of Life*. This emphasis is helpful because it recognises a mutual relationship between Spirit and scripture but also understands that because the Spirit is not bound to scripture, pneumatic interpretation therefore reaches through and beyond scripture, effecting and appropriating scriptural truth holistically in our lives.²⁴⁵ Land described this as a marriage of Spirit and scripture, warning that separation or divorce will come 'at great peril and price to the church and believer.'²⁴⁶ Pinnock differed slightly, asserting that the Spirit *was* bound to scripture but *chooses* to be bound to it,²⁴⁷ also describing this as subordination on the Spirit's part.²⁴⁸ Like Land and Moltmann, Pinnock recognised the Spirit's personal appropriation of scriptural truth, describing this as the Spirit's 'controlled liberty.' In this controlled liberty, the original meaning of the scriptural text is honoured alongside recognition of the text's ability to procreate, and via this process, God, by the Spirit, speaks personally today through the meaning of the biblical authors.²⁴⁹

²⁴⁵ Land described this as a fusion of Spirit and scripture, and Moltmann described this as a mutual relationship. Land, *Pentecostal Spirituality*, 94, cf.28; Moltmann, *Spirit of Life*, 2-3. For assessment of Land's Spirit-scripture position as illustrative of Pentecostal scholars' distancing themselves from evangelicalism, see Scott A. Ellington, 'Pentecostalism and the Authority of Scripture,' *JPT* 9 (1996) 23-24, cf. Moltmann, *Spirit of Life*, 1-2. For critique raising awareness of the dangers of subjectivity within the Spirit-scripture position, see Kärkkäinen, 'Authority,' 98; *Spiritus*, 115.

²⁴⁶ Land, *Pentecostal Spirituality*, 94.

²⁴⁷ Pinnock, 'Spirit' (1993) 12. Pinnock argued that the principle of the Spirit 'being tied' to scripture was established by the Nicene Creed's identification of apostolicity as the fourth mark of the church ('we believe in one holy catholic and apostolic church'). Pinnock stated, 'Apostolicity here signals that the church is founded and established on the testimony of the original apostles to Jesus Christ, extant in the Bible.' Pinnock, 'Spirit' (1993) 11.

²⁴⁸ Pinnock, 'Spirit' (1993) 11. Pinnock wrote about pneumatic interpretation between 1985 and 2009, during which time his theological perspective transitioned. In 2009 he spoke of his journey from rational, evangelical forms of interpretation towards embracing the plurality of meaning the Spirit can bring through scripture. 'Spirit' (1993) and 'Role of the Spirit' show him mid-point in this journey, engaging with evangelical hermeneutical thought as a major part of both papers but critiquing and moving away from it. Also Clark H. Pinnock, 'Biblical Texts – Past and Future Meanings,' *JETS* 43:1 (2000) 71-81. 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) 158-159. Pinnock freely acknowledged his transition, writing of his theological pilgrimage from Augustine (emphasising the sovereignty of God) towards Arminius (emphasising human freedom) also describing it as a pilgrimage from Luther towards Wesley. See Clark H. Pinnock, 'From Augustine to Arminius: A Pilgrimage in Theology,' in Clark H. Pinnock (ed.), *The Grace of God and the Will of Man*, Minneapolis: Bethany House, 1995 (1989) 15-30.

²⁴⁹ Pinnock, 'Spirit,' (1993), 9. Similarly, Michael Welker, *God the Spirit*, John F. Hoffmeyer (tr.), Minneapolis: Fortress, 1994 (1992) 275-276. In *Spirit Hermeneutics*, 339-340, note 1, Keener acknowledged the range of senses 'original meaning' can have, including authorial intention, stages of the text's production, what the first audiences heard, who they were. To retain focus, Keener spoke 'simply of this range of senses,' as does this study.

Understanding the Spirit-scripture relationship as a marriage instead of viewing the Spirit as bound or subordinate to scripture (voluntarily or otherwise) is more valuable in establishing a theological basis for *how* the Spirit reaches through and beyond scripture, interpreting scriptural truth holistically in our lives, whilst also synonymously remaining in relationship with scripture's written words. Moltmann's emphasis on the creational, or life-bringing nature of the Spirit's work in relationship to scripture helps to establish this further. He wrote:

The Spirit is the subject of determining the Word, not just the operation of that Word. The efficacies of the Spirit reach beyond the Word. Nor do the experiences of the Spirit find expression in words alone. They are as multifarious and protean as sensory reality itself. The Spirit has its non-verbal expressions too. The indwelling of the Spirit 'in our hearts' goes deeper than the conscious level in us. It rouses all our senses, permeates the unconscious too, and quickens the body, giving it new life (1 Cor. 6:19f.). A new energy for living proceeds from the Spirit. To bind the experience of the Spirit solely to the Word is one-sided and represses these dimensions. The non-verbal dimensions for their part show that the Word is bound to the Spirit, but that the Spirit is not bound to the Word, and that Spirit and Word belong in a mutual relationship which must not be conceived exclusively, or in merely intellectual terms.²⁵⁰

Through his placing of the Spirit as prior to scripture, Moltmann was able to highlight the Spirit's non-verbal expressions alongside the Spirit's verbal expressions (the scriptural text). This recognises the mutuality of the Spirit-scripture relationship but also helps to highlight the holistic nature of pneumatic interpretation in reaching beyond or *through* scripture, bringing non-verbal expressions from verbal expressions, appreciating that whilst we may approach scripture seeking to interpret its written truth, in this act the Spirit may reach *through* scripture and interpret *us*.²⁵¹

3.2.3 The Spirit interprets the Father (Moltmann) and the Son (Kevin Vanhoozer)

Moltmann aligned with von Balthasar (see 2.3), emphasising the Spirit's relationship with the Father and asserting that the Spirit's communication was trinitarian in nature and not singularly related to Christ. When he spoke of the Spirit's non-verbal expressions (see

²⁵⁰ Moltmann, *Spirit of Life*, 3. Moltmann's surrounding context was that experiences of the Spirit precede and determine written, or verbal words. He explained that as the words in the Bible sprang from experiences of the Spirit, words of proclamation from Christians today also spring from pneumatic experience.

²⁵¹ Cf. 2.4.1 (Moore). Also Vanhoozer, 'The Word exposes – exegetes! – us, the interpreters.' Vanhoozer described the Spirit as the efficacy of scripture, rendering scripture effective. He explained scripture as a communicative act, addressing a person in diverse ways, trying hearts and minds, and exposing and exegeting. Vanhoozer, 'Spirit of Understanding' in *Text*, 427. This was within incorporation of speech act theory using locutions, illocutions, and perlocutions (see fn. 258). Also Herholdt, 'Hermeneutics,' 423-424.

above), Moltmann was particularly referring to the life-bringing function of the Spirit's communication. He attributed the 'far-reaching decision in favour of the *filioque*' for an over-emphasis of the redemptive aspect of the Spirit's work at the expense of the creational aspect, continuing, 'This has meant that the Holy Spirit has come to be understood solely as "the Spirit of Christ," and not at the same time as "the Spirit of the Father." As *the Spirit of Christ* it is *the redemptive Spirit*. But the work of creation too is ascribed to the Father, so *the Spirit of the Father* is also *the Spirit of creation*.'²⁵² In *Experiences in Theology*, Moltmann presented 'Trinitarian hermeneutics of "holy scripture."²⁵³ Here, he explained that whilst 'the Spirit of truth communicates...knowledge of Christ and of the God who raised him,' the Spirit also communicates 'something new and specific [to the Spirit], over against what Christ and God the Father have done and do.'²⁵⁴ In Moltmann's view, as we engage with scripture pneumatically, the Spirit brings eschatological truth and sanctification.²⁵⁵ In this understanding, the Spirit therefore (self)-interprets God as Father, Son, and Spirit to us as scripture is read, but because the Spirit is the source of life through the Father *creationally* and the Son *redemptively*, the Spirit cannot just communicate but *must also create and redeem through this communication*. Moltmann wrote:

The sending of the Spirit is at the same time *the sending* of life [and] from this we can conclude that a "spiritual interpretation of scripture" has to be a *biographical* interpretation. Through the ways in which we express our lives we interpret the scriptural texts we live with...²⁵⁶

²⁵² Moltmann, *Spirit of Life*, 8 (emphasis original). Cf. 4.2.3 (Grenz). This study has not incorporated the creational aspect of pneumatic interpretation as an interrelating component alongside affect, ethics, and cognition but it could be developed as one.

²⁵³ Jürgen Moltmann, 'Trinitarian hermeneutics of "holy scripture"' in *Experiences in Theology: Ways and Forms of Christian Theology*, London: SCM, 2000, 134-150. Although *Theology* was published in 2000 it is included here to illustrate Moltmann's thought. Similarly, Stanley Grenz, Chapter 4, Jack Levison, Chapter 5.

²⁵⁴ Moltmann, 'Trinitarian hermeneutics,' 145. Like von Balthasar (see 2.3.1), Moltmann emphasised John's gospel, particularly the Paraclete passages, as the basis for a trinitarian hermeneutic with a pneumatic starting point. Further contributions emphasising John's gospel and the paraclete passages as basis for pneumatic interpretation came from Cartledge, Jackie Johns and Cheryl Bridges Johns, and Fowl. Cartledge's context was illustrating the value of empirical theology to evangelical-charismatic hermeneutics, and Johns and Johns' was 'formulat[ing] a hermeneutic that takes seriously the dynamics of the Pentecostal faith.' Fowl used John's gospel to provide trinitarian grounding for pneumatic interpretation, and the book of Acts to incorporate pneumatic community experience. All recognised the reaching of pneumatic interpretation beyond scripture, effected and appropriated personally. Cartledge, 'Empirical Theology,' 115-126; Jackie David Johns and Cheryl Bridges Johns, 'Yielding to the Spirit: A Pentecostal Approach to Group Bible Study,' *JPT* 1 (1992) 110, 113-116 (110), also Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, Sheffield: Sheffield Academic Press, 1993, 130-140; Fowl, 'Spirit,' 97-101, 126-127.

²⁵⁵ Moltmann, 'Trinitarian hermeneutics,' 145.

²⁵⁶ Moltmann, 'Trinitarian hermeneutics,' 146 (emphasis original).

Vanhoozer also used the *filioque* to explicate his understanding of the Spirit's relationship to scripture but was more positive about the clause than Moltmann. For Vanhoozer, 'The Holy Spirit is the Spirit of the Word – the Spirit of Christ – and ministers Christ, the matter of Scripture, to its readers.'²⁵⁷ Vanhoozer believed that the Spirit did not alter the meaning of scripture or add to the revelation given through the original author. He stated, 'The Spirit is the "Lord of the hearing," not because he makes the words of the Bible mean something other than they say but because he guides and directs the effects of Scripture's communicative action.'²⁵⁸ The Spirit's role in interpretation for Vanhoozer is therefore to persuade the reader of what is *already present* in scripture, *not* to communicate anything extra to it. Although Vanhoozer acknowledged the Father, he did so only within the context of the *filioque*, placing greater emphasis on the Spirit's relationship with the Son.²⁵⁹

Vanhoozer's perspective illustrates Moltmann's point that the addition of the *filioque* has served to neglect the creational work of the Spirit as the Spirit of the Father. Factoring this

²⁵⁷ Vanhoozer, 'Spirit of Understanding' in *Text*, 429. Vanhoozer acknowledged that not every theologian affirmed the *filioque* but argued that the same point could be made through Barth's discussion of revelation (448, fn.188). He noted Barth's division of his discussion into two parts: Jesus as the 'objective reality of revelation' and the Spirit as the 'subjective reality.' Vanhoozer, 'Spirit of Understanding' in *Text*, 409, citing the table of contents in Barth, *Church Dogmatics I/2*, xiii. Barth stated, 'The Holy Spirit is the Spirit of the Father and of the Son, of the Father who reveals Himself in his Son and only in His Son,' further elucidating, 'God's Word [is] God's revealed, incarnate Word spoken to all other men in the man Jesus of Nazareth.' Barth, 'The Holy Spirit as the Subjective Possibility of Revelation,' in *Church Dogmatics I/2*, 247. Barth's influence on Vanhoozer is particularly evident through Barth's statement; 'the work of the Holy Spirit means that there is an adequate basis for our hearing of the Word, since it brings us nothing but the Word for our hearing. It means that there is an adequate basis for our faith in Christ and our communion with Him, because He is no other Spirit than the Spirit of Jesus Christ' (248). See consideration by Paul Molnar, 'The Role of the Holy Spirit in Knowing the Triune God,' in Myk Habets and Phillip Tolliday (eds.), *Trinitarian Theology after Barth*, Cambridge: James Clarke & Co., 2012 (2011) 16-20. Quite possibly, the *filioque* influenced Barth in the development of *his* theology.

²⁵⁸ Vanhoozer, 'Spirit of Understanding' in *Text*, 429, quoting Barth (unreferenced). Vanhoozer used speech-act theory (locutions, illocutions, and perlocutions) to explicate the relationship and communication from the Father (locutions), the Son (illocutions) and the Spirit (perlocutions) (427-429), explaining that the Spirit's role is to (perlocutionally) persuade and convince the reader of the Son's (illocutional) claims (410). He stated, 'as the Spirit proceeds from the Father and the Son, so perlocutions proceed from locutions and illocutions' (429, cf.488 fn.88). This further illustrates Vanhoozer's alignment with the *filioque*. Similarly, Kevin J. Vanhoozer, 'From Speech Acts to Scripture Acts: the Covenant of Discourse and the Discourse of the Covenant,' in Craig Bartholomew, Colin Green, Karl Möller (eds.), *After Pentecost: Language & Biblical Interpretation: Scripture & Hermeneutics Series Volume 2*, Carlisle: Paternoster, 2001, 15ff; 'Spirit of Understanding' in *Hermeneutics*, 155-158; 'The Spirit of Understanding: Special Revelation & General Hermeneutics,' in *First Theology: God, Scripture & Hermeneutics*, Downers Grove: IVP, 2002, 207-235. For key text engaging speech-act theory and divine discourse (but not directly considering the Spirit), see Wolterstorff, *Divine Discourse*, (1995) (see fns. 49 [postmodern and philosophical approaches], 65 [revelation]). Largely those located outside the renewal tradition and influenced by philosophical thought have developed speech-act theory in relation to interpretation so it is not included as a major theme in this study.

²⁵⁹ Evident through Vanhoozer's explication of locutions, illocutions, and perlocutions (fn. 258). Pinnock also used the Nicene Creed as a basis for establishing the Spirit's relationship with scripture (see fn. 247).

creational, life-bringing aspect of the Spirit's work within interpretation of scripture means acknowledging, in alignment with Moltmann and against Vanhoozer, that the Spirit *does* convey something new over against the content of scripture. Furthermore, this perspective also asserts that the (new) truth the Spirit conveys is *always* in relationship with scripture's content through which the Spirit (self)-interprets the Father, the Son, and the Spirit to us. This (self)-interpretation is holistic and biographical, creating and redeeming, sanctifying and eschatologically informing.

3.2.4 *Evaluation*

Seeking understanding of the Spirit's role in the interpretation of scripture requires consideration of the Spirit's relationship with scripture. Sequentially, this involves contemplation of the Spirit, the Spirit's nature, and *the Spirit's relationship with the Father* as well as the Spirit's relationship with the Son. This should underpin conversations about pneumatic interpretation, providing a foundation upon which hermeneutical thought can build.

Consideration of pneumatic interpretation in the renewal tradition – which prioritises personal experience of and communion²⁶⁰ with God²⁶¹ – should take seriously the Spirit's relationship with the Father. Moltmann's theology, aligning with von Balthasar's in Chapter 2, is therefore integral, helping recognise the creational (Spirit-Father) aspect of pneumatic interpretation alongside the redemptive (Spirit-Son) aspect. This helps to understand why it can be argued that the Spirit *does* communicate new things over against scripture's content as it is read. Furthermore, understanding (again in alignment with von Balthasar) that the Spirit (self)-interprets the Father, the Son, and the Spirit to us as we engage with scripture strengthens understanding that the new things communicated will *always* remain in mutual relationship with scripture's written content. I therefore suggest adjusting Land's emphasis that the Spirit uses scripture to form Christ in us, recognising that the Spirit's formation (or [self]-interpretation) is triune and not singularly related to Christ.²⁶² In this understanding, scripture, therefore, does not go beyond the Spirit, because scripture reveals the triune God and this is a work of the Spirit *through*, in mutual relationship *with*, but also *beyond*, written scriptural content.

²⁶⁰ Commune: to engage in intimate conversation, share and exchange thoughts, emotions or feelings. Cf. *Collins*, 412.

²⁶¹ See preliminary discussion in the Introduction, noting Cartledge's insights concerning a renewal spirituality in 1.1.

²⁶² Understanding Christ as the incarnate image of the invisible God. Colossians 1:15. Cf.2.3.2. This aligns with Land's own trinitarian emphasis. See fns. 217, 238 (trinitarian references)

Consequently, in this theological understanding, the Spirit (and therefore pneumatic interpretation) always reaches through and beyond scripture, effecting scriptural truth holistically (creationally and redemptively) in our lives. In this way we interpret scripture pneumatically, but through this process the Spirit reaches through scripture and interprets us. So, as the Spirit (self)-interprets Father, Son, and Spirit to us, we are pneumatically transformed into that (self)-interpretation. As Land helps us to recognise, scripture is the medium, the *purpose* is the forming of a life for God.

3.3 Intimate Relationship with God: affective, ethical, and cognitive I

Land placed the affections as the integrating centre of his spirituality because he recognised their relational and transformational nature, identifying the heart as the locus of affectivity and God (as Spirit, Son, and Father) as object and source.²⁶³ Land therefore saw affect as central to spirituality which priorities intimate relationship with God.²⁶⁴ However, whilst he acknowledged the transformation of ethical conduct as a consequence of the Spirit's working in and through affect, he did not *emphasise* ethical conduct as an active, influencing component of pneumatic discernment (see 3.1.1 and 3.2.1).²⁶⁵ Land's consideration of active ethical action was clearest when he incorporated Wesley's doctrine of perfection (see 3.2.1). This further emphasises the paradox of affective receptivity and ethical willingness identified through von Balthasar (see 2.3.3 and 2.5), recognising that as the Spirit works in us, our affect and consequently ethics are transformed, yet at the same time *active* ethical action is required.²⁶⁶ Wesley's doctrine was after all, a *pursuit* for wholehearted love, indicating our own involvement.²⁶⁷

²⁶³ Land, *Pentecostal Spirituality*, 130-131

²⁶⁴ Robert Baker applied affect directly to scriptural interpretation, emphasising that interpretation of scripture involved affect *and* cognition. He concentrated on a Pentecostal-specific approach to interpretation over consideration of the Spirit's role and whilst he explored affect, he did not consider relational aspects. Baker's strength lay in his recognition that traditional evangelical scholarship had over-emphasised rational approaches to interpretation at the expense of affect. However, his description that New Testament scholarship generally exhibited 'symptoms of paranoid schizophrenia' in approaching interpretation and Pentecostal scholarship presented a healthier, more holistic approach was not productive in fostering understanding between scholars of different ecumenical traditions. Robert O. Baker, 'Pentecostal Bible Reading: Toward a Model of Reading for the Formation of Christian Affections,' *JPT* 7 (1995) 34-48 (34).

²⁶⁵ Similarly Pinnock, 'Role of the Spirit,' 496.

²⁶⁶ Land, *Pentecostal Spirituality*, 202-203.

²⁶⁷ See fn. 233 (Wesley).

Land's approach is still valuable in developing understanding of the relationship between affect and ethics, and this section considers scholars whose thought shows different aspects of the affective-ethical or ethical-affective relationship. These scholars also all emphasised intimate relationship with God, and their contributions highlight affective, ethical, *and* cognitive aspects of this relationship. Therefore, cognition is also incorporated (see 1.2).

3.3.1 *The struggle and the grace (Paul Lee, and Vanhoozer)*

Paul Lee spoke of God effecting gradual, holistic conformation and transformation within us, alongside continual struggle to abandon immoral ways of living. This was part of a critique of Pentecostal approaches to pneumatic interpretation,²⁶⁸ in which Lee suggested that Pentecostals needed to clarify more precisely *how* the community or individual approached pneumatic interpretation.²⁶⁹ Lee questioned whether a specific Pentecostal hermeneutic was necessary²⁷⁰ and suggested that the issue of pneumatic interpretation was best addressed by viewing ourselves as 'Spirit-event[s].' He explained:

The human person is an event of God's creative dialogue...drawn and converted to God as he reveals himself in a continuing dialogue. Conversion involves not only some dramatic events or experiences, but it is primarily process, a gradual conformity and transformation of the human subject into the full stature of Christ in the Spirit. Abandoning the 'carnal way' of life (cf. 1 Cor. 2:10-3:1) and living in the Spirit is a constant struggle yet a graced dialectic. In a Spirit-led life, a wholesome interpretation is possible. A spiritual exegesis involves the whole person who lives an earthly pilgrimage, yet with his eyes gazing on heaven.²⁷¹

Lee further highlighted that living a faith-filled life changes behaviour and reorients vision, bringing interpretation of scripture into alignment with the Spirit, who brings forth this 'transformed perceptivity.'²⁷²

²⁶⁸ 'Critique of Pentecostal Pneumatic Exegesis,' in Lee, *Ecclesiology*, 68-71. Lee concentrated on Ervin and Arrington's attempts to build on a Pentecostal hermeneutic by developing a pneumatic epistemology. See 2.4.3.

²⁶⁹ Lee, *Ecclesiology*, 70. Lee was referring to the Pentecostal position on pneumatic interpretation stated in the Roman Catholic-Pentecostal dialogue: 'each Christian can interpret Scripture under the guidance of the Spirit and with the help of the discerning Christian community.' 'Final Report 1985-1989,' no.26. For pneumatic interpretation in the Roman Catholic-Pentecostal dialogue, see 'Final Report 1972-1976,' nos.29, 43; 'Final Report 1977-1982,' nos.7, 26-27, 52, 54-55; 'Final Report 1985-1989,' nos.2, 20-21, 24-26, 28. See fn. 48 (ecumenical dialogue and interpretation).

²⁷⁰ Lee's critique of Pentecostal pneumatic exegesis came within his chapter, 'Scripture and *Koinonia* in the Spirit,' 51-96 where he elaborated on the pneumatological dimensions of the 'Final Report 1985-1989.' I suspect he questioned whether a Pentecostal hermeneutic was necessary because his primary focus was pneumatic interpretation, not Pentecostal identity. Cf. discussion of Pentecostal hermeneutics in 3.4.

²⁷¹ Lee, *Ecclesiology*, 71.

²⁷² Lee, *Ecclesiology*, 66. Also Herholdt, 'Hermeneutics,' 423-424.

Similar explication came from Vanhoozer who wrote of the struggle ‘against ourselves, against our lust for power, against the tendency to totalize and to lord it over others’ alongside the Spirit’s work of sanctification in us. He wrote, ‘The Spirit’s illumination of our minds is...dependent on his prior transformation of our hearts,’ explaining that the Spirit sanctifies by purging us of ‘hermeneutic sin’ that does ‘interpretive violence’ and ‘conforms our interests to those of the text.’²⁷³ Within this, Vanhoozer also asserted that pneumatic interpretation did not just involve a struggle against our own ethics, emphasising that it also involved a struggle against evil spirits²⁷⁴ seeking to distort our understanding of scripture.²⁷⁵

From their differing Catholic and reformed²⁷⁶ perspectives, Lee and Vanhoozer emphasised that ethical conduct both influences and is influenced by pneumatic interpretation, with Vanhoozer highlighting that immoral behaviour can effect pneumatic hindrance. Their thought, together with Land’s, strengthens the paradox that when we are most affectively receptive to God we are also the most ethically willing to modify behaviour, and in order to be in a state of open receptivity to God, active effort is required. Lee’s insights highlight the holistic nature of the Spirit’s interpretive work, drawing us into affective and cognitive

²⁷³ Vanhoozer, ‘Spirit of Understanding’ in *Text*, 413. Cf. Vanhoozer’s explanation of the Spirit, through scripture, exposing, exegeting, and restoring our senses (427-428). Similarly, Goldingay, *Models*, 189, ‘The Spirit is perhaps most crucially involved in softening the hard heart of the individual interpretation and the community, enabling them to see things that they would prefer to miss because these things will demand a change in commitments.’ Also Pinnock, ‘Spirit’ (1993) 22-23; ‘Role of the Spirit,’ 496 (see 3.3.3).

²⁷⁴ Vanhoozer’s definition of evil spirits as principalities and powers that would distort understanding (Ephesian 6:12) is satisfactory for this study and will be followed. Vanhoozer, ‘Spirit of Understanding’ in *Text*, 413. An evil spirit can also be understood synonymously as a demon. See Graham H. Twelfree, ‘Spiritual Powers,’ in T.D. Alexander and Brian S. Rosner (eds.), *New Dictionary of Biblical Theology*, Leicester: IVP, 2000, 798.

²⁷⁵ William Atkinson also identified this, further highlighting that immoral behaviour effects false thinking and can feed distortion of scriptural truth by evil spirits. William Atkinson, *Now Read This: How to feed your spirit from the pages of God’s word*, Eastbourne: Kingsway, 1996, 63. Vanhoozer and Atkinson’s considerations highlight that pneumatic interpretation is also a spiritual battle against powers and principalities seeking to distort ability to recognise truth. Discussed further in Chapter 5.

²⁷⁶ Further reformed approaches came from Bruce Waltke, who emphasised that unethical conduct is a pneumatic hindrance and scripture must be approached with a pure conscience, and McCartney and Clayton, who emphasised that interpretation is not ethically neutral. Waltke, ‘Exegesis,’ 33; McCartney and Clayton, *Reader*, 32-37. McCartney and Clayton explained that sin, ‘a hindrance in any communication, especially in interpretation,’ colours desire and distorts interpretation of scripture (34). They further warned that distorted interpretation (or misinterpretation) of scripture was itself a sin and can lead to further immoral behaviour, inducing a cycle of sin and distorted interpretation (33). I am not sure I agree that misinterpretation is a sin itself but they are right to emphasise ethical ramifications that may result from misinterpretation. However, although McCartney and Clayton considered ethical interpretation *and* pneumatic interpretation, they only *indirectly* linked the two aspects (78, 80, for pneumatic interpretation see 75-80). Their position on pneumatic interpretation is that the Spirit guides people to recognise, understand, and apply truth but that this truth comes *only* by the words in scripture (78). This position is similar to Vanhoozer’s (see 3.2.3).

relationship with God, reorienting ethics and ability to pneumatically interpret through this communion.

3.3.2 *Knowing God by living in response to God (Jackie David Johns and Cheryl Bridges Johns)*

Jackie David Johns and Cheryl Bridges Johns argued for an approach to knowledge based around personal relationship with God, comparing *yada*, the Hebrew verb for ‘know’ with the Greek verb *ginoskein*.²⁷⁷ They argued that *yada* is an approach to knowledge that is not measured around objectivity (as denoted by *ginoskein*) but a knowing ‘more by the heart than by the mind, knowing that arises not by standing back in order to look at, but by active and intentional engagement in lived experience.’²⁷⁸ Bridges Johns wrote:

Within the understanding of *yada*, if a person knows God, she or he is encountered by the one who lives in the midst of history and who initiates covenant relationship. Knowledge of God, therefore, is measured not by the information one possesses but by how one is living in response to God. A person is ignorant of or foolish not because of lack of awareness of facts about God but rather because of a failure to do the will of God.²⁷⁹

Subsequently, Johns and Johns presented knowledge as growing and unfolding because it comes through personal relationship with God (which grows and develops over time) further emphasising that knowledge is manifest through ethical obedience to God.²⁸⁰ They brought this means of knowing into conversation with the *paraclete* passages in John’s Gospel²⁸¹ and proposed an approach to group bible study that followed this understanding.

²⁷⁷ For comparison of *yada* and *ginoskein* see Thomas H. Groome, *Christian Religious Education: Sharing our story and vision*, London: Harper & Row, 1980, 141-145. For discussion of *ginoskein* incorporating *yada*, see Rudolph Bultmann, ‘γινώσκω,’ in Gerhard Kittel (ed.), *Theological Dictionary of the New Testament I*, Geoffrey W. Bromiley (tr., ed.), London: William B. Eerdmans, 1964, 689-719.

²⁷⁸ Johns and Johns, ‘Spirit,’ 112, quoting Thomas Groome, *Christian Religious Education*, New York: Harper & Row, 1981, 141. Material from ‘Spirit’ is also in Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, Sheffield: Sheffield University Press, 1993, 35-41, 130-138 (Bridges Johns noted that she developed these ideas with Johns and her material is largely taken from ‘Spirit’). Also, Jackie David Johns, ‘Pentecostalism and the Postmodern Worldview,’ *JPT* 7 (1995) 89, 91-93; ‘Spirit’ (1999) 78-79. For critiques, see Ellington, ‘Pentecostalism,’ 24-25; Cartledge, *Mediation of the Spirit* (2015) 4-5; *Practical Theology* (2003) 45-47.

²⁷⁹ Bridges Johns, *Pentecostal Formation*, 35; similarly Johns and Johns, ‘Spirit,’ 112-113.

²⁸⁰ Johns and Johns, ‘Spirit,’ 112-113; Bridges Johns, *Pentecostal Formation*, 36, referencing 1 John 4:3 16, 20, and 1 John 2:3-5; 5:1-5 respectively. Cf. Bultmann, ‘γινώσκω,’ 707, ‘Christian knowledge is not a fixed possession but develops in the life of the Christian as lasting obedience and reflection.’

²⁸¹ Johns and Johns, ‘Spirit,’ 114-116. See fn. 254 for further consideration of Johns Gospel and the *paraclete* passages relating to pneumatic interpretation.

This had four interrelating elements: sharing of testimony, searching scripture, yielding to the Spirit, and responding in loving obedience.²⁸²

Johns and Johns emphasised the centrality of scripture²⁸³ and focused on affective transformation brought by the Spirit through scripture. Although they did not use these terms, they recognised that *cognitive* knowledge comes through intimate relationship with God, transforming *affect*, and facilitating *ethical* obedience.²⁸⁴ Their thought also raises the question: does ethical obedience (to God) itself display knowledge of God because it signals affective and cognitive intimacy? Within this process Johns and Johns also emphasised the believer's ethical responsibility to yield to the Spirit, explaining this as 'attending to the Spirit's living presence in the world.'²⁸⁵ Through this yielding, the Spirit brings transformative, contextual understanding of scripture and of self.²⁸⁶

3.3.3 *Unfolding understanding of scripture and self (Karl Rahner, through Pinnock)*

Pinnock stressed that the Spirit's role in interpretation was not primarily intellectual but to open scripture up in a way that develops friendship with God, cautioning that pneumatic interpretation involved striking a balance between using and submitting cognition to the Spirit.²⁸⁷ He also applied Karl Rahner's analogy of falling in love to describe the Spirit's

²⁸² Johns and Johns, 'Spirit,' 124-133; Bridges Johns, *Pentecostal Formation*, 130-138. Similarly, Bridges Johns, 'Margins,' (1999), 23-25.

²⁸³ Johns and Johns, 'Spirit,' 117-118.

²⁸⁴ See their discussion of praxis, which they explain as the 'linking of knowing and doing' and integration with *yada* knowledge. Johns and Johns, 'Spirit,' 119-124.

²⁸⁵ Johns and Johns, 'Spirit,' 133.

²⁸⁶ Johns and Johns, 'Spirit,' 131, 133.

²⁸⁷ Pinnock, 'Spirit,' (1993), 22-23; 'Role of the Spirit,' 496. Similarly, Vanhoozer, 'Spirit of Understanding' in *Text*, 411, 'What the interpreter needs in order to read the Bible correctly is not scholarly tools but saintly training.' Also Atkinson, *Read This*, 66. Here, Vanhoozer was drawing on Hauerwas, *Scripture*, 1993. Hauerwas argued against the *priority* given to historico-grammatical principles of interpretation, contending that if practices are wrong, interpretation will follow. Hauerwas emphasised, 1) that academic study of scriptural interpretation should not be separated from the believing community (i.e. the church); and 2) and that when the believing community has accommodated itself to 'presuppositions of liberal democracies,' ability to faithfully hear scripture will be damaged (9). He wrote, 'Our failure to understand what Paul "really meant" is not the problem. Our problem is that we live in churches that have no practice of nonviolence, of reconciliation, no sense of the significance of singleness; so we lack the resources to faithfully preach and hear God's Word. If such an approach means I risk being "unscholarly," it is a risk well worth taking in order to free theology from its academic captivity' (8). Hauerwas further argued that whilst a divided church breeds misinterpretation of scripture, a unified church breeds correct interpretation. He understood unity as an expression of the Spirit, coming through faithful celebration of the Eucharist, stating, 'the Spirit that is found in the Eucharist is also to be seen in Scripture' (23). Hauerwas' thoughts highlight that pneumatic interpretation cannot be divorced from the ethical practices of the surrounding community and that cultivating relationship with each other, seeking unity and repairing division, is also vital to pneumatic interpretation. For Hauerwas, see fn.

unfolding of scripture over time.²⁸⁸ Rahner had used this concept to explain the development of dogma, describing that at the beginning stages of love one cannot grasp all that is happening in one's heart and mind but as time progresses, recognition and understanding of the love that had begun *and* recognition and understanding of self in relation to that love unfolds in one's heart and mind.²⁸⁹ Pinnock suggested that correspondingly, through engagement with scripture, the Spirit draws us deeper into relationship with God, unfolding scriptural truth over time and bringing recognition and understanding of what is already present in scripture.²⁹⁰ However, what Rahner *had* delineated but Pinnock did not, was the interrelationship between the unfolding understanding of love and the unfolding understanding of self. Rahner wrote:

The lover knows of his love: this knowledge of himself forms an essential element in the very love itself... Reflexion upon oneself (when it is accurate) in propositions (i.e. in *pensées* which the lover produces about his love) is thus a part of the progressive realization of love itself; it is not just a parallel phenomenon, without importance for the thing itself. The progress of love is a living growth out of the original (the originally conscious) love *and* out of just what the love has itself become through a reflexive experience of itself. It lives at every moment from its original source *and* from that reflexive experience which has immediately preceded any given moment.²⁹¹

Recognising Rahner's original emphasis in alignment with Pinnock's application to pneumatic interpretation strengthens further the growing perspective through 1990s thought (building from Chapter 2) that pneumatic interpretation of scripture is dynamically interrelated to pneumatic interpretation of self. In other words, as we approach scripture, seeking the Spirit's guidance in interpretation, the Spirit also reaches through scripture and interprets us.

Corresponding with his understanding of the unfolding nature of pneumatic interpretation, Pinnock recommended scripture be approached as a sacrament that can facilitate relationship with God.²⁹² He emphasised importance of cultivating this relationship through prayerfulness, being willing to hear, and adopting godly habits, further warning that the

72 (ethical interpretation). Chris Green has developed a distinct Pentecostal theology of the Eucharist. See Green, *Pentecostal* (2012).

²⁸⁸ Pinnock, 'Spirit,' (1993), 15.

²⁸⁹ Karl Rahner, 'The Development of Dogma,' in *Theological Investigations I: God, Christ, Mary and Grace*, Cornelius Ernst (tr.), New York: Seabury, 1974 (1961) 63-65.

²⁹⁰ Pinnock, 'Spirit' (1993) 15. Similarly, Jeremy Fletcher and Christopher Cocksworth, 'The Language of Love,' in *Spirit*, (1998), 6-7. '[T]he language of love is complex and multi-layered but it certainly embraces both the fixed and the free, the given and spontaneous, the received and the newly made. The Spirit who inspires all genuine gestures of love directs our worship through both time-tested texts and actions...and spontaneous words and actions' (7).

²⁹¹ Rahner, 'Dogma,' 64.

²⁹² Pinnock, 'Spirit' (1993) 22.

effects of the Spirit's work in an individual may not always feel positive because God may be doing a refining work, removing pneumatic hindrances such as sin, foolishness, unbelief, and sloth.²⁹³ Pinnock wrote, 'Just as a judge needs a judicial temperament, the believer needs a godly temperament if she or he hopes to hear the voice of the shepherd. There needs to be reverence, humility, patience and obedience among other spiritual and moral qualities which foster the hearing of God's word.'²⁹⁴

In summary, Pinnock identified that immoral behaviour hinders both personal relationship with God *and* pneumatic interpretation, aligning with Vanhoozer in highlighting pneumatic hindrance (see 3.3.1). This illustrates the interconnection between relationship and discernment, placing cultivation of personal relationship with God (with its affective, ethical and cognitive components) as a vital aspect of pneumatic interpretation. Pinnock's thoughts, taking into consideration Rahner's original emphasis, also highlight the unfolding nature of pneumatic interpretation, in relation to understanding of both scripture and self, as we journey in relationship with God.

3.3.4 Critical-charismatic interpretation of scripture and self (Rickie Moore)

Moore continued his quest to integrate his Pentecostal faith with his scholarship (see 2.4.1), proposing an approach to interpretation that integrated scripture's written content with ongoing charismatic experience and relationship with God.²⁹⁵ He called this 'canon and charisma' and argued that Deuteronomy showed this 'dynamic integration' through Israel's relationship with God.²⁹⁶ He asserted that in seeking the Spirit's role in interpretation, Pentecostals were trying to negotiate their way through this dynamic interrelation.²⁹⁷

Moore developed this in 'Deuteronomy and the Fire of God,' proposing that encounter with God at Horeb was the core of the book and Deuteronomy was itself an act of interpretation

²⁹³ Pinnock, 'Spirit' (1993) 22-23.

²⁹⁴ Pinnock, 'Spirit' (1993) 23.

²⁹⁵ Rick D. Moore, 'Canon and Charisma in the Book of Deuteronomy,' *JPT* 1 (1992) 75-92. Similarly, Rickie D. Moore, 'And Also Much Cattle?!: Prophetic Passions and the End of Jonah,' *JPT* 11 (1997) 35-48 (36, noting influence of Land and integration of affect, ethics, and cognition).

²⁹⁶ 'I have sought to show that Deuteronomy exhibits an urgent concern to observe a dynamic integration of canon and charisma in Israel's ongoing revelatory experience – a concern develops in chs. 4 and 5 and expressed most succinctly in the theological juxtaposing of 'a god so near' and 'a law so righteous.' Moore, 'Canon,' 91.

²⁹⁷ Moore, 'Canon,' 75, fn.1, cf.91-92. Moore located Pentecostals in the crossfire between liberal-critical and conservative evangelical interpretive approaches that either rendered interpretation as an 'open and merely human process' (liberal-critical) or as 'a closed divine deposit' (conservative evangelical). He emphasised that both approaches restricted interpretation to the reader and the text, limiting or altogether ignoring the ongoing revelatory role of the Spirit (75, fn.1).

simultaneously critical and charismatic.²⁹⁸ He wove his personal story in with his interpretation of Deuteronomy, describing his own ongoing (charismatic) experience as he interacted with the Deuteronomic text over some years. This journey transitioned him from separating his Pentecostal faith from his critical scholarship (as he had been taught as a student), to seeking to fully engage the two together (as a lecturer and scholar).²⁹⁹ He explained that he found this dynamic interrelation, instead of compromising his critical study as he had been led to expect, was actually ‘the most *critical* step [he] had ever taken in studying biblical texts,’³⁰⁰ because it pushed him into ‘another dimension of criticism’ where he was forced to engage his personal relationship with God and his expression of that relationship with his critical scholarship.³⁰¹ This also led him to recognise aspects of his ethics that were hindering his ‘critical’ scholarship (for Moore this was seeking social conformity and allowing himself to be intellectually intimidated).³⁰²

Moore believed that integrating his personal relationship with God, expressed through his Pentecostal faith, with his critical scholarship brought him to a clearer, cognitive vantage point of the text *and* of himself,³⁰³ thus giving a personal illustration of Rahner’s analogy and adding further emphasis to this chapter’s growing perspective of pneumatic interpretation.³⁰⁴ The story of the book of Deuteronomy, namely its critical-charismatic interrelation of scripture and relational encounter, had informed and interpreted Moore’s

²⁹⁸ Rickie D. Moore, ‘Deuteronomy and the Fire of God: A Critical Charismatic Interpretation,’ *JPT* 7 (1995), 11-12. The purpose of this study is not to critique these claims and engage with Deuteronomic scholarship (which Moore did in his paper) but to interact with Moore’s presentation and implications for pneumatic interpretation in the renewal tradition. For collection of Moore’s essays, including ‘Canon,’ ‘Deuteronomy,’ and ‘Cattle,’ see Rickie D. Moore, *The Spirit of the Old Testament: JPTSup.35*, Blandford Forum: Deo, 2011.

²⁹⁹ Moore wove his story throughout ‘Deuteronomy,’ most intentionally between 12-23 (11-34)

³⁰⁰ Moore, ‘Deuteronomy,’ 15-16 (16) (emphasis original).

³⁰¹ Moore, ‘Deuteronomy,’ 20. Cf. Herholdt, ‘Hermeneutics,’ 424. Herholdt explained that Pentecostals and charismatics view the Spirit speaking personally, holistically, and relationally through scripture. He stated, ‘Believers use the body to uplift the human spirit to God, daring to reach out to Him because we have examples in the Word of people who dared to reach out. To understand the texts does not mean to take an objective stand. We therefore do not interpret the texts as much as follow the text, to be interpreted by the text. We understand the texts as much as we touch on the reality of God on the invitation and demand of the text. It is not understanding alone that is important, but also orientation.’

³⁰² ‘I was secretly embarrassed about the uncredentialed heritage and humble status of my uneducated Pentecostal elders... I was afraid of scholars and smart people. I was constantly intimidated by them and in awe of them, never realizing at the time that this was the fear of which worship is made.’ Moore, ‘Deuteronomy,’ 20 (also 16, 21).

³⁰³ For complementary evangelical perspective, see Grenz, *Community*, 169-171. Grenz detailed how, through scripture, the Spirit calls and directs us towards new identity, addressing us personally in ways that align with the biblical story. In this way, ‘[o]ur identity arises from the story of God’s past activity’ (170).

³⁰⁴ Rahner, ‘Dogma,’ 64.

own story, which had informed and influenced his interpretation of Deuteronomy. Moore recognised that he had both interpreted and *been* interpreted.³⁰⁵

3.3.5 Claimed and transformed (Larry McQueen)

Citing Moore, Larry McQueen concluded a study of the book of Joel by documenting his personal journey encountering the scriptural content he was studying. McQueen described being claimed and transformed by the Spirit through his writing, stating, ‘I began to realize that the biblical text of Joel was not simply an object of study but rather was calling me to re-evaluate my own relationship with God.’ McQueen explained that he had sought to interpret Joel but was led on a journey where he believed that the Spirit, through Joel, had interpreted *him*, bringing him fresh understanding and articulation of the book of Joel.³⁰⁶ He also described the affective pain of this journey as his affective and cognitive understanding was repaired and integrated.³⁰⁷

3.3.6 Evaluation

Aligning with Land, these scholars all incorporated intimate relationship God into their hermeneutical considerations, emphasising aspects of pneumatic interpretation relating to affect, ethics, and influence on cognition.

Moore and McQueen described ongoing relational experiences with God through pneumatic encounter with scripture that brought affective, ethical and cognitive transformation in their understanding of scripture and self, and McQueen emphasised that his transformation of understanding directly related to his relationship with God. McQueen’s detailing of his affective pain as his cognitive understanding was adjusted suggests the removal of pneumatic hindrances highlighted by Pinnock and Vanhoozer. Moore described how his progressive encounter with Deuteronomy over a number of years impacted his ethics as he began to recognise and adjust the ways he had been thinking and behaving that he felt were hindering his ability to discern truth. Furthermore, Moore and McQueen’s accounts both convey a sense of affective receptivity to God alongside active willingness to modify their ethics, strengthening the emphasis through Lee and Vanhoozer (and von Balthasar) that ethical conduct both influences and is influenced by pneumatic interpretation. Adopting Moore’s terminology, I suggest a working understanding that

³⁰⁵ Moore, ‘Deuteronomy,’ 12.

³⁰⁶ Larry R. McQueen, *Joel and the Spirit: The Cry of a Prophetic Hermeneutic*, Cleveland: CPT Press, 2009 (1995) 106-109 (106). Similarly, John McKay, ‘When the Veil is Taken Away: The Impact of Prophetic Experience on Biblical Interpretation,’ *JPT* 5 (1994) 17-40.

³⁰⁷ McQueen, *Joel*, 107.

ethics and affect dynamically interrelate with each other. Moore and McQueen's accounts *also* suggest that they both *actively* sought the Spirit's leading in interpretation and were consequently interpreted pneumatically in ways that transformed their affect, ethics, and cognition. In Johns and Johns' terms, Moore and McQueen actively sought to yield to the Spirit.

Whilst Moore did not make many explicit references to the Spirit's role in interpretation, preferring to emphasise the integration of his Pentecostal faith (as did Johns and Johns, and McQueen), I suggest that his weaving of his personal journey throughout 'Deuteronomy and the Fire of God' can be viewed as a personal illustration of the crux of the argument presented through scholarly thought in this chapter so far and strengthened further through Johns and Johns, and Pinnock and Rahner; that as we approach scripture, seeking the Spirit's guidance in interpretation, the Spirit also reaches through scripture and interprets us. This is an interrelating, dynamic relationship. Pneumatic interpretation cannot be understood solely in relation to scripture because the Spirit always works through and beyond scripture, effecting scriptural truth affectively, ethical, and cognitively, in ways that create and redeem (compare 3.2.4) and draw us deeper in intimate relationship with God. As this section has shown, there is also an active requirement on us to pursue intimacy with God, through whom pneumatic interpretation comes.

3.4 Cognitive frameworks of interpretation

Land asserted that the beliefs of a community shape understanding alongside affect and behaviour. He therefore recognised that interpretation requires a cognitive framework (a mental structure or process by which knowledge is acquired) and placed the early Pentecostal community as his framework.³⁰⁸ As the conversation developed through the 1990s, scholars continued to consider (compare 2.5), with Land, various cognitive frameworks and contexts for interpretation that incorporated the Spirit and allowed for personal faith expression. This led into discussions concerning application of postmodernist thought and its emphasis on subjectivity, use of historical grammaticism (involving understanding the framework surrounding the scriptural text in its original

³⁰⁸ Further consideration of the framework and context of early Pentecostalism came from Archer, 'Pentecostal,' 63-81; Matthew Spencer Clark, *An Investigation into the Nature of a Viable Pentecostal Hermeneutic*, unpublished DTh thesis, University of Pretoria, 1997, 14-52; Kärkkäinen, 'Pentecostal,' 77-83; James K.A. Smith, 'The Closing of the Book: Pentecostals, Evangelicals, and the Sacred Writings,' *JPT* 11 (1997) 49-71; Jean-Daniel Pluss, 'Azusa and Other Myths: The Long and Winding Road from Experience to Stated Belief and Back Again,' *Pneuma* 15:2 (1993) 189-2000. Cf. fn. 235 (Archer's influence).

historical location) and community (involving understanding the framework surrounding the scriptural text as it is interpreted). A fourth conversation point surrounded early Jewish approaches to pneumatic interpretation and the role of prophecy in contemporary pneumatic interpretation. This section will consider each of these frameworks.

It was through these discussions over frameworks and contexts for interpretation that emphasis shifted from the Spirit's role in interpretation to interpretation as a Pentecostal.³⁰⁹ In effect, a consequence of the increasing focus on Pentecostal hermeneutical identity was a lessening focus on the Spirit's role in interpretation. I stress that this is not intended as a criticism of Pentecostal hermeneutics but as an observation in the context of the history of conversations about pneumatic interpretation in the renewal tradition. Pursuit of understanding concerning the Spirit's role in the interpretation of scripture was still present within these contextual discussions, but was subsumed within the framework of Pentecostal hermeneutics.³¹⁰ This was not the case with early Jewish discussions, which were not a focus of Pentecostal hermeneutics, and those writing outside Pentecostal hermeneutics (e.g. Lee, Pinnock, Vanhoozer, see 3.2, and 3.3) tended to retained primary focus on the Spirit's role in interpretation.³¹¹

3.4.1 Influence of postmodernism

Postmodernism influenced the conversation³¹² through increasing awareness of the dominance of rational approaches to scripture that had emphasised objectivity but

³⁰⁹ I realise some may disagree with this assertion (e.g. Archer, 'Pentecostal,' 63) but my reading of the 1970s and 1980s literature is that consideration of the Spirit's role in the interpretation of scripture was a corresponding factor alongside theological and ecclesial identity in early Pentecostal discussions. See 2.4.

³¹⁰ E.g. Gordon L. Anderson, 'Pentecostal Hermeneutics Part 1,' *Paraclete* 28:1 (1994) 1-11; 'Pentecostal Hermeneutics Part 2,' *Paraclete* 28:2 (1994) 13-22; Archer, 'Pentecostal Hermeneutics,' 76-79; French L. Arrington, 'The Use of the Bible by Pentecostals,' *Pneuma* 16:1 (1994) 101-107; Timothy B. Cargal, 'Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age,' *Pneuma* 15:2 (1993) 173-178; Clark, *Investigation*, 163-165; Hannah K. Harrington and Rebecca Patten, 'Pentecostal Hermeneutics and Postmodern Literary Theory,' *Pneuma* 16:1 (1994) 113-114; Thomas, 'Women,' 42. Also, Wonsuk Ma, 'Biblical Studies in the Pentecostal Tradition: Yesterday, Today, and Tomorrow,' in Dempster et. al., (eds.), *Pentecostalism*, (1999), 52-69, noting that Ma gave minimal attention to the Spirit.

³¹¹ Also, Fowl, 'Spirit,' 97-127 (fn. 254). Additionally, Vanhoozer, 'Spirit of Understanding' in *Text*, 407-431 (see fn. 258 regarding Vanhoozer's consideration of locutions, illocutions and perlocutions). Similarly to Pentecostal scholars, Pinnock emphasised that the strong influence of rationalism in Western culture had neglected the Spirit's role in interpretation and that evangelical scholarship had not focused on the Spirit's role because of a fear of subjectivity. Pinnock, 'Spirit,' (1993), 4-8; also 'Role of the Spirit,' 491-497. Cf. 3.4.1 and 3.4.2. See critique of Pinnock by Ellington, 'Pentecostalism,' 24.

³¹² Comprehensive analysis of postmodernism's relationship with Pentecostal hermeneutics and pneumatic interpretation is beyond this study's remit. See fn. 49 (postmodernist and philosophical approaches to interpretation).

suppressed the notion of subjectivity.³¹³ Postmodern thinking, with its focus on subjectivity, was viewed by a group of scholars writing in *Pneuma* as a natural affiliation with Pentecostal hermeneutics.³¹⁴ Hannah Harrington and Rebecca Patten articulated the appeal, writing:

The work of such postmodernists as Paul Ricoeur and Hans-Georg Gadamer has provided a new way of approaching texts by focusing on the world the reader brings to the text as well as the world of the text... The subjectivity involved in the reader's appropriation of the text is considered not only legitimate by postmodernists but indeed inevitable in the reading of any text.³¹⁵

Others, writing subsequent to the *Pneuma* articles, recommended caution.³¹⁶ Kärkkäinen, Johns, and Gerald Sheppard all emphasised foundational differences over the centrality of God. Kärkkäinen stated:

True, there are many potential convergences – plurality of meaning of any text, the plural meaning of the text itself, the role of the affections in the reading etc. – but the convergences might exist only on the ‘surface level.’ Between Postmodernism(s) and Pentecostalism there is such a wide gap in terms of presuppositions that one is wise not to exaggerate apparent similarities. For example, there is no “big story” for Postmodernists, but there is one for Pentecostals; there is no absolute truth of any kind for Postmodernists, but there is *the* truth for Pentecostals. It is these kind of foundational philosophical presuppositions that should be considered carefully before the wedlock is celebrated.³¹⁷

Noting Land, Johns emphasised that Pentecostalism is built on a relationship based around communication from, and response to, God. He posited orthodoxy as cognitive response to

³¹³ See Ellington, ‘Pentecostalism,’ 16-38 for analysis of interpretive issues surrounding modernity, the Enlightenment, postmodernism, Pentecostal hermeneutics, historical criticism, subjectivity and objectivity. Also John Christopher Thomas, ‘Pentecostal Theology in the Twenty-First Century,’ *Pneuma* 20:1 (1998) 11-12. Cf. fn. 486 (Enlightenment).

³¹⁴ Arden Autry, ‘Dimensions of Hermeneutics in Pentecostal Focus,’ *JPT* 3 (1993) 29-50; Joseph Byrd, ‘Paul Ricoeur’s Hermeneutical Theory and Pentecostal Proclamation,’ *Pneuma* 15:2 (1993) 203-214; Timothy B. Cargal, ‘Fundamentalist-Modernist,’ 163-187; Murray W. Dempster, ‘Paradigm Shifts and Hermeneutics: Confronting Issues Old and New,’ *Pneuma* 15:2 (1993) 129-135; Richard D. Israel, Daniel E. Albrecht, and Randal G. McNally, ‘Pentecostals and Hermeneutics: Texts, Rituals and Community,’ *Pneuma* 15:2 (1993) 136-161.

³¹⁵ Harrington and Patten, ‘Pentecostal Hermeneutics,’ 109. Also Israel, Albrecht, and McNally, ‘Pentecostals,’ 161, ‘A Pentecostal hermeneutic, as we have argued *à la* Ricoeur and Gadamer, is the interpretive activity in which Pentecostals search for an understanding of themselves.’

³¹⁶ Clark, *Investigation*, 291-293; Harrington and Patten, ‘Pentecostal Hermeneutics,’ 109-114; Johns, ‘Pentecostalism,’ 73-96; Veli-Matti Kärkkäinen, ‘Pentecostal Hermeneutics in the Making: On the Way from Fundamentalism to Postmodernism,’ *JEPTA XVIII* (1998) 97, revised and reprinted as ‘Hermeneutics: From Fundamentalism to Postmodernism,’ in Kärkkäinen, and Yong (ed.), *Pneumatological* (2002) 3-21; Robert P. Menzies, ‘Jumping off the Postmodern Bandwagon,’ *Pneuma* 16:1 (1994) 115-120; Gerald T. Sheppard, ‘Biblical Interpretation After Gadamer,’ *Pneuma* 16:1 (1994) 121-141.

³¹⁷ Kärkkäinen, ‘Pentecostal,’ 97.

God³¹⁸ and asserted that Pentecostals must maintain this commitment.³¹⁹ Johns advised scholars to ‘consider carefully the distinctiveness of their own worldview and its implications for the postmodern era’ before they committed themselves to postmodernist thought.³²⁰ Sheppard was positive about the influence of postmodernism upon Pentecostal hermeneutics but also asserted that postmodernist methodologies could not address divine encounter in the hearing of scripture and subsequent response.³²¹

Collectively, therefore, Kärkkäinen, Johns, and Sheppard cautioned that postmodernist approaches to interpretation do not address personal relationship with God and encounter with scripture as a consequence of that relationship. This raises awareness that engaging with postmodernist methodologies can hinder consideration of the Spirit’s role in interpretation by drawing focus away from encounter with God and into a medley of interpretive techniques and concepts. Whilst the value of postmodernism’s emphasis upon subjectivity has been noted, I stress that recognition and incorporation of personal aspects of the Spirit’s communication was present within the conversation (as this chapter has been showing) beyond postmodernist considerations.

3.4.2 Incorporation of historical grammaticism (Timothy Cargal, and Robert Menzies)

Postmodernist thought influenced discussion surrounding use and application of historico-grammatical methods of interpretation. Timothy Cargal and Robert Menzies differed significantly on the application of postmodernist thought to Pentecostal hermeneutics, with Menzies heavily criticising Cargal for his propagation of it.³²² However, these scholars also appeared to misunderstand each other, and they talked at cross-purposes, particularly regarding historico-grammatical methods. Both asserted the importance of historical grammaticism but viewed it from different perspectives. Menzies’ concern was for the

³¹⁸ ‘Orthodoxy, in both the sense of giving glory to God and in the sense of correct belief, is the purpose of knowledge. It is that toward which the church must always be moving.’ Johns, ‘Pentecostalism,’ 92-93. Cf. Land, *Pentecostal Spirituality*, 130-131 (God as the object of the affections). See 3.3.

³¹⁹ Johns, ‘Pentecostalism,’ 96.

³²⁰ Johns, ‘Pentecostalism,’ 96. Johns defined a worldview as ‘a disposition towards a perception of reality’ (75) and considered characteristics of the postmodern and Pentecostal worldview throughout his paper.

³²¹ Sheppard, ‘Biblical,’ 136. Sheppard particularly referred to Ricoeur who he identified as hermeneutical mentor to Byrd, Cargal, Dempster, and Israel, Albrecht and McNally. See fn. 314. Sheppard also highlighted the importance of pre-modern hermeneutics, citing Schleiermacher and Barth particularly. He emphasised that Pentecostal approaches to scriptural interpretation ‘[belong] to a much longer history of Christian biblical interpretation’ (128-133 [129]).

³²² Menzies described Cargal’s assessment of postmodernism as it related to interpretation of scripture as ‘triumphalist,’ and his article as ‘lucid, insightful, and ultimately disturbing.’ Robert Menzies, ‘Bandwagon,’ 115.

original intention of the biblical authors to be taken seriously ('If we loose the meaning of a text from its historical moorings, how shall we evaluate various and even contradictory interpretations? How shall we keep our own ideologies and prejudices from obliterating the text?')³²³). Cargal did not disagree. He just saw historico-grammatical methods as an important part of a larger process of interpretation involving the Spirit acting as a bridge between the original author and the contemporary interpreter.³²⁴

The traditional Pentecostal emphases upon spiritual experience in general and pneumatic illumination in particular for understanding Scripture (the major foci of most Pentecostal interpreters within parish settings) have been joined with an emphasis upon a unitary meaning of Scripture identified with the "intent of the inspired authors" (the major focus of Pentecostal academics, in part as a result of Fundamentalist and Evangelical influence). The result of this union has been that ancient biblical texts have a tremendous immediacy for twentieth-century Pentecostals because 'the Spirit serves as the common context in which reader and author can meet to bridge the historical and cultural gulf between them' and 'establishes both the existential and presuppositional continuum between the word written in the past and that same word in the present.'³²⁵

Cargal and Menzies' articles illustrate evolving positions (compare 2.2.2, also 2.4.2) concerning the role of historico-grammatical approaches that have continued throughout the conversation. Generally, some Pentecostal scholars saw Menzies' position as an example of rational, evangelical principles of interpretation they were trying to rebalance or move away from as part of their pursuit for Pentecostal hermeneutical identity and understanding of the Spirit's role in interpretation.³²⁶ However, I suggest that all scholars considering historico-grammatical approaches within pneumatic interpretation and Pentecostal hermeneutics were seeking to address the relationship between the original meaning of the scriptural text and contemporary interpretation in some way³²⁷ and differences lay with particular emphases and starting points.

³²³ Robert Menzies, 'Bandwagon,' 117.

³²⁴ For critique aligning with my perspective, see Harrington and Patten, 'Pentecostal,' 113.

³²⁵ Cargal, 'Fundamentalist-Modernist,' 180-181, quoting Arrington, 'Hermeneutics,' 382, and Stronstad, 'Pentecostal Hermeneutics' (1988) 9, respectively. For perspective aligning with Cargal, see Arrington, 'Bible,' 1994, 101-107. Arrington offered three issues as central to the development of a Pentecostal hermeneutic: historical and literary criticism, recognition of the Spirit's role in interpretation, and acknowledgment of the experiential dimension.

³²⁶ E.g. Archer, 'Pentecostal,' 74-75, critical of Robert Menzies' and other scholars' alignment with evangelicalism and negative influence on Pentecostal hermeneutical identity. Also Arrington, 'Bible,' 101, 'The adoption of the methodology of Evangelicals has led Pentecostal scholars to emphasize the historical-context of the biblical texts and to reduce their meaning to the intent of the authors;' and Moore, 'Canon,' 92, referring to the crumbling canons of historical criticism.

³²⁷ This included: Anderson, 'Pentecostal Hermeneutics I,' 13-22; 'Pentecostal Hermeneutics II,' 1-11; Archer, 'Pentecostal Hermeneutics,' 63-81; Arrington, 'Bible,' 101-107; Autry, 'Hermeneutics,' 29-50; Bloesch, *Scripture*, 17-29; Byrd, 'Paul,' 203-214; Cargal, 'Fundamentalist-Modernist,' 163-187; Dempster, 'Paradigm,' 129-135; Dorman, 'Spirit,' 427-438; Paul Elbert, 'Spirit, Scripture and Theology Through a Lukan Lens: A Review Article,' *JPT* 13 (1998) 55-75;

3.4.3 *Conversations about community (John Christopher Thomas)*

In addition to consideration of the early Pentecostal community as the framework for interpretation,³²⁸ some Pentecostal scholars considered the contemporary community surrounding scripture as it is read as a framework or context for interpretation. John Christopher Thomas steered this approach through his article, 'Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics' (1994).

Thomas outlined reasons for developing a distinct Pentecostal hermeneutic including disappointment with rationalism and its influence on interpretation, lack of serious consideration of the Spirit's role in interpretation, and recent recognition amongst Pentecostal scholars that the role of community was an important part of interpretation.³²⁹ He used the deliberations of the Jerusalem council (Acts 15) as a model for a Pentecostal hermeneutic,³³⁰ highlighting that the passage showed three elements dynamically interrelating: the community, the Spirit, and scripture.³³¹ Based around this he argued for a dynamic, holistic approach to interpretation that does not always start with scripture as the basis for interpretation but also seeks to discern, as a community, how the Spirit is working and moving in contemporary contexts, and incorporate this pneumatic discernment within consideration of scripture.³³² Thomas applied this model to women in ministry, asserting

Ellington, 'Pentecostalism,' 16-38; Gordon D. Fee, 'History as Context for Interpretation,' in Elmer Dyck (ed.), *The Act of Bible Reading*, Downers Grove: IVP, 1996, 10-32; Fowl, 'Spirit,' 97-127; Goldingay, *Models*, 183-199; 251-265; Harrington and Patten, 'Pentecostal Hermeneutics,' 109-114; Herholdt, 'Hermeneutics,' 417-431; Israel, Albrecht and McNally, 'Pentecostals,' 137-161; Luke Timothy Johnson, *Scripture & Discernment: Decision Making in the Church*, Nashville: Abingdon, 1996, 61-108; Robert Menzies, 'Bandwagon,' 115-120; 'Coming to Terms with an Evangelical History – Part 1: Pentecostals and the Issue of Subsequence,' *Paraclete* (1994); Moore, 'Canon,' 75-92; 'Deuteronomy,' 11-33; McQueen, *Joel*, 1-10; Pinnock, 'Role of the Spirit,' 491-497; 'Spirit' (1993) 3-23; Emerson B. Powery, 'Ulrich Luz's *Matthew in History*: A Contribution to Pentecostal Hermeneutics?' *JPT* 14 (1999) 3-17; Sheppard, 'Interpretation,' 121-141; Mark Stibbe, 'This is That: Some Thoughts Concerning Charismatic Hermeneutics,' *ANVIL* 15:2 (1998) 181-192; Roger Stronstad, 'Pentecostal Experience and Hermeneutics,' *Paraclete* 22:3 (1992) 1-12; 'Pentecostal Hermeneutics: A Review Essay of Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics*,' *Pneuma* 15:2 (1993) 215-222; *Spirit, Scripture & Theology: A Pentecostal Perspective*, Baguio City: APTS, 1995, 11-30; 53-78; J. Rodman Williams, *Renewal Theology: Volume 2: Salvation, the Holy Spirit, and Christian Living: Systematic Theology from a Charismatic Perspective*, Zondervan: Grand Rapids, 1990, 241-242.

³²⁸ See fn. 308 (early Pentecostal community).

³²⁹ Thomas, 'Women,' 41-42.

³³⁰ Further contributions using Luke-Acts as basis for a pneumatic/Pentecostal hermeneutical approach included: Arrington, 'Bible,' 106; Elbert, 'Spirit,' 55-75; Fowl, 'Spirit,' 101-123; Johnson, *Scripture*, 61-108; Robert Menzies, 'Terms,' 'The Essence of Pentecostalism,' *Paraclete* 26:3 (1992); Stibbe, 'Thoughts,' 181-192; Stronstad, 'Pentecostal Experience,' 1-12; 'Pentecostal Hermeneutics,' 215-222; *Spirit*, 11-30; 53-78; *The Prophethood of All Believers: A Study in Luke's Charismatic Theology*, Sheffield: Sheffield Academic Press, 1999, 14-34 (but virtually nothing about pneumatic interpretation).

³³¹ Thomas, 'Women,' 49-50.

³³² Thomas, 'Women,' 49-56.

that pneumatic discernment of this much-debated issue³³³ requires consideration of all three elements dynamically interrelating with each other.³³⁴

Thomas, along with other Pentecostal scholars considering the role of community,³³⁵ effectively argued that interpretive approaches that rigidly start with scripture and seek to determine meaning principally through historico-grammatical methodology without seeking to discern, in dynamic interrelationship,³³⁶ what the Spirit is doing within personal and communal contemporary contexts risk complicating and even hindering pneumatic interpretation.

3.4.4 'Pneumatic' interpretation in early Judaism, and the role of prophecy (David Aune)

A final issue to be addressed within this section is discussion surrounding the role of prophecy within pneumatic interpretation. These conversations hinged upon the relationship between objectivity and subjectivity (see 3.4.1 and 3.4.2) and recognition of the Spirit's communication of scripture to personal and contemporary contexts outside of

³³³ For discussion of egalitarian and complementarian views on women in ministry between scholars holding both views, see James R. Beck (ed.), Linda L. Belleville, Craig L. Blomberg, Craig S. Keener, Thomas R. Schreiner (contributors), *Two Views on Women in Ministry*, Grand Rapids: Zondervan, 2005² (2001).

³³⁴ Thomas, 'Women,' 52-54. Similarly, Land described (perceived) experiences of the Spirit leading the early Pentecostal community to look afresh at scripture concerning the silence of women in churches. Land, *Pentecostal Spirituality*, 43, 95. Also Cartledge, *Practical Theology*, 158-161; Harvey Cox, "'Your Daughters Shall Prophesy,'" in *Fire From Heaven: The rise of Pentecostal spirituality and the reshaping of religion in the twenty-first century*, London: Cassell, 1996, 123-157; Pinnock, 'Texts,' 79-80. For consideration of Thomas' approach by Archer, see 'Pentecostal Hermeneutics,' 78-79.

³³⁵ E.g. Archer, 'Pentecostal Hermeneutics,' 70-81; Arrington, 'Bible,' 101-107 and Cargal, 'Fundamentalist-Modernist,' 163-187; Paul D. Hanson, 'Scripture, Community and Spirit: Biblical Theology's Contribution to a Contextualized Christian Theology,' *JPT* 6 (1995) 3-12; Israel, Albrecht and McNally, 'Pentecostals,' 154-158, 160-161; Harrington and Patten, 'Pentecostal Hermeneutics,' 111; Thomas, 'Pentecostal Theology,' 8-11. See fn. 330 (consideration of community relating to Luke-Acts). Like Thomas, Arrington and Cargal both argued that three elements were central to the development of a Pentecostal hermeneutic: historical grammaticism and original intent, recognition of the Spirit's role in interpretation, and acknowledgment of the experiential dimension. See 3.4.2, and fn. 325 (Arrington).

³³⁶ Cf. Moore's interpretive interaction with Deuteronomy (see 3.3.4).

those presented in scripture,³³⁷ leading some scholars (particularly McQueen and Mark Stibbe) to suggest that this appropriation was prophetic.³³⁸

David Aune also considered this aspect of ‘pneumatic’ interpretation.³³⁹ His context was not contemporary interpretation but a form of biblical interpretation practised in early Judaism and early Christianity,³⁴⁰ where the implicit or explicit claim was that the interpretation had been divinely revealed,³⁴¹ and he described prophecy as a feature of this appropriation. Aune used the term ‘charismatic exegesis’³⁴² which he described as ‘a

³³⁷ Williams, and Stibbe (referencing Williams) both described this as standing in pneumatic continuity with the text. Williams, *Renewal Theology*, 241-242; Stibbe, ‘This is That,’ 187. Goldingay argued for ‘an essential link between historical, exegetical study and the response of appropriation, which involves experiencing the realities of which the text speaks.’ He also emphasised that appropriation ‘implies a reversal of movement in the process of interpretation,’ whereby a person becomes the object of interpretation with the text scrutinising them. Goldingay indirectly linked appropriation with pneumatic interpretation and located his discussion within consideration of scripture, prophecy and interpretation. Goldingay, *Models*, 252, 255 (139-265, 188-89 for pneumatic interpretation). Similarly, Hanson, ‘Scripture,’ 3-21. See also 3.4.3 (Conversations about community).

³³⁸ McQueen described his personal experience engaging with the book of Joel as a prophetic hermeneutic, stating ‘A prophetic hermeneutic is an interpretive event in which pathos and reason, Word and Spirit are integrated as the human subject is made aware of the Spirit’s reinterpretation of a life situation or worldview.’ McQueen, *Joel*, 108-109 (see 3.3.5). Moore described this process as prophetic in ‘Canon’ but omitted the description in ‘Deuteronomy’ (see 3.3.4). Stibbe recommended developing an objective (historico-grammatical) and subjective (prophetic reader response) hermeneutic. His concern was to develop a hermeneutic that ‘not only pays careful attention to the original *meaning* of a text [but] also pays prayerful attention to its contemporary prophetic *significance*.’ Stibbe, ‘This is That,’ 182. For criticism of Stibbe’s approach, see John Lyons, ‘The Fourth Wave and the Approaching Millennium: Some Problems with Charismatic Hermeneutics,’ *ANVIL* 15:3 (1998) 169-180; for assessment of Stibbe and Lyons, see Steve Walton, ‘Editorial Matters: Of the making of books...,’ *ANVIL* 15:3 (1998) 165-166. Also, McKay, ‘Veil,’ 17-40; John T. Willis, ‘Prophetic Hermeneutics,’ *Restoration Quarterly* 32:4 (1990) 193-207.

³³⁹ Aune, ‘Charismatic Exegesis’ (1993) 126-150, also published in David E. Aune, *Apocalypticism, Prophecy, and Magic in Early Christianity*, Grand Rapids: Baker Academic, 2008, 280-299. For earlier version, see David E. Aune, ‘Christian Prophecy and Charismatic Exegesis,’ in *Prophecy in Early Christianity and the Ancient Mediterranean World*, Grand Rapids: William B. Eerdmans, 1991 (1983) 339-346.

³⁴⁰ Judaism in the second temple period, after the return from Babylonian exile, (circa 536 B.C.E. to 70 C.E.) and Christianity in the first century C.E. For explanation of the historical and cultural context surrounding Old and New Testament scripture including period terminology and dates, see Karen J. Wenell, ‘The Setting: Biblical Geography, History, and Archaeology,’ in Gorman (ed.), *Scripture* (2017) 23-44. Wenell termed ‘Hebrews’ as ‘the ancestors of the Israelite nation (Abraham and Sarah to Moses),’ ‘Israelites’ as ‘the people of God from Moses to the Babylonian Exile (586 BCE),’ and ‘Jews’ as ‘descendants of the Israelites after the exile.’ Wenell’s definitions corresponded to use throughout Gorman (ed.), *Scripture* (24-25). This study follows this terminology, using ‘the people of God in the Old Testament’ or ‘Israel’ as an overarching descriptor as necessary (see fn.99 [people of God]). ‘Israel’: ‘The nation/people descended from the ancestors Abraham, Isaac, and Jacob (renamed Israel).’ Gorman (ed.), *Scripture*, 413.

³⁴¹ Aune, ‘Charismatic Exegesis,’ 126. Aune cautioned that if divine influence in interpretation is not present in the text (implicitly or explicitly) then one cannot be certain it is charismatic exegesis (128).

³⁴² Aune noted other synonymous terms used as ‘inspired eschatological exposition’ and ‘spiritual exegesis.’ He attributed ‘charismatic exegesis’ to H.L. Ginsberg who used it in conversation with William Brownlee to describe interpretation practised at Qumran. W.H.

hermeneutical ideology that provides divine legitimation for a particular understanding of a sacred text which is shared with others who understand the text differently.³⁴³ He explained that charismatic exegesis exhibited the following characteristics: it was commentary (the interpreter's understanding of the scriptural text in written form), divinely inspired,³⁴⁴ eschatologically orientated,³⁴⁵ and a type of prophecy³⁴⁶ prevalent during the second temple period.³⁴⁷

Brownlee, 'Biblical Interpretation among the Sectaries of the Dead Sea Scrolls, *BA* 14 (1951), 60-61, fn.24, as cited by Aune, 'Charismatic Exegesis,' 126, fn.2. Brownlee described charismatic exegesis as prophetic. Cf. Dunn's use of charismatic exegesis. See 2.1.2, particularly fn. 134 (Dunn and Aune's use of charismatic exegesis, and Douglas Moo on *sensus plenior*).

³⁴³ Aune, 'Charismatic Exegesis,' 149.

³⁴⁴ Aune stressed, '[a]lthough there is ample evidence that the Qumran Community believed that God revealed the truth to them, there is precious little evidence to suggest how they thought that the Spirit revealed truth.' Aune, 'Charismatic Exegesis,' 128 (emphasis original).

³⁴⁵ Aune emphasised that the eschatological *significance* of the Jewish scriptures for the early Christians (manifest through interpretation of the Old Testament in the New Testament) was similar to the concerns of early Judaism, particularly Qumran (manifest through the *pesharim*). Aune, 'Charismatic Exegesis,' 143-144, cf. 128. Charismatic exegesis is related to *peshet*: '[t]he most characteristic type of Qumran exegesis...exemplify[ing] the genre which may be designated as fulfillment interpretation, i.e. an exposition in which the meaning of an oracle, or of a presumed prophecy, is determined by the historical event or personality which the biblical author is thought to have predicted.' Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C. – A.D. 135): Volume III:1*, Geza Vermes and Fergus Millar (rev. eds.), Edinburgh: T&T Clark, 1986² (1885) 420-421. *Midrash* and *peshet* were the two main interpretive genres at Qumran. For introduction to *pesharim* texts and genre see Timothy Lim, *Pesharim*, Sheffield: Sheffield Academic Press, 2002. Also Shani L. Berrin, 'Pesharim,' in Lawrence H. Schiffman, James C. VanderKam (eds.), *Encyclopedia of the Dead Sea Scrolls: Volume 2*, Oxford: Oxford University Press, 2000, 644-647. For overview of Qumran community and their writings (the Dead Sea Scrolls), see Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C. – A.D. 135): Volume I*, Geza Vermes and Fergus Millar (rev. eds.), Edinburgh: T&T Clark, 1973² (1885) 118-122; Schürer, *History: III:1*, 380-469; Geza Vermes, *An Introduction to the Complete Dead Sea Scrolls*, London: SCM, 1999³ (1977). Also, Devorah Dimat, 'Qumran: Written Material,' 739-746; Charlotte Hempel, 'Qumran Community,' 746-751. Both Schiffmann and VanderKam (eds.), *Encyclopedia*. For use of the Old Testament in the New Testament, see fn. 52.

³⁴⁶ Aune wrote, 'It is possible to understand prophecy in early Judaism in at least two ways: 1) the direct inspiration of the prophet, or 2) the indirect inspiration of the prophet, that is, inspiration as mediated through the sacred text.' Aune, 'Charismatic Exegesis,' 128-129. For prophecy and interpretation at Qumran, see Aune, 'Charismatic Exegesis,' 'Christian Prophecy,' Maurya P. Horgan, 'The Bible Explained (Prophecies),' in Robert Kraft and George W.E. Nickelsburg (eds.), *Early Judaism and its Modern Interpreters*, Atlanta: Scholars Press, 1986, 247-253. For prophecy and interpretation in Hellenism, and wider second temple period Judaism, see Christopher Forbes, *Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment*, Peabody: Hendrickson, 1997, 230-232; Martin Hengel, *The Zealots: Investigations into the Jewish Freedom Movement in the period from Herod 1 until 70 AD*, D. Smith (tr.), Edinburgh: T&T Clark 1989, 234-235. For prophecy and interpretation in the Old Testament, New Testament and today, see Goldingay, *Models*, 141-199.

³⁴⁷ Aune, 'Charismatic Exegesis,' 126-127. For one volume history of the second temple period (including a useful glossary of terms) focusing on biblical interpretation and surrounding contemporary cultural influences, see Lawrence H. Schiffman, *From Text to Tradition: A History of Second Temple and Rabbinic Judaism*, Hoboken: Ktav, 1991. Rabbinic literature: 'the result of scholastic activity of the scribes and rabbis, consist[ing] mainly...of an academic exegesis of the text of the Bible.' The purpose of the literature was 'to develop Jewish law...and to enlarge on biblical history and evolve religious and moral ideals through a systematic combination of separate scriptural passages.' This included the *talmudic* literature (teaching and study of the law), the *midrashim*, and the *targums* (traditional interpretation of scripture in synagogues). Schürer (Vermes

From this brief overview, charismatic exegesis in early Judaism appears to bear noticeable similarities to contemporary conversations about pneumatic interpretation by those in or identifying with the renewal tradition.³⁴⁸ Understanding the approaches and frameworks of these ancient communities can steer and enrich contemporary understanding, and this is a focus of a group identified as ‘Regent school’ and discussed in Chapter 5.³⁴⁹ An example of the value of this steering to contemporary understanding of pneumatic interpretation can be seen through Aune’s (and similarly Christopher Forbes’) consideration of prophecy. They asserted that whilst it can be appreciated that prophecy was a feature of charismatic exegesis in early Judaism,³⁵⁰ there was less evidence for arguing this in early Christianity, the main argument being a lack of direct evidence linking prophecy and pneumatic interpretation in the New Testament.³⁵¹ Aune stated:

[P]aranesis was never the exclusive province of either prophecy or biblical interpretation in the early church, and... prophets are never explicitly linked to the task of biblical interpretation. There is little evidence to substantiate the view that one of the major occupations of Christian prophets was the inspired exegesis of the Old Testament.³⁵²

Ascertaining whether, or in what ways (e.g. through appropriation of the scriptural text) prophecy is a feature of pneumatic interpretation, and therefore identifiable with pneumatic

and Millar [rev. eds.], *History: I*, 68-114 (69). *Midrashim*: commentaries on scripture, passage-by-passage. *Midrash*: an ‘interpretive genre... in connection with exegesis of a combination of biblical passages.’ Schürer, *History I*, 90; *History: III:1*, 420-421 (421). For further, see Jacob Neusner, *Introduction to Rabbinic Literature*, New York: Doubleday, 1999; H.L. Strack and G. Stemmerger, *Introduction to the Talmud and Midrash*, Markus Bockmuehl (tr.), Edinburgh: T&T Clark, 1991; Chilton, ‘Rabbinic Literature’ (2013) 413-423.

³⁴⁸ Discussed by Archie Wright and considered in 5.3.3

³⁴⁹ This group includes Mark Boda, Craig Keener, Jack Levison, Kevin Spawn, and Archie Wright.

³⁵⁰ Aune, ‘Charismatic Exegesis,’ 128-129, 132, 134-140; ‘Christian Prophecy,’ 339-342; Forbes, *Prophecy*, 230, 232.

³⁵¹ Aune, ‘Charismatic Exegesis,’ 146-148; ‘Christian,’ 342-346. Forbes, *Prophecy*, 232-237. Max Turner aligned, stating, ‘It need not be doubted that prophecies had didactic and prescriptive elements... But it is quite another matter to assert that inspired preaching, exegesis or teachings are actually (wholly or in part) what the New Testament *means* by prophecy). Max Turner, ‘Does Prophecy Denote Charismatic Exegesis, Preaching or Teaching?’ in *The Holy Spirit and Spiritual Gifts: Then and Now*, London: Paternoster, 1996, 206-212 (206) (emphasis original). Similarly, Wayne Grudem, *The Gift of Prophecy in the New Testament and Today*, Eastbourne: Kingsway, 1992 (1988) 139-144; D.A. Carson, *Spirit*, 161. Those arguing for more positive association between prophecy and pneumatic interpretation in the New Testament included: M. Eugene Boring, ‘The Prophet as Interpreter of Scripture,’ in *Sayings of the Risen Jesus: Christian Prophecy in the Synoptic Tradition*, Cambridge: Cambridge University Press, 1982, 95-103 (100); Dunn, *Jesus*, (1975) 172, 186, cf. Forbes, *Prophecy* 233, fn.36; E. Earle Ellis, *Prophecy and Hermeneutic in Early Christianity*: Tübingen: JCB Mohr, 1978, 127-143 (more generally 147-253). Edward Gordon Selwyn, *The First Epistle of St Peter*, Michigan: Baker, 1981 (1946), 134. For critiques of these positions, see Aune ‘Charismatic Exegesis,’ 146-149; Forbes, *Prophecy*, 232-237; Turner, *Spirit*, 206-212.

³⁵² Aune, ‘Charismatic Exegesis,’ 147.

appropriation,³⁵³ requires analysis of the relationship between prophecy and interpretation in early Judaism and across the Old Testament, early Christianity in the New Testament, and contemporary Christianity (I suggest, in dynamic interrelationship).³⁵⁴ As considerable further research is required,³⁵⁵ it would be misleading to suggest that prophecy is always a feature of pneumatic interpretation and appropriation *or* actively consider prophecy within pneumatic interpretation further in this study. I therefore rest with an understanding that whilst the Spirit's appropriation of scripture to personal and contemporary contexts cannot presently be described as prophetic, there is a relationship between the context or framework presented in scripture and the Spirit's appropriation to personal contexts and frameworks. This can be understood as cognitive (interrelated with affect and ethics) appropriation involving perception, intuition, and reason.³⁵⁶

3.4.5 Evaluation

All scholars agreed that the context or cognitive framework for interpretation *mattered*. In this respect they were not as different from each other as they perhaps thought they were, and their frameworks though different in location, approach and focus, should be regarded as complementary.

³⁵³ Understanding pneumatic appropriation as an aspect of pneumatic interpretation. See 1.2.

³⁵⁴ For approach to this, see John Goldingay, 'Scripture as Inspired Word: Interpreting Prophecy,' in *Models*, 141-199, noting Goldingay gave minimal attention to pneumatic interpretation (188-189).

³⁵⁵ This is beyond this study's scope, but I suggest this requires three-stage exploration, dynamically interrelating, 1) interpretive methods like *peshet* in early Jewish communities like Qumran, 2) use of prophecy and pneumatic interpretation by early Christians in the New Testament (including eschatological use of past scriptures), 3) contemporary use of prophecy and pneumatic interpretation across the renewal tradition. Neglecting any of these stages would restrict the potential wealth to be gleaned and potentially distort data.

³⁵⁶ Post-2000 contributions including/considering prophecy as an aspect of pneumatic interpretation are incorporated in Chapters 4 and 5 whilst noting this resting position. These included, Mark J. Boda, 'Word and Spirit, Scribe and Prophet in Old Testament Hermeneutics,' in Spawn and Wright (eds.), *Spirit & Scripture*, 25-45; Stefan Crinisor, 'The Paraclete and Prophecy in the Johannine Community,' *Pneuma* 27:2 (2005) 276; Andrew Davies, 'Reading in the Spirit: some brief observations on Pentecostal interpretation and the ethical difficulties of the Old Testament,' *Journal of Beliefs & Values*, 30:3 (2009) 304; James D.G. Dunn, 'The Role of the Spirit in Biblical Hermeneutics,' in Spawn and Wright (eds.), *Spirit & Scripture*, 154-159; Fee, 'Pentecostals,' 8, fn.1; Grey, *Crowd* (2011) *passim*; Ronald Herms, 'Invoking the Spirit and Narrative Intent in John's Apocalypse,' in Spawn and Wright (eds.), *Spirit & Scripture*, 99-114; Craig S. Keener, 'Refining Spirit Hermeneutics,' *Pneuma* 39 (2017) 205-206 (also referencing discussion prophecy's various roles in *Spirit Hermeneutics*); Lee Roy Martin, *Biblical Hermeneutics*, Miami: Senda de Vida, 2010, 47-48; *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges: JPTSup.32*, Blandford Forum: Deo, 2008, 61-63; Hannah R.K. Mather, 'Welcoming Spirit Hermeneutics: A Response to Craig S. Keener,' *Pneuma* 39 (2017) 160-161; Rickie D. Moore, 'The Prophetic Calling: An Old Testament Profile and its Relevance for Today,' *JEPTA* 24 (2004) 17-20 (the prophet as messenger), also in Moore, *Spirit*, 57-60; Pinnock, 'Spirit' (2009) 163; Merold Westphal, 'Spirit and Prejudice: The Dialectic of Interpretation,' in Archer and Oliverio (eds.), *Pneumatological Hermeneutics*, 18 Archie Wright, 'Second Temple,' 73-98; Vondey, *Beyond Pentecostalism* (2010) 72-75.

As this chapter has consistently shown, pneumatic interpretation of scripture is dynamically interrelated to pneumatic interpretation of self, and self-in-community (Thomas). This places personal relationship with God centrally within consideration of the Spirit's role in the interpretation of scripture. Therefore, frameworks of interpretation that do not centralise this can be a hindrance in developing understanding of pneumatic interpretation (similarly advised by Johns). This raises a caution against over-using *both* historico-grammatical methods *and* postmodernist thought. A framework of pneumatic interpretation should *primarily* draw us towards intimate relationship with God, *not* into a medley of interpretive techniques and concepts.

Pentecostal emphasis (steered by Thomas) on the contemporary community surrounding the text as a framework for interpretation began to provide a healthy balance to interpretive approaches starting with the text and the historico-grammatical data. Thomas' recommendation of an approach to interpretation incorporating the contemporary situation (and surrounding cognitive framework), the Spirit, and scripture (and surrounding cognitive framework) dynamically interrelating with each other was brave and pioneering. This approach recognised that dependence on the Spirit's leading (as per Acts 15) is crucial, therefore prioritising personal relationship with God. Consequently, the Acts 15 community framework is preferable to the postmodernist approach because it centralises intimate relationship with God and retains focus on the Spirit's role in interpretation (providing all three elements *are* held in balanced, dynamic relationship).

Complementing Thomas' emphasis was Aune (and previously Dunn, see 2.1.2) whose thought shows that charismatic exegesis in early Jewish communities like Qumran bore noticeable similarities to contemporary renewal explorations of pneumatic interpretation and appropriation. Seeking understanding concerning these early approaches and frameworks of interpretation can enrich contemporary understanding and this was illustrated through Aune's consideration of prophecy as a feature of charismatic exegesis, which showed disparity between evidence from early Judaism and the New Testament. A way to negotiate this disparity and resolve understanding as to whether prophecy *can* be established as a feature of pneumatic interpretation, and therefore identifiable with pneumatic appropriation, would be to take Thomas' approach and seek to pneumatically discern, as an academic community, whether prophecy can be appreciated as a feature of contemporary forms of pneumatic interpretation, incorporating this contemporary understanding and (believed) pneumatic discernment in dynamic interrelationship with

evidence from early Judaism and across the Old Testament, and early Christianity in the New Testament.³⁵⁷

3.5 Evaluation: 1990-1999

A dominant theme of 1990s thought is that as we approach scripture seeking the Spirit's guidance in interpretation, the Spirit also reaches through scripture and interprets us. This is a dynamic interrelationship. Pneumatic interpretation cannot therefore be understood solely in relation to scripture because the Spirit always works through and beyond scripture, in ways that create and redeem, and effect scriptural truth affectively, ethically, and cognitively in our lives. This understanding builds on Chapter 2 where the primary theme was that pneumatic interpretation is holistic.

Reflecting theologically upon the Spirit's relationship with scripture established this theme, with Land's thoughts highlighting that whilst scripture is the medium, the purpose is the forming of a life for God. Moltmann helped develop a perspective from von Balthasar in Chapter 2 that the Spirit (self)-interprets the Father, the Son, and the Spirit to us, creating and redeeming through this communication. Factoring the creational (Spirit-Father) aspect of pneumatic interpretation alongside the redemptive (Spirit-Son) aspect means acknowledging that the Spirit *does* convey something new over against the content of scripture but also emphasises that this new truth is always in relationship with scripture through which the Spirit (self)-interprets God to us.

Thought from scholars who intentionally incorporated personal relationship with God within their hermeneutical considerations further strengthened this theme. Intimate relationship with God was recognised as affective, ethical, and cognitive, and there was collective recognition of the importance of *pursuing* intimate relationship with God, through whom pneumatic interpretation (of scripture and self) comes. These scholars helped to further understanding of the relationship between affect and ethical conduct, with Land, Lee, and Vanhoozer's contributions strengthening the paradox that when we are most affectively receptive to God we are also the most ethically willing to modify behaviour, and in order to be in a state of receptivity to God, active effort is required. Moore and McQueen's personal accounts emphasised this further, giving a sense of their affective receptivity alongside active willingness to modify conduct, influencing their cognition. I suggest, therefore, a working perspective that affect and ethics dynamically

³⁵⁷ See fn. 355 (suggested exploration).

interrelate, influencing cognitive reception of truth brought by the Spirit through scripture. Vanhoozer and Pinnock were distinctive³⁵⁸ in emphasising that immoral conduct, and evil spirits (Vanhoozer), can cause pneumatic hindrance.

Cognition was therefore identified as an aspect of intimate relationship with God through whom pneumatic interpretation comes, *and* as a framework of knowledge. Cognitive frameworks of interpretation that assist understanding of the Spirit's role in the interpretation of scripture must place personal relationship with God centrally. The Acts 15 framework as outlined by Thomas centralised dependence on the Spirit's leading (requiring communion with God *and* with each other) and sought to incorporate *two* frameworks of interpretation: the framework surrounding the contemporary community or situation, and the framework surrounding relevant passages of scripture. This is a valuable model for pneumatic interpretation and appropriation *provided* all three elements *are* held in balanced interrelationship. Pentecostal hermeneutics *did* emphasise the contemporary framework over the framework surrounding scripture (and, arguably, over the Spirit's role) but Aune's approach provided balance, showing that forms of pneumatic interpretation also existed in early Jewish communities.

In closing I return to Land with whom this chapter started. Land cautioned that when the integration of orthopraxy, orthopathy, and orthodoxy fragments, it brings practical dilemmas, affective distortions, and intellectual struggles that require addressing and interpreting as symptoms of deeper need.³⁵⁹ Taking imperfect human nature into consideration, we can appreciate that, to an extent, these dilemmas, distortions, and struggles will always be present in the pursuit of understanding concerning the Spirit's role in the interpretation of scripture, and a perfect integrative balance of affect, ethics, and cognition will probably never be achieved. Consequently, understanding of the ways the Spirit brings truth through scripture, as well as discernment of pneumatic truth itself, will always be fragmentary and imbalanced. However, as Wesley advocated through his doctrine of perfection,³⁶⁰ this should not, and has not, stopped the pursuit.

³⁵⁸ See fn. 275 (Atkinson).

³⁵⁹ Land, *Pentecostal Spirituality*, 192.

³⁶⁰ See fn. 233 (Wesley).

4 A Growing Conversation: 2000-2009

In the 2000s, Pentecostal scholars continued to explore interpretive methods that integrated personal faith expression with academic expression and incorporated the Spirit. As with the 1990s, they were a large part of the conversation and Pentecostal hermeneutics terminology was prevalent. During this decade reflections on the conversation were produced,³⁶¹ and full-length studies emerged. Following McQueen, who brought the first published monograph to the conversation (see 3.3.5),³⁶² Lee Roy Martin and Robby Waddell presented full-length studies of the books of Judges and Revelation that actively incorporated their Pentecostal faith,³⁶³ whilst Kenneth Archer brought the first published monograph of Pentecostal hermeneutics.³⁶⁴ From evangelical positioning, a key contribution to pneumatic interpretation came from Stanley Grenz,³⁶⁵ and Frank Macchia reflected on pneumatic interpretation following Reformed-Pentecostal dialogue (see 4.2.1). Pinnock was amongst few scholars to intentionally incorporate renewal perspectives in

³⁶¹ On Pentecostal hermeneutics, Atkinson, 'Second Look' (2003) 49-54; Matthias Becker, 'A Tenet Under Examination: Reflections on the Pentecostal Hermeneutical Approach,' *JEPTA* 24:1 (2004) 31-34; Frank D. Macchia, 'The Spirit and the Text: Recent Trends in Pentecostal Hermeneutics,' *SC* 2:1 (2000) 53-65; John Christopher Thomas, "'Where the Spirit leads'" – the development of Pentecostal hermeneutics,' *Journal of Beliefs & Values*, 30:3 (2009) 289-302. On Pneumatic interpretation, John Christopher Thomas, 'Holy Spirit and Interpretation,' in Porter (ed.), *Dictionary*, 2007, 165-166.

³⁶² Noting Wyckoff's 1990 PhD dissertation published in 2010 (this has no new sources post-1990). See fn. 99.

³⁶³ McQueen, Joel, 1995; Lee Roy Martin, *Unheard Voice*, 2008; Waddell, Robby, *The Spirit of the Book of Revelation: JPTSup. 30*, Blandford Forum: Deo, 2006.

³⁶⁴ Archer, *Pentecostal Hermeneutic* (2005). The first unpublished monograph was Clark, *Investigation* (1997). Paul Brown offered a full-length, reformed evangelical perspective on pneumatic interpretation. Paul E. Brown, *The Holy Spirit and the Bible: The Spirit's Interpreting Role in Relation to Biblical Hermeneutics*, Fearn: Christian Focus, 2002.

³⁶⁵ Stanley J. Grenz, 'The Spirit and the Word: The World-Creating Function of the Text,' *Theology Today* 57 (2000) 357-374. Further evangelical contributions came from Brown, *Spirit*; Stanley J. Grenz, 'Spirit,' *Renewing the Center: Evangelical Theology in a Post-Theological Era*, Grand Rapids: Baker Academic, 2000, 209-211; Pinnock, 'Texts' (2000) 71-81; Clark H. Pinnock with Barry L. Callen, *The Scripture Principle: Reclaiming the Full Authority of the Bible*, Grand Rapids: Baker Academic, 2006² (1986); Kenton L. Sparks, *God's Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship*, Grand Rapids: Baker Academic, 2008, 171-203; Timothy Ward, *Word of Life: Scripture as the Living and Active Word of God*, Nottingham: IVP, 2009; Carl R. Trueman, 'Illumination,' in Vanhoozer et. al. (eds.), *Dictionary*, 316-318; Kevin J. Vanhoozer, 'Discourse on Matter: Hermeneutics and the "Miracle" of Understanding,' in Kevin J. Vanhoozer, James K.A. Smith, and Bruce Ellis Benson (eds.), *Hermeneutics at the Crossroads*, Indiana: Indiana University Press, 2006, 3-31; 'Spirit of Understanding' in *First Theology*, 207-235 and 'Speech Acts,' 27, 40-43 (see fn. 258); John Webster, 'Biblical Theology and the Clarity of Scripture,' in Craig Bartholomew, Mary Healy, Karl Möller, Robin Parry (eds.), *Out of Egypt: Biblical Theology and Biblical Interpretation: Scripture & Hermeneutics Series Volume 5*, Carlisle: Paternoster, 2004, 352-384; *Holy Scripture: A Dogmatic Sketch*, Cambridge: Cambridge University Press, 2003; John Yocum, 'Scripture, Clarity of,' in Vanhoozer et. al. (eds.), *Dictionary*, 727-730. For *Scripture & Hermeneutics* series, see fn. 370.

their approaches,³⁶⁶ and Francis Martin and Andrew Minto contributed from Catholic charismatic perspectives.³⁶⁷

Paradoxically, although it was still a main channel through which consideration of the Spirit's role in the interpretation of scripture was emerging, Pentecostal hermeneutics was increasingly hindering discussions by restricting attention within Pentecostalism and focusing on the Pentecostal community as the cognitive framework for interpretation. This chapter addresses these issues before following similar outline to Chapter 2, giving theological consideration to the Spirit's relationship with scripture, and considering affect, ethics, and cognition as aspects of intimate relationship with God.

4.1 The Value of and the Problem with Pentecostal Hermeneutics

As highlighted through Ervin (see 2.4.3), not everyone used Pentecostal hermeneutics terminology in the same way.³⁶⁸ Generally, however, use was largely concerned with defining an interpretive identity for the Pentecostal tradition within the academy, within which consideration was given to pneumatic interpretation. I continue to acknowledge Pentecostal hermeneutics within this context.

³⁶⁶ Pinnock, 'Spirit' (2009) 157-171. Also Paul Elbert, 'Contextual Analysis and Interpretation with Sensitivity to the Spirit as Interactive Person: Editor's Explanation and Welcome to JBPR,' *JBPR* 1 (2009) 1-14; Paul Lewis, 'Epistemology,' (2000) 95-125; Minto (see fn. 367); D. Allen Tennison, 'Charismatic Biblical Interpretation,' in Vanhoozer et. al. (eds.), *Dictionary*, 106-109.

³⁶⁷ See 4.3.2 (Francis Martin). Andrew Minto summarised the early Church Fathers' understanding of pneumatic interpretation and related it to contemporary pneumatic interpretation in the renewal tradition, emphasising the Catholic charismatic renewal. He wove discussion around statements in *The Catechism of the Catholic Church*, and *Dei Verbum*. Andrew L. Minto, 'The Charismatic Renewal and the Spiritual Sense of Scripture,' *Pneuma* 27:2 (2005) 256-272 (260-261); *Catechism of the Catholic Church: The CTS Definitive & Complete Edition*, London: Catholic Truth Society, 2016² (1994), nos.101-141; *Dei Verbum*, no.12. Cf. fn. 153 (Dulles). Also, Kärkkäinen, 'Authority,' in Kärkkäinen and Yong (ed.), *Pneumatological*, 23-38 (see fn. 215). For further from Francis Martin, see *Sacred Scripture: The Disclosure of the Word*, Naples: Sapientia, 2006 (particularly chapter 5, study of *lectio divina*, and chapter 11, reflection upon *Dei Verbum*, no.12.

³⁶⁸ E.g. Paul Lewis used 'Pentecostal hermeneutics' to refer to a hermeneutic from those across the renewal tradition, and Yong used 'pentecostal' and 'Pentecostal' hermeneutics' to refer to a pneumatic interpretive approach, and hermeneutic characteristic of Pentecostalism in ways not always consistent or clear. Lewis, 'Epistemology' (2000) 95-96; Amos Yong, *Spirit-Word-Community* (2002) ix, cf. 'The Hermeneutical Trialectic: Notes Toward a Consensual Hermeneutic and Theological Method,' *HeyJ* 45:1 (2004) 24. For later example of this confusion, see Yong, 'Foreword,' in Keener, *Spirit Hermeneutics*, xviii-xxi.

4.1.1 *Over-emphasis of cognitive frameworks*

As Pentecostals investigated interpretative methods fitting their tradition, shift from consideration of the Spirit's role in interpretation to interpretation as a Pentecostal strengthened. In particular, as attention on the contemporary community as the cognitive framework for interpretation increased, focus on the Spirit's role in interpretation decreased.³⁶⁹ This can be attributed to postmodernism's influence, which appealed to scholars³⁷⁰ through focus on subjectivity, helping to consider the contemporary community framework surrounding the scriptural text, and the interpreter within this framework, but not directly addressing personal relationship with God and pneumatic encounter with scripture as consequence of that relationship (see 3.4.1).³⁷¹ Pentecostal scholars were now more cautious of postmodernist methods, recognising their limitations,³⁷² but influence was

³⁶⁹ This is a broad analysis of Pentecostal hermeneutics from the decade overall, factoring contributions from the previous three decades (see 3.4). It is not a statement of every contribution. E.g. this critique could not be made of Waddell, who employed postmodernist methods of intertextuality to construct a Pentecostal strategy for interpretation, keeping focus on pneumatic interpretation and considering the community's role in interpretation. Waddell, *Spirit*, 192-193.

³⁷⁰ Evangelical scholars also incorporated postmodernist approaches. One could assume that the *Scripture & Hermeneutics* series, namely *Renewing Biblical Interpretation*, *After Pentecost*, and *Out of Egypt*, engaged with scriptural interpretation from renewal perspective but this was a series from evangelical scholars integrating postmodernist thinking with biblical interpretation. Excepting Vanhoozer, 'Speech Acts,' and Webster, 'Theology,' only minor consideration was given to pneumatic interpretation. See Andrew Lincoln, 'Hebrews and Biblical Theology,' in Bartholomew et. al., *Out of Egypt*, 331-332; William Olhausen, 'A "Polite" Response to Anthony Thiselton,' in Bartholomew et. al., *After Pentecost*, 127-129, critiquing Thiselton for only briefly mentioning the Spirit's role in interpretation (Anthony C. Thiselton, "'Behind" and "In Front Of" the Text,' in Bartholomew et. al., *After Pentecost*, 108); Brian D. Ingrassia and Todd E. Pickett, 'Reviving the Power of Biblical Language: The Bible, Literature and Literary Language,' in Bartholomew et. al., *After Pentecost*, 245-248, critiquing Vanhoozer's speech-act theory. Further fleeting references in essays in Craig Bartholomew, Colin Green, Karl Möller (eds.), *Renewing Biblical Interpretation: Scripture & Hermeneutics Series Volume 1*, Carlisle: Paternoster, 2000, mostly regard Vanhoozer's speech act theory (see fn. 258). For series focus on postmodernism, see Introductions by Craig Bartholomew in Bartholomew et. al., *Renewing; After Pentecost*, and *Out of Egypt* (xxv, xxii, and 7 respectively).

³⁷¹ Additionally, Vanhoozer pondered whether the renewal tradition's focus on community and integration of renewal concerns with postmodernism had caused some renewal scholars to 'have inadvertently sold their spiritual birthright for a mess of postmodern pottage,' further suggesting that renewal scholars had ironically not actually addressed *how* the Spirit was involved in interpretation. Vanhoozer, 'Reforming Pneumatic Hermeneutics' (2015) 18-21 (21). See 1.3.5, 1.4.

³⁷² Poirier and Lewis aligned with Robert Menzies' warnings of the postmodernist influence (see 3.4.2) and defined 'postmodernist' as 'any approach opposed to the use or privileging of the historical method.' John C. Poirier and B. Scott Lewis, 'Pentecostal and Postmodernist Hermeneutics: A Critique of Three Conceits,' *JPT* 15:1 (2006) 3-21 (6). Ellington was softer, yet still cautious of Pentecostal scholarship's eagerness to embrace postmodernism. Scott A. Ellington, 'History, Story and Testimony: Locating Truth in a Pentecostal Hermeneutic,' *Pneuma* 23:2 (2001) 245-263. However, he was later more welcoming of integration: 'Postmodernism capitalizes on the fundamental failure of modern historiography to bridge the gap between historical account in the form of a historical text and the referent to which such texts belong.' Scott A. Ellington, 'The Reciprocal Reshaping of History and Experience in the Psalms: Interactions with Pentecostal Testimony,' *JPT* 16:1 (2007) 18-31 (19). Additionally, Archer proposed forging a middle ground between the 'pluralistic relativism of postmodernism' and 'the objectivism of modernism,' a pathway he located in early Pentecostal approaches to biblical interpretation.' Archer, *Pentecostal*

present as consideration was given to the contemporary community as the framework for interpretation.³⁷³ These considerations were valuable to pneumatic interpretation, balancing approaches starting with scripture and the historico-grammatical data, but, as stated (see 3.4 and 3.4.5), over-emphasis of *either* of these frameworks (or concentrated discussions over their integration³⁷⁴) steer emphasis away from the Spirit and into a medley of interpretive techniques and concepts.

I hesitate in this aspect of my analysis because I do not want to devalue discussions of Pentecostal hermeneutics. One cannot spend four years considering the literature, and latterly meeting and becoming friends with scholars in the conversation, without receiving deep impression of the significance of these discussions in defining academic interpretive identity for Pentecostals, for self-understanding *and* for appreciation within the academy. Reflections of the early and contemporary Pentecostal community, such as those brought by Land (see 3.1), and Archer, have been vital aspects of these discussions. However, the Pentecostal hermeneutics conversation was also hindering focus on pneumatic interpretation, and inclusivity of those across or identifying with the renewal tradition, by emphasising the Pentecostal community and restricting attention to Pentecostalism. From this context I engage with Archer, Lee Roy Martin, and Andrew Davies, using their contributions as examples of wider trends across Pentecostal hermeneutics.

4.1.2 Spirit, scripture, and community (Kenneth Archer)

Archer's thesis was that 'there exists within early Pentecostalism an authentic Pentecostal approach to interpretation that is rooted in and guided by Pentecostal identity.'³⁷⁵ His focus was on articulating an academic interpretive identity for Pentecostalism, and stemming from this he presented a Pentecostal approach to interpretation of scripture which incorporated the Spirit.³⁷⁶ Although Archer stated the incorporation of community,

Hermeneutic, 208. Macchia suggested Pentecostals be 'guided by Karl Barth's insight that critical methods prepare one for hearing the Word of God in the "strange new world of the Bible" but that such methods cannot guarantee the act of hearing itself.' Macchia, 'Spirit and the Text,' (2000) 53-59, 65 (56). Waddell advised cautious integration, stating '[T]he relationship between Pentecostalism and modernity is quite antithetical and yet the 'postmodern' label does not quite fit either.' Waddell, 'Hearing what the Spirit Says to the Churches: Profile of a Pentecostal Reader of the Apocalypse,' in *Spirit*, chapter 3 (112). Also Kärkkäinen, 'Hermeneutics,' 3-21 (see fn. 316). For active incorporation, see Terry L. Cross, 'A Proposal to Break the Ice: What Can Pentecostal Theology Offer Evangelical Theology?' *JPT* 10:2 (2002) 44-73.

³⁷³ E.g. Archer, *Pentecostal Hermeneutic*, chapters 5 and 6; Lee Roy Martin, *Unheard Voice*, chapter 3; Waddell, *Spirit*, chapter 3 (cf. fn. 369).

³⁷⁴ E.g. Archer, *Pentecostal Hermeneutic*, chapter 5 ('Current Pentecostal Hermeneutical Concerns').

³⁷⁵ Archer, *Pentecostal Hermeneutic*, 3.

³⁷⁶ Archer, *Pentecostal Hermeneutic*, 1.

scripture, and Spirit in interdependent dialogue, emphasising that no element was subordinate to the other two,³⁷⁷ his focus was on the Pentecostal community as the cognitive framework for interpretation, and he considered scripture and the Spirit in relation to this. This is evident throughout but accentuated in his hermeneutical method where 24 pages are given to community, eight to scripture, and six to pneumatic interpretation.³⁷⁸ In this respect, it could be argued that the balanced interrelationship he asserted was not actually presented.³⁷⁹ Within consideration of pneumatic interpretation, Archer acknowledged the Spirit speaking through the community and scripture,³⁸⁰ advocating Thomas' Acts 15 model (see 3.4.3),³⁸¹ but did not explore much further.³⁸² Archer's focus therefore, whilst valuable to Pentecostal identity, increased a trend that was emphasising the contemporary framework surrounding scripture as it is read, and the interpreter within this framework, but steering away from detailed and explicit consideration of the Spirit.³⁸³

³⁷⁷ Archer, *Pentecostal Hermeneutic*, ix, 213, 214-215, 252, 260.

³⁷⁸ Archer, *Pentecostal Hermeneutic*, 215-252, crediting Vanhoozer, 'Reforming Pneumatic Hermeneutics,' 20-21 for insight.

³⁷⁹ *A Pentecostal Hermeneutic: Spirit, Scripture and Community* is a revised version of Archer's PhD thesis, 'Forging a New Path: A Contemporary Pentecostal Hermeneutical Strategy for the 21st Century.' See Archer, *Pentecostal Hermeneutic*, ix. Unlike his revised title, this title does not imply balanced consideration of Spirit, scripture, and community. Retaining this title would have lessened the emphasis, making this critique harder. It may be interesting to compare Archer with Yong. Both presented hermeneutical models interplaying Spirit, scripture/Word, and community as three interdependent, dialogical and dialectical components. Yong explained that he had sought to align his method of writing with his actual argument: 'This method proceeds from my overall conviction that while arguments are important, so are the media through which they are made.' Yong, *Spirit-Word-Community*, 24. Yong's conviction made for complicated writing style and presentation, balancing his complex and sometimes abstract theology (cf. fn. 410, negotiating Yong's hermeneutic), but the overall idea that the media through which arguments are made should align with the arguments themselves is valuable. See 4.2.2 (Yong). Also comparable, Vondey, *Beyond Pentecostalism*, 66-77.

³⁸⁰ Archer, *Pentecostal Hermeneutic*, 247. For further, see 195-200.

³⁸¹ Archer, *Pentecostal Hermeneutic*, 197. Further considerations of Luke/Acts and Acts 15 incorporating pneumatic interpretation included: Bradley Truman Noel, 'Gordon Fee and the Challenge to Pentecostal Hermeneutics: Thirty Years Later,' *Pneuma* 26:1 (2004) 60-80; John Christopher Thomas, 'Reading the Bible from within Our Traditions: A Pentecostal Hermeneutic as Test Case,' in Joel B. Green and Max Turner (eds.), *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*, Cambridge: William B. Eerdmans, 2000, 108-122.

³⁸² Archer used Arrington to highlight the importance of openness to the witness of the Spirit and asserted that personal faith was an important aspect of pneumatic interpretation. Archer, *Pentecostal Hermeneutic*, 252, referencing Arrington, 'Bible' (1994) 105. For Arrington, see fns. 206, 325.

³⁸³ Thomas and Alexander suggested that Mark 16:9-20 had been overshadowed by the Acts narrative as the defining paradigm for Pentecostal identity and practice. There is no consideration of pneumatic interpretation in this article further suggesting the increasing focus on Pentecostal identity and decreasing attention on pneumatic interpretation. Responding, Wall critiqued that whilst appreciative of the study, his concern was that their approach was overly sectarian. John Christopher Thomas and Kimberly Ervin Alexander, "'And the Signs are Following': Mark 16:9-20 – A Journey into Pentecostal Hermeneutics,' *JPT* 11:2 (2003) 147-170; Robert W. Wall, 'A Response to Thomas/Alexander, "And the Signs are Following" (Mark 16:9-20) *JPT* 11:2 (2003) 180. Also, Heather L. Landrus, 'Hearing 3 John 2 in the Voices of History,' *JPT* 11:1 (2002) 70-88.

4.1.3 *The early and contemporary Pentecostal community (Archer, and Lee Roy Martin)*

Archer's attention to the early and contemporary community as the cognitive framework for interpretation unearthed another issue; within these community considerations were aspects particular to Pentecostalism *and* aspects that deserved to be placed in the wider context of the renewal tradition and recognised accordingly. His advocacy of the early Pentecostal 'Bible Reading Method' shows a particular Pentecostal approach but even so it cannot be completely separated from the renewal tradition for, as he noted, the method was adapted from one used by the Wesleyan and Holiness movements and used within the Pentecostal framework.³⁸⁴ Correspondingly, Lee Roy Martin contained discussion within Pentecostalism and used the early and contemporary Pentecostal community as a framework but also described an approach to scripture and relationship with God shared by those in or identifying with the renewal tradition. Martin's thesis was about *hearing* and not just reading Judges, approaching scripture from the perspective of God's word to be heard and received (see 4.3.3.).³⁸⁵ Martin explained that he was not speaking for everyone in the renewal tradition but 'as a practicing Pentecostal who for many years has struggled to integrate the critical interpretation of scripture with the ongoing life of the church.'³⁸⁶ Similarly to Archer, Martin based his concept of hearing from the oral tradition of early Pentecostalism but noted oral communication of texts across and beyond Christian traditions.³⁸⁷

4.1.4 *Reading from a Pentecostal perspective (Andrew Davies)*

Addressing 'everyday practice of reading Scripture,' Davies considered what it meant to read scripture as a Pentecostal,³⁸⁸ suggesting that Pentecostals read scripture 'to meet God

³⁸⁴ Archer, *Pentecostal Hermeneutics*, chapter 3 and 4, particularly 99-102, 125-127, 128. Archer explained that early Pentecostals used the method recognising that for scripture to be illuminated by the Spirit, one had to have an open heart before God and approach scripture with a desire to believe and obey (127). He emphasised that although it was similar to the method used by the Wesleyan and Holiness movements, it was distinguished by distinct Pentecostal narrative (128). On this basis Archer argued that the method was distinctively Pentecostal. For Wesleyan-Holiness influence on Pentecostalism *and* the renewal tradition, see consideration of Land, *Pentecostal Spirituality* in 3.1.1.

³⁸⁵ Lee Roy Martin, *Unheard Voice*, 53.

³⁸⁶ Lee Roy Martin, *Unheard Voice*, 59.

³⁸⁷ Lee Roy Martin, *Unheard Voice*, 64-68. Similarly, Waddell, *Spirit*. Waddell explained his restriction to Pentecostalism, giving history of Pentecostalism and noting the charismatic movement (103-108) but his approach also identified with renewal thought generally, e.g. 'Pentecostals... read the Bible theologically as divinely inspired scripture which can and will speak directly to their present situations and will affect every aspect of their lives' (101). (Cf. fns. 369, 433 [Waddell's interpretive approach]).

³⁸⁸ Davies, 'Bible' (2009) 218. Davies wrote from a British perspective referring to classical Pentecostalism (217). Similarly, Davies, 'Spirit' (2009) 304-305.

in the text, and to provide an opportunity for the Holy Spirit to speak to our spirits.³⁸⁹ He explained that encounter with God is prioritised over cognitive understanding, meaning that Pentecostals accept a degree of uncertainty and do not need to understand all that is read for an encounter to take place.³⁹⁰ Davies further argued that the priority placed on spiritual gifts such as healing and tongues, and worship gatherings within open structures giving space for the Spirit to intervene, mean that Pentecostals are practically confronted with the tension between knowing and not knowing (compare 2.3.2, von Balthasar) in ways that ‘do not afflict our sisters and brothers in other groups in quite the same way.’³⁹¹ Referring to weakness in Pentecostal hermeneutics research concerning *how* the Spirit is involved in interpretation, Davies stated:

Here it seems to me that we need help from the work of systematicians. Whilst Pentecostals almost universally assume the role of the Spirit in guiding our interpretation, there is a notable weakness in the literature in terms of how this process is understood and defined. How does the Spirit truly guide us in interpretation? How do we listen?³⁹²

Davies’ insights are valuable, but nevertheless they are not just relevant to Pentecostals but to *all* across and identifying with the renewal tradition who accentuate the Spirit’s role in hermeneutical considerations. As this study has been showing, central to pneumatic interpretation in the renewal tradition is the priority placed on personal experience *of* and intimate relationship *with* God as Father, Son, and Spirit, through pneumatic encounter. Whilst this *is* characteristic of a Pentecostal approach to interpretation, it is *also* characteristic of a renewal approach (see 1.1).

4.1.5 Evaluation

Emphasis on the early and contemporary Pentecostal community as the cognitive framework for interpretation was valuable for developing Pentecostal hermeneutical identity but less productive in fostering understanding of pneumatic interpretation and promoting inclusivity of all scholars across or identifying with the renewal tradition. The contemporary framework surrounding scripture as it is read, and the interpreter within that framework, is a necessary part of the conversation (along with appreciating the framework

³⁸⁹ Davies, ‘Bible,’ 219.

³⁹⁰ Davies, ‘Bible,’ 220.

³⁹¹ E.g. healing promised (Mark 16:18) yet unanswered, and tongues spoken by one and interpreted by another. Davies stated that ‘the unknowable and unfathomable’ was the core of Pentecostal spiritual experience, noting common heritage with ‘mystical traditions of Christianity.’ Davies, ‘Bible,’ 220-221.

³⁹² Davies, ‘Bible,’ 228. Vanhoozer’s similar insight influenced this study’s beginnings (see 1.3.5, 1.4, and fn. 371) and this was also noticed by Cross, ‘Proposal,’ 65, 70-73.

surrounding scripture in its original historical location) but focus on these contemporary frameworks was inadvertently steering attention away from detailed and explicit attention to the Spirit's role in interpretation and towards explications of Pentecostal identity. Additionally, the emphasis on the Pentecostal community as the framework for interpretation raises questions concerning aspects considered particular to Pentecostalism (whilst appreciating that no community lives in an historical or contemporary vacuum) and common features shared by those across or identifying with the renewal tradition.

Tendency to recognise approaches to scripture and spirituality such as those illustrated by Davies, Archer, and Martin as particular to Pentecostalism was now widespread across those involved in Pentecostal hermeneutics³⁹³ but this did not adequately recognise or include non-Pentecostals within or identifying with the renewal tradition who approached scripture and relationship with God similarly and who were *also* part of the conversation.³⁹⁴ The conversation was reaching a stage where Pentecostal scholars writing in Pentecostal hermeneutics were the dominant voices, and those in or identifying with the charismatic movement were the minority voices struggling to be heard.

4.2 The Spirit's Relationship with Scripture II

This study has so far asserted that seeking understanding of the Spirit's role in the interpretation of scripture requires consideration of the relational nature of the triune God, from the starting point of the Spirit. I have been arguing that this requires reflection on the Spirit's relationship with the Father as well as the Spirit's relationship with the Son. The Spirit effects scriptural truth holistically in ways that create and redeem and draw us affectively, ethically, and cognitively into knowledge of God as Father, Son, and Spirit, and of self. This communication is always in relationship with scripture's written content but also reaches beyond it. In this way we interpret scripture pneumatically but through this

³⁹³ Additional to those already discussed, David M. Allen, "The Forgotten Spirit": A Pentecostal Reading of the Letter to the Hebrews?' *JPT* 19 (2009) 51-66; Dale M. Coulter, 'What Meaneth This? Pentecostals and Theological Inquiry,' *JPT* 10:1 (2001) 38-64; Terry L. Cross, 'The Rich Feat of Theology: Can Pentecostals Bring the Main Course or Only the Relish?' *JPT* 16 (2000) 27-47; Davies, 'Spirit' (2009) 303-311; Ellington, 'History' (2001) 255-257; Ellington, 'History' (2007) 27-31; Clark H. Pinnock, 'Divine Relationality: A Pentecostal Contribution to the Doctrine of God,' *JPT* 16 (2000) 3-26 (even though he self-identified as "third wave" evangelical' [5]); James K.A. Smith, 'Thinking in Tongues,' *First Things* 82 (2008) 27-31; Thomas, 'Bible,' 108-122.

³⁹⁴ Archie Wright addressed this in 2011, stating, '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 endeavor is an unfair generalization.' Archie T. Wright, 'We are not all Pentecostals: A Response to Dunn, Moberly and Bartholomew,' in Spawn and Wright (eds.), *Spirit & Scripture*, 177. Similarly, Ronald Herms, 'Review of Robby Waddell, *The Spirit of the Book of Revelation*,' *JPT* 17 (2008) 15.

process the Spirit reaches through scripture and interprets us (see discussion in 2.3, 3.2, and 3.5). I also argued that because God as Father, Son, and Spirit is invisible and, at the same time, incarnate, with the Spirit's act of interpreting coming to light in Christ, the incarnate one, the Spirit's communication will carry God's invisible yet also incarnate nature (see 2.3.2). Therefore, characteristic of those considering pneumatic interpretation will be (conscious or subliminal) recognition that the Spirit's communication is both interpretable and beyond interpretation; reachable, yet nevertheless also beyond grasp. Here, I continue these themes, considering thought from scholars who sought theological understanding of the Spirit's relationship with scripture, also incorporating ongoing discussion (noted in 4.2.4) of the Spirit's appropriation of scripture to personal and contemporary situations and use of the historico-grammatical data.

4.2.1 *The Spirit and the Son (Frank Macchia)*

Between 1996 and 2000, representatives from the World Alliance of Reformed Churches (WARC) and leaders from classical Pentecostal churches engaged in formal dialogue, within which pneumatic interpretation was discussed.³⁹⁵ In the official report, the participants affirmed that Christ is God's Son, 'the eternal Word of God who became flesh,' and the decisive revelation of God, 'the One in whom the fullness of the Godhead dwells,' additionally agreeing that 'God has revealed God's Self through the Scriptures and Scripture, as the Word of God,³⁹⁶ is not to be isolated from the agency of the Holy Spirit.'³⁹⁷ They further stated:

Together, we stress the mutual bond of the Word and the Spirit. Through the Holy Spirit, the Bible speaks the Word of God. The indispensable action of the Spirit makes the text into a living and life-giving testimony to Jesus Christ, transforming the lives of people, for the Scripture is not a dead text.³⁹⁸

³⁹⁵ 'Final Report [Reformed/Pentecostal],' no. 1. For pneumatic interpretation see '1. Spirit and Word,' nos. 19, 20, 22, 26, 28, 29, 33, 35. See fn. 48 (ecumenical dialogue and interpretation).

³⁹⁶ At points in this conversation scholars seem to combine Word as scripture and Christ as *Logos*. This is not central to my study and too large an area to treat well here. E.g. Becker, 'Tenet,' 47-48; Land, *Pentecostal Spirituality*, 94-95; Frank D. Macchia 'A Reply to Rickie Moore,' *JPT* 17:2 (2000) 18 (Macchia was responding to Moore's questioning on *sola scriptura* versus *solo spiritu*, Rickie D. Moore, 'A Letter to Frank Macchia,' *JPT* 17:2 [2000] 12-14); Robby Waddell, 'The Spirit of Reviews and Response,' *JPT* 17:1 (2008) 25; also fn. 257 (Barth and Vanhoozer).

³⁹⁷ 'Final Report [Reformed/Pentecostal],' 2001, no. 19, referencing John 1:14, Hebrews 1:1-2, Colossians 2:3, 9.

³⁹⁸ 'Final Report [Reformed/Pentecostal],' no. 22, also cited by Frank D. Macchia, 'Spirit, Word, and Kingdom: Theological Reflections on the Reformed/Pentecostal Dialogue.' In Frank D. Macchia and Paul S. Chung (eds.), *Theology Between East and West: A Radical Heritage: Essays in Honor of Jan Milič Lochman*, Eugene: Wipf & Stock, 2002, 80-81.

The agreed Reformed-Pentecostal position presented the Spirit revealing the Son through scripture but did not address the Father or the triune relationship.³⁹⁹ Frank Macchia reflected on these discussions and although he discussed trinitarian pneumatology, noting, ‘Pentecostals are Trinitarian with a christological focus,’ this reflection was external to pneumatic interpretation.⁴⁰⁰ When discussing pneumatic interpretation, Macchia focussed on the Spirit-Son relationship and did not discuss the Father or the triune relationship.⁴⁰¹ Macchia’s theology has been influenced by Karl Barth, and Barth’s christocentric emphasis is evident across Macchia’s consideration of pneumatic interpretation. For example:

Karl Barth’s passion for encountering the living Christ as the living subject matter of the text and the related desire to place scientific and other interpretive methods in the service of the act of hearing by the Spirit of God might provide Pentecostals with a way beyond the limitation of a non-academic reading of the biblical text.⁴⁰²

Whilst dialogue with reformed scholars is valuable,⁴⁰³ reformed theology accentuates the

³⁹⁹ ‘Final Report [Reformed/Pentecostal],’ nos.15-35 (‘Spirit and Word’) concluded, ‘Pentecostal and Reformed Christians conclude that the Bible is the Word of God in its witness to Jesus Christ through the work of the Holy Spirit.’ (no.35). No.17 acknowledged that Pentecostals do not detach the Spirit’s work from a trinitarian understanding of God’s activity but this was external to pneumatic interpretation (nos.19, 20, 22, 26-29, 33, 35) and presented the trinitarian relationship as ‘the Father through the Son in the power of the Spirit.’

⁴⁰⁰ Macchia, ‘Spirit, Word,’ 78-80 (79), referencing ‘Final Report [Reformed/Pentecostal],’ no.17. For Macchia’s trinitarian theology, see Frank D. Macchia, *The Trinity, Practically Speaking*, Downers Grove: IVP, 2010. Also *Justified in the Spirit: Creation, Redemption, and the Triune God*, Cambridge: William B. Eerdmans, 2010, 293-312. Assessing Macchia’s trinitarian theology, Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology*, Cambridge: William B. Eerdmans, 2012, 196-198.

⁴⁰¹ Macchia, ‘Spirit, Word,’ 80-85. Similarly, Macchia, ‘Reply,’ 16-19.

⁴⁰² Frank D. Macchia, ‘Pentecostal Theology,’ in Burgess (ed.), *New Dictionary*, 1123, also quoted in ‘Spirit and the Text,’ 62 (see fn. 372). Similarly, Macchia, ‘Reply,’ 18-19; ‘Spirit, Word,’ 79. For Barth’s position, see fn. 257 (Barth and Vanhoozer). Also incorporating Barth within consideration of pneumatic interpretation, Brown, *Spirit*, 10; Grenz, ‘Spirit,’ 365; Sparks, *Word*, 171-178, 192; Vanhoozer (noted elsewhere); Yong, *Spirit-Word-Community*, 261.

⁴⁰³ Notably, Webster, *Holy Scripture*. Rather than discussing how to interpret scripture John Webster went back one stage to establish the nature of scripture itself. He wrote, ‘The proper location for a Christian theological account of the nature of Holy Scripture is the Christian doctrine of God. In particular, theological assertions about Scripture are a function of Christian convictions about God’s making himself present as saviour and his establishing of covenant fellowship’ (39). Webster argued that scripture is holy (he always described scripture as ‘Holy Scripture’) and in order to describe scripture, the ‘language of the triune God’s saving and revelatory action’ must be used (1). He described *Holy Scripture* as ‘a dogmatic ontology of Holy Scripture: an account of what Holy Scripture *is* in the saving economy of God’s loving and regenerative self-communication’ (2 [emphasis original]). *Holy Scripture* strengthens understanding that interpretation of scripture should be rooted in knowledge of the nature and communicative activity of the triune God. See chapter 1, sketch of a doctrine of scripture within three primary concepts of revelation, sanctification, and inspiration (the quote from p.39 is a summary of chapter 1), and chapter 3, consideration of the nature of reading in an economy of grace. In chapter 3 Webster incorporated thought from John Calvin, Dietrich Bonhoeffer, and Huldrych Zwingli, arguing that ‘grasping the nature of Scripture involves both rational assent and a pious disposition of mind, will and affections’ (69). Also, Webster, ‘Theology,’ 352-384.

Son more than the Spirit (and the Father) in hermeneutical conversations,⁴⁰⁴ and reformed thought is therefore largely external to the renewal tradition as understood in this study's terms.⁴⁰⁵ Consequently, engagement with reformed scholars and their theology by those in the conversation considering pneumatic interpretation, should be approached with awareness of this christocentric emphasis.⁴⁰⁶

4.2.2 *The Spirit, the Father, and the Son (Amos Yong)*

In *Spirit-Word-Community*, Amos Yong concentrated on 'developing a trinitarian theological hermeneutic and method from a pneumatological starting point.'⁴⁰⁷ Yong's scope was broader than interpretation of scripture, and aimed at 'interpreting and understanding from the perspective of faith not only the biblical text but also life and reality.'⁴⁰⁸ Here Yong's approach differed from this study, which centralises scripture by considering the Spirit's role in its interpretation, and has been subsequently recognising that the Spirit reaches through scripture and interprets us as we engage with scripture. He identified 'the process of interpretation as including three distinct but interrelated moments captured by the metaphors, Spirit, Word,⁴⁰⁹ and Community,⁴¹⁰ explaining that his

⁴⁰⁴ E.g. 'Final Report [Reformed/Pentecostal],' no.30 stated 'The Bible is essential to Reformed faith and life,' emphasising, 'the Bible is not an end in itself, for both Scripture and preaching point to the living Word, Jesus Christ.'

⁴⁰⁵ Vanhoozer has been incorporated within this study because he engaged directly with the conversation and his work sometimes contains a degree of reference to the Spirit that identifies with the renewal tradition. *However*, his contributions are included with awareness and presentation of his reformed perspective. See 3.2.3 and fns. 257-258 (Barth's influence and Vanhoozer's alignment with the *filioque*). For direct engagement, see Kevin J. Vanhoozer, 'Reforming Pneumatic Hermeneutics,' 18-24; 'The Spirit of Light After the Age of Enlightenment: Reforming/Renewing Pneumatic Hermeneutics,' in Jeffrey W. Barbeau and Beth Felker Jones (eds.), *Spirit of God: Christian Renewal in the Community of Faith*, Downers Grove: IVP Academic, 2015, 149-167.

⁴⁰⁶ E.g. Vanhoozer, 'Matter,' 3-31. Vanhoozer brought 'descriptive treatment of what actually happens in understanding' (4). Following Gadamer and Ricoeur, and centring on Barth, especially Barth, *Romans* (8-13, 28), Vanhoozer posited that there is an active agent in the event of understanding that he called the *Sache*. Vanhoozer presented the *Sache* as the *matter* of the text and the key to understanding, arguing that it is through the relationship of the *Sache* to the interpreter that 'the "miracle" of understanding' takes place. Vanhoozer concluded with Barth that the *Sache* is Christ resplendent 'the living *logos*, the "true light that enlightens every man" (Jn 1:9)' (28, cf. fn. 396 [*Logos* incorporation]), but was unclear regarding the Spirit's hermeneutical role, hinting that the miracle of understanding was an act of revelation given through the Spirit (10, 25-26, 28). There was no mention of the Father or the triune relationship.

⁴⁰⁷ Yong, *Spirit-Word-Community*, 1.

⁴⁰⁸ Yong, *Spirit-Word-Community*, 7.

⁴⁰⁹ Yong's use of Word was therefore wider than scripture or Christ as *Logos* but he also interchanged Word in both respects. E.g. Yong, *Spirit-Word-Community*, 17-18, 253-265; 'Trialectic,' 27. Cf. fn. 396 (*Logos* incorporation). For assessment of Yong's understanding of 'Word,' see Oliverio, *Theological Hermeneutics*, 240-243.

⁴¹⁰ Yong, 'Trialectic,' 22. 'The Hermeneutical Trialectic' summarises *Spirit-Word-Community* (22). Oliverio highlighted Yong's brilliance as a constructive theologian, and ability to incorporate 'ontology, metaphysics, epistemology and hermeneutics together into an account of what theologically interpreting the world entails.' William L. Oliverio, 'An Interpretive Review Essay on Amos Yong's *Spirit-Word-Community: Theological Hermeneutics in Trinitarian*

hermeneutic was based on ‘the perichoretic indwelling of the inter-Trinitarian relationships.’⁴¹¹

Yong argued that approaching interpretation starting with the Spirit delivers a stronger trinitarianism than interpretive approaches beginning with the Son, especially prevalent in Western theology and which had too often relegated the Spirit as an afterthought behind the Father and the Son (whilst agreeing with Yong, I stress that attention on the Father has *also* been neglected⁴¹²). Yong stated:

A pneumatological starting point, however, is both christological and patrological – the Spirit being the Spirit of Christ and the Spirit of the Father simultaneously – but in different respects. This difference stems from the fact that while the Spirit is related to the Son and to the Father, it is a dual relationship with different theological implications. Pneumatology therefore insists on a vigorous trinitarianism in a way that christology which draws attention to the Father-Son relationship does not.⁴¹³

Yong’s approach stemmed from desire to redress the subordination of Spirit resulting from Western Christianity’s ‘inclination to accept the sequential implications of the *filioque*,’⁴¹⁴

Perspective,’ *JPT* 18 (2009) 302. Without disputing Yong’s brilliance, this amalgamation made for a complicated, difficult to understand book, something Oliverio also stressed (310). ‘Trialectic’ is therefore helpful in negotiating *Spirit-Word-Community*. Cf. fn. 358 (Archer and Yong). For further interaction with Yong, see Oliverio, *Theological Hermeneutics* (2012) 232-242.

⁴¹¹ Yong, ‘Trialectic,’ 23. Yong described his hermeneutic as triadic, trialectical and triological, stating, ‘It is *triadic* in that it includes three moments: that of Spirit (praxis, experience, act of interpretation), that of Word (thought, objective, given of interpretation), and that of Community (context, tradition, public of interpretation)... It is *trialectical* in that these moments are inter-structurally given... None operate apart from the other two; each informs and is shaped by the other two; each requires the other two in order for it to be authentically itself. It is *triological* in that the methodological procedure of theological hermeneutics requires the ongoing and mutual submission of each moment to the other two. One can and does begin anywhere in the hermeneutical trialectic’ (23-24).

⁴¹² Atkinson, discussing the *filioque*, similarly stressed this, stating, ‘The *filioque* clause is commonly regarded as problematic in that it relegates the Spirit in relation to the Son... However, this is not its only problem. It also relegates the Father, so that the Father and the Son seem to be two equals in the procession of the Spirit, both equally primary as causes of the Spirit’s existence and activity. This does not do justice to the biblical testimony, repeated often and in multiple ways, that the *Father alone* is the fount of all.’ William P. Atkinson, *Trinity After Pentecost*, Eugene: Pickwick, 2013, 127-128 (emphasis original). See also Tom Smail, *The Forgotten Father*, London: Hodder and Stoughton, 1986 (1980). Smail critically engaged with the charismatic renewal as an active participant, suggesting the movement ‘needs to know the Father’ (13).

⁴¹³ Yong, *Spirit-Word-Community*, 9 (see 7-14 for further discussion; correspondingly, Yong, ‘Trialectic,’ 26-28).

⁴¹⁴ Yong, *Spirit-Word-Community*, 17-18. For implications of the *filioque* on pneumatology in the renewal tradition, see Veli-Matti Kärkkäinen, ‘Trinity as Communion in the Spirit,’ in Kärkkäinen and Yong (ed.), *Pneumatological* (2002) 104-108; Howard M. Ervin, ‘Koinonia, Church and Sacraments, A Pentecostal Response,’ a Pentecostal position paper read at the 13th dialogue session, Venice, Italy, 1-8 Aug. 1987, [unpublished], 2-13; 3.2.3 (Moltmann and Vanhoozer). Kärkkäinen stated, ‘If Pentecostals have paid little attention to the doctrine of the Trinity, the issue of *filioque* (“and the Son”) has received even less attention. Nevertheless, many of the underlying issues at stake in the historic controversy over the *filioque* question have been of great interest to

and his recognition of the Spirit as the bond of love between the Father and the Son, which led him to the Spirit as the natural interpretive starting point.⁴¹⁵ Yong presented the Spirit as the reconciler and mediator,⁴¹⁶ and overall ‘bringer-into-relationship,’ stating:

Insofar as the Spirit is the bond of love between the Father and the Son and the one who reconciles each one of us to the other through Jesus, she is also the one who mediates between or brings into relationship the particularities of being. To that extent, then, our hermeneutical situation is always pneumatological and communal (and thereby Trinitarian).⁴¹⁷

Yong further asserted that pneumatic interpretation can be Spirit-driven but not Spirit-centred for that position belongs simultaneously to the Spirit, the Father, and the Son, explaining, ‘I was beginning to sense that a properly Pentecostal hermeneutic and theological method could and would indeed be pneumatically driven, but that such a pneumatological starting point should not lapse into a mere pneumatocentrism but ought to be both Christomorphic and patromorphic [*sic*] at the same time.’⁴¹⁸ From Yong’s perspective, therefore, pneumatic interpretation is *always* pneumatic-trinitarian, and therefore also *always* communal. Helpful here are Mark Cartledge’s insights on pneumatic engagement with liturgy, and through Fletcher and Cocksworth, Cartledge highlighted that the Spirit’s language is one of love, involving relationship and words of love. Cartledge explained that this is evident within the triune relationship, in our relationship with the triune God, and in relationships with those around us. In all three interrelated situations, the Spirit leads in a language of love involving relationship and words.⁴¹⁹ Appropriating Cartledge’s liturgical discussion to scripture further emphasises that through scripture, the

Pentecostals, even though most Pentecostals have yet to realize that fact.’ Kärkkäinen, ‘Trinity,’ 104. Ervin asserted that Pentecostals were largely ambivalent and inconsistent in their treatment of the *filioque* and recognition of its influence on pneumatology. Ervin, ‘Koinonia,’ 2-4. For recent efforts addressing the implications of the *filioque* on pneumatology, see Atkinson, *Trinity* (2013) 127-130 (and surrounding discussion) (cf. fn. 412); Studebaker, *Pentecost* (2012) 118-120 (and surrounding discussion); Vondey, *Beyond Pentecostalism* (2010) 87-88 (and preceding discussion); cf. Macchia, *Justified in the Spirit*, 305. Influence on pneumatology resulting from the *filioque* also, *of course*, applies to pneumatic interpretation, as this study asserts.

⁴¹⁵ Yong, ‘Trialectic,’ 27. Similarly, Grenz, *Community*, 160-164, discussing the Spirit as ‘the love between the Father and the Son’ and the ‘completer’ of the triune God’s work in the world, and leading into consideration of pneumatic interpretation (161, 163).

⁴¹⁶ ‘Mediation can be defined as the action whereby two distinct elements are brought together by an intermediary or third party. The term “mediation” is often used when two estranged parties are brought back into a reconciled relationship. The person who facilitates such reconciliation is often called a “mediator” or “go-between.”’ Cartledge, *Mediation of the Spirit* (2015) 64 (see 60-87 for discussion of pneumatic mediation engaging with renewal scholars and focusing on experience).

⁴¹⁷ Yong, ‘Trialectic,’ 27.

⁴¹⁸ Yong, ‘Trialectic,’ 27. Cf. Grenz, ‘Spirit,’ 365 (see 4.2.3). Noting that ‘Pentecostal’ here is essentially ‘pneumatic.’

⁴¹⁹ Mark J. Cartledge, ‘A New *Via Media*: Charismatics and the Church of England,’ *ANVIL* 17:4 (2000) 277, citing Fletcher and Cocksworth, *Spirit*, 6. Cf. fn. 290 (Fletcher and Cocksworth, the language of love); fn. 58 (liturgical interpretation).

Spirit draws us into communal relationship with God as Father, Son, and Spirit,⁴²⁰ and each other. Pneumatic interpretation therefore involves relationship with the triune God, and those in our community frameworks, through the written words of scripture.

Yong's thoughts (incorporating Cartledge through Fletcher and Cocksworth) strengthens perspective that seeking understanding of the Spirit's role in the interpretation of scripture requires attention on the Spirit's relationship with the Father as well as the Spirit's relationship with the Son. Pneumatic interpretation cannot help but be pneumatological, patrological and christological, and the Spirit-Father and Spirit-Son relationships contain particular, yet also mutual, theological implications (e.g. creative and redemptive aspects, see 3.2 and 3.2.4). Additionally, the Spirit carries attributes particular to the Spirit, and yet also mutual with the Father and the Son,⁴²¹ reconciling and mediating, and bringing us into relationship with God as Father, Son, and Spirit, *and* with those around us.

4.2.3 *The Spirit creates (Stanley Grenz)*

Like Moltmann (see 3.2.3), Stanley Grenz highlighted the creational nature of the Spirit's communication. Grenz suggested that as scripture is engaged with, 'the Spirit addresses us' personally, and in this communication, '*the Spirit creates "world."*'⁴²² Grenz explained, 'the world the Spirit creates is not simply the world surrounding the ancient text itself... It is the eschatological world God intends for creation as disclosed in the text,' continuing, 'The Spirit's world-creating act does not arise out of nowhere, [but] emerges directly out of the Spirit's own particular role within God's creative activity.'⁴²³ Following Grenz's perspective highlights that as the Spirit uses scripture as an instrument for personal

⁴²⁰ To pneumatically experience God is to experience *relationship* with God. Therefore, through the Spirit we have relationship with God as Father, Son, *and* Spirit. Cf. McDonnell, 'Doctrine' (1982) 150, who highlighted that when we experience God we experience first the Spirit, not the Father or the Son.

⁴²¹ At this point in this study I acknowledge Richard Rohr (with Mike Morrell)'s caution: 'Sometimes, people try to over-define the Trinity. "*This* is the work of the Father," they say, confidently. "*This* is the role of the Son. And *this* is what the Spirit looks like.'" In attempting to parse out and diagram the persons of the Trinity, something is lost: the space between them. The inner life of the Godhead – this is a mystery that stretches language to its breaking point. The specific functions or roles of each person can be interesting to ponder, but frankly I don't think this is the important point... The all-important thing is to get the *energy* and *quality* of the relationship between these Three – that's the essential mystery that transforms us. Finally, it's something you can experience only by resting inside of the relationships (prayer?), as when the disciples asked Jesus where he lived, and he offered this intimate invite: "*Come and see.*"' Richard Rohr with Mike Morrell, *The Divine Dance: the Trinity and your transformation*, London: SPCK, 2016, 91 (emphasis original, referencing John 1:39).

⁴²² Grenz, 'Spirit,' 362 (emphasis original). Also, Grenz, *Center*, 210; *Community*, 264; Becker, 'Tenet,' 47-48. *Community* was published in 1999 but is included here to show Grenz's thought. Similarly, Moltmann, Chapter 3, Levison, Chapter 5. For earlier thoughts on pneumatic interpretation, see Grenz, *Theology* (1994) 374-404.

⁴²³ Grenz, 'Spirit,' 364.

communication, the Spirit creates eschatologically, according with God's creational purposes.⁴²⁴ Grenz explicated further, suggesting that what the Spirit creates as scripture is engaged with, is new created life centred on Christ:

[T]he constructing of a world through the biblical text is ultimately the act of the Spirit. The world that the Spirit creates is nothing less than a new creation centered in Jesus Christ (2 Cor. 5:17). And this world consists of a new community comprised of renewed persons.⁴²⁵

Consequently, for Grenz, as the Spirit communicates scriptural truth personally, the Spirit creates and redeems in ways centred on Christ,⁴²⁶ and this manifests as new communities comprised of redeemed and reconciled people. Furthermore, this communication will always be *simultaneously personal and communal*, creating, reconciling, and redeeming, and bringing eschatological new life and identity in accordance with God's purposes.⁴²⁷

Similarly to Macchia (see 4.2.1), although Grenz discussed the Father and the triune relationship surrounding his consideration of pneumatic interpretation,⁴²⁸ he largely did not actively incorporate this within his discussions⁴²⁹ where he concentrated on the Spirit-Son

⁴²⁴ Grenz, 'Spirit,' 365.

⁴²⁵ Grenz, 'Spirit,' 365.

⁴²⁶ Cf. Yong, 'Trialectic,' 27, pneumatic interpretation is centred on the triune God. See 4.2.2 (Yong). Grenz's work suggests influence of Barth, *Spirit*, which has three chapters: 'the Holy Spirit as creator, reconciler, and redeemer respectively (see fn. 73 (pneumatic ethics). Grenz used 'renew' but I continue this study's emphasis, using 'redeem.'

⁴²⁷ Grenz, 'Spirit,' 365-368. Critiquing Grenz's article, Vanhoozer was cautious of Grenz's claim that the Spirit creates life through engagement with scripture but admired Grenz's 'overall vision that the Spirit leads people to reconceive their identities and world-view by means of the interpretive framework found *in* Scripture that recounts the eschatological event of Jesus Christ.' Grenz used speech-act theory in his discussion and Vanhoozer disagreed with Grenz's application of locutions, illocutions, and perlocutions, suggesting that Grenz confused illocutions with perlocutions. Grenz, 'Spirit,' 361-364; Vanhoozer, 'Speech Acts,' 40-43 (42 [emphasis original]) (15-44 for speech-act theory and interpretation). For speech-act theory, see fn. 258.

⁴²⁸ E.g. Grenz, *Community*, 160-164 ('The Spirit and the Trinitarian Life'), 'The loving Father willingly created the world. And the Son willingly acted on behalf of the Father to make salvation available to fallen humans. But the divine work is not yet complete. *We* must be brought to share in the salvation the Father has planned and the Son has purchased. This is the task of the Spirit. Because he is the Spirit of the divine Father-Son relationship, the Spirit enters the world to complete the divine plan. The Spirit's goal is to bring us to share in the fellowship the Son enjoys with the Father.' (164, emphasis original).

⁴²⁹ E.g. Grenz, *Community*, 164-176 ('The Spirit and the Scriptures'), 'As the Third Person of the Trinity sent into the world, the Spirit's mission is to complete the program of the Triune God. To this end, the Spirit is both the source of life and the power that renews life... Central to the work of the Spirit in this enterprise is the Bible. By means of Scripture the Spirit bears witness to Jesus Christ, guides the lives of believers, and leads the people of God.' (164-165). This is the only reference to the triune relationship within Grenz's consideration of pneumatic interpretation in *Community*, *Center*, or 'Spirit.'

relationship.⁴³⁰ However, by emphasising the creational nature of pneumatic interpretation, and following his own thought,⁴³¹ Grenz *did* point to the Spirit-Father relationship.⁴³²

4.2.4 *The Spirit appropriates (Grenz, Clark Pinnock, Davies, and Scott Ellington, with Gordon Fee)*

In Chapter 2, scholars were all shown to acknowledge a relationship between the original content and surrounding framework presented in scripture and the Spirit's appropriation of scripture to contemporary situations. Some only recognised this within the historico-grammatical data presented *in* scripture whilst others began to explore how the Spirit might speak personally to situations *outside* those presented in scripture (see 2.1.2 and 2.5). Von Balthasar's thoughts provided a perspective of pneumatic appropriation based around the nature of Christ, as he asserted that because all wisdom and knowledge is hidden in Christ, pneumatic truth (understood as the Spirit's [self]-interpretation of the triune God to us) is infinite and translatable through the ages (see 2.3.1 and 2.5). These considerations led into discussions in Chapter 3 such as the Spirit reaching through and beyond scripture, effecting and appropriating scriptural truth holistically in our lives (see 3.2.2), incorporating postmodernist methods of interpretation with historico-grammaticism (see 3.4.1 and 3.4.2), approaching interpretation by understanding Spirit, scripture, and community dynamically interrelating with each other (see 3.4.3), and questioning whether prophecy is an aspect of pneumatic interpretation and appropriation (see 3.4.4). In this chapter, the caution was repeated (see 3.4.5, 3.4, and 4.1, 4.1.5) that over-focusing on frameworks for interpretation can, and has, inadvertently diverted attention away from the Spirit and into analysis of interpretive techniques and concepts. However, these explorations are also necessary to

⁴³⁰ This is probably because Grenz placed the creational emphasis through John 1. E.g. 'Just as God created the world "in the beginning" through the act of speaking the Word, so also God creates "world" in the present by the Spirit speaking through Scripture. And what the Spirit now constructs is a world centered in Jesus who is the one through whom all things find their connectedness (Col. 1:17). Through appropriating the Word written, therefore – that is, by means of the biblical text – the Spirit creates a world centered on Jesus Christ who is the Word disclosed.' Grenz, 'Spirit,' 365. Grenz footnoted this as development of Barth's thought. Cf. fn. 396 (*Logos* incorporation). For creational emphasis external to pneumatic interpretation, considering each triune role, see Grenz, *Theology*, 375-378 (Father as the ultimate creator, Son as the intermediate agent of creation, and Spirit as the dynamic by whom God brings creation into existence [378]).

⁴³¹ Cf. fns. 428-429 (Grenz's trinitarian thought).

⁴³² Cf. Moltmann's assertion that 'the far-reaching decision in favour of the *filioque*,' had led to the Spirit being 'understood solely as "the Spirit of Christ," and not at the same time as "the Spirit of the Father,"' resulting in neglecting the creational aspect of the Spirit's work over the redemptive (see 3.2.3); Yong on the sequential implications of the *filioque* in pneumatology (see 4.2.2); Atkinson on the *filioque* clause relegating the Father (see fn. 412); Kärkkäinen, and Ervin on the largely unrecognised influence of the *filioque* in Pentecostal theology (whilst acknowledging Atkinson, Studebaker, and Vondey's later contributions), and in pneumatic interpretation (my addition) (see fn. 414). On the *filioque* and the triune relationship, Grenz, *Theology*, 62-65, 69-70, and 372 (voicing support).

discerning the Spirit's relationship with scripture, and I continue to note these discussions by incorporating Fee, Grenz, Pinnock, Davies', and Scott Ellington's thoughts to develop understanding of pneumatic appropriation.⁴³³

Arguing for a closer link between exegesis and Spirituality,⁴³⁴ Fee detailed 'an ongoing encounter with the living God – Father, Son and Holy Spirit,' throughout writing on his Philippians commentary. This encounter happened in two ways. Firstly, Fee regularly became so affectively 'overcome' as he exegeted the text 'so as to articulate its meaning for the sake of others in the church' that he was 'brought to tears, to joy, to prayer, or the praise.' Secondly, he found that the Sunday sermons, liturgy, or sung worship at churches he visited during this time were always directly associated with the text he had been exegeting that week.⁴³⁵ Fee stated, 'It was as though the Lord was letting me hear the message played back in liturgical and homiletical settings that made me pause yet one more time and "hear" it in new ways.'⁴³⁶ Fee considered what happened to him so significant that he recounted it in the preface to his commentary,⁴³⁷ and wrote 'Exegesis and Spirituality' through his experience.⁴³⁸

⁴³³ Further reflection is incorporated in 4.3. Other explorations included, Waddell, *Spirit*, integrating intertextuality in the book of Revelation with the role of the Spirit and the role of the reader (chapters 2-3). Waddell sought 'to delineate an interpretation of the role of the Spirit which integrates the text of Revelation, allusions within the text, and [his] own religious context of Pentecostalism' (4). He employed an intertextual approach because of its dual foci, being concerned with the effect of earlier texts upon later texts, explaining, 'the interpreter must read in two directions. Not only does the old affect the new but the new affects the way in which one reads the old. In the intertextual approach, then, the reader also plays a significant part in the process of understanding' (3). Cf. fn. 369 (Waddell's pneumatic focus). Also, Allen, "'Forgotten Spirit,'" 51-66, analysing the Spirit's eschatological readdressing of scripture, and the Spirit speaking directly in the book of Hebrews.

⁴³⁴ Fee, 'Exegesis and Spirituality: Completing the Circle,' in *Spirit*, 3-15. Fee referred to spirituality with a capital 'S' based on his exegesis of the *pneuma* word group (5). Expounding this in 'Some Reflections on Pauline Spirituality,' in *Spirit*, 33-47, Fee explained that *pneumatikos* was 'almost exclusively a Pauline word in the New Testament,' (34, fn.2) and translation should be an upper case 'Spirituality,' reflecting Paul's primary use of *pneumatikos* as an adjective for the Spirit (34, cf.37). Fee asserted that 1 Corinthians 2:6-3:1 was the central passage in the Pauline corpus to understand this, highlighting Paul's juxtaposing of the *pneumatikoi* ('Spirit people') with *psychikos* ('the person who is merely human, without the Spirit of God') (35-36). Fee suggested that the adverb *pneumatikōs* (used in 1 Corinthians 2:14) instead of being translated 'spiritually discerned,' is better translated 'discerned by means of the Spirit' (34, fn.2). Essentially, Fee asserted that in 1 Corinthians 2:6-3:1, Paul talked *explicitly* of pneumatic discernment.

⁴³⁵ Fee, *Spirit*, 3.

⁴³⁶ Fee, *Spirit*, 4.

⁴³⁷ Gordon D. Fee, *Paul's Letter to the Philippians*, Grand Rapids: William B. Eerdmans, 1995, xiii-xiv, restated in Fee, *Spirit*, 4.

⁴³⁸ Fee, *Spirit*, 4. '[T]he first place that exegesis and Spirituality interface is the exegete's own soul – that the aim of exegesis is Spirituality, which must be what the exegete brings to the exegetical task, as well as being the ultimate aim of the task itself' (7).

Fee experienced pneumatic appropriation, encountering the triune God through pneumatic encounter and receiving the message he was endeavouring to interpret and communicate in his personal, contemporary situations, in ways helping him to interpret and communicate Philippians. His illustration did not, however, address the Spirit's communication to personal situations beyond that which was presented in scripture,⁴³⁹ but Grenz and Pinnock did address this, similarly asserting that the Spirit appropriates scripture personally in ways reaching *beyond* but always cohering *with* the relevant scriptural passage in its original historical location. Grenz stated that this act of communication 'parallels in certain respects that of the ancient community; nevertheless it is unique,'⁴⁴⁰ and Pinnock continued to describe this (see 3.2.2) as the Spirit fusing past and present horizons, opening scripture up with 'controlled liberty,' in ways honouring both the original meaning and the words needing to be opened up.⁴⁴¹ Grenz and Pinnock both stressed that understanding the framework surrounding the scriptural text in its original historical location was an important aspect of discerning the Spirit's appropriation of scripture to personal and contemporary situations external to those presented in scripture,⁴⁴² and Grenz underlined that the Spirit always communicates within and through a surrounding historical and cultural framework.⁴⁴³ To help understand this, Grenz suggested viewing scripture as a 'paradigmatic event,' a historical occurrence that captures our imagination and shapes ongoing life experience. As the Spirit interprets scripture to us, the memory of the relevant

⁴³⁹ This is unsurprising as Fee was producing an exegetical commentary, but he also did not address this in *Spirit*, 3-15. Elsewhere, Fee stated that the Spirit can use the language of scripture to speak personally in ways 'out of their original context,' but argued that in these cases, the help and power comes from the Spirit speaking prophetically, not from the meaning of Scripture itself.' Fee, 'Pentecostals,' (2004), 8, and fn.1. Here, this study differs, arguing that the Spirit speaks *through* the words of scripture and the surrounding historical framework. Cf. 3.4.4 (pneumatic interpretation in early Judaism) also fn. 134 (Dunn on charismatic exegesis, Moo on *sensus plenior*), fns. 341-342 (Aune on charismatic exegesis).

⁴⁴⁰ Grenz, 'Spirit,' 362.

⁴⁴¹ Pinnock, 'Spirit' (2009) 165. Also, Pinnock with Callen, *Scripture*, 239.

⁴⁴² Pinnock, 'Spirit' (2009) 165-167. Also, Grenz, 'Spirit,' 362, 366-367. A counter argument to this is that not all who read scripture are academically trained, and approaches that emphasise the historical context are therefore exclusive. E.g. Bridges Johns, 'Margins,' 20. However, I do not think understanding that scripture was written *and* is interpreted within surrounding contexts necessarily *requires* academic training. This is emphasised in this study partly *because* of its translatability, for, although deepening in knowledge of the historical context can enrich understanding, the *essence* is also easily communicable to those not academically trained; i.e. we engage in intimate relationship with the triune God from our life contexts, and we also read scripture understanding that surrounding the stories, poetry, letters etc. were particular situations, some easily identifiable and some requiring more work to understand. Through these stories, poetry, letters etc. and their surrounding situations, the triune God, through the Spirit, speaks to us personally in and through our own life contexts. This enriches our understanding of scripture, *and* of our situations, and ourselves and deepens our relationship with God.

⁴⁴³ Grenz, *Center*, 209-210.

scriptural passage is preserved but reinterpreted (that is, *appropriated*) in light of our personal and contemporary situations.⁴⁴⁴ Grenz further stated:

This goal of the Spirit in appropriating the text is not reached with the mere recounting of the biblical story. Instead, as the narrative is retold (or reread), the Spirit transports the contemporary hearers (or readers) into the text. Or, stated in the opposite manner, the Spirit recreates the past as narrated by the text within the present life of the community, both individually and corporately.⁴⁴⁵

Davies also aligned, calling this aspect of pneumatic interpretation, '*redeployable revelation* – in other words, the expectation that God the Spirit can and will use his Word to speak beyond its original significance into any location, context or heart of his choosing.'⁴⁴⁶ Rather than discussing the written words and their original historical location, Davies addressed 'the entire testimony of the seamless robe of scripture.'⁴⁴⁷ He explained that scriptural interpretation involved not just discernment 'of the surface of the text alone' but also 'seek[ing] to allow the Spirit to speak to us from beneath the words.'⁴⁴⁸ Here Pinnock concurred, writing that scripture can 'can come to "mean more" than was originally intended, achieving a 'fuller sense and a deeper meaning,' intended by God, but not clearly expressed by a human author.'⁴⁴⁹ Davies reasoned that beneath the written words lies a deeper sense with 'a quintessential moral core,' and interpretations claiming to be pneumatic will always cohere with this testimony.⁴⁵⁰ In Davies' understanding therefore, the Spirit appropriates scripture *and* the testimony beneath the words to personal lives and situations, and this pneumatic interpretation has ethical import.

⁴⁴⁴ Grenz, 'Spirit,' 366. On paradigmatic events, see Richard J. Coleman, *Issues of Theological Conflict*, Grand Rapids: Eerdmans, 1980, 109-110.

⁴⁴⁵ Grenz, 'Spirit,' 367. Similarly, Pinnock, 'Spirit' (2009) 166.

⁴⁴⁶ Davies, 'Spirit,' (2009), 304 (emphasis added). This was within discussion of pneumatic interpretation and how approaches from Pentecostal scholars might help with interpreting and appropriating some of the more ethically challenging parts of the Old Testament. Davies noted Thomas' article in the same issue of *Journal of Beliefs & Values*, which gave a history of Pentecostal hermeneutics and highlighted contributions from Sheppard, Ervin, McLean, Spittler, Moore, McKay, Thomas, McQueen, Archer, Waddell, and Lee Roy Martin (all noted in this study). Thomas, 'Spirit' (2009) 289-302.

⁴⁴⁷ Davies, 'Spirit' (2009) 308.

⁴⁴⁸ Davies, 'Spirit' (2009) 308.

⁴⁴⁹ Grenz's thought, presented here, and in 4.2.3 suggests that he also would not have disagreed with this. Pinnock, 'Spirit' (2009) 166. Cf. Minto, 'Charismatic Renewal,' 262-263, discussing the opening up of a 'living faith-knowledge of the very spiritual paschal realities of which the text speaks,' namely 'knowledge of the mystery of the Trinity [and] a share in God's knowledge of himself and his plan.'

⁴⁵⁰ Davies, 'Spirit' (2009) 308.

Discussing a Pentecostal approach to interpretation, Ellington suggested that historico-critical⁴⁵¹ and postmodern approaches were both valuable but insufficient,⁴⁵² and advocated ‘Testimony as a Model for Appropriating Biblical Truth.’⁴⁵³ Ellington suggested that contained within scripture are testimonies that speak of ‘who God is and how God characteristically acts.’⁴⁵⁴ Ellington did not directly reference the Spirit but incorporating his thought emphasises that through scripture, the Spirit works with our imaginations evoking truths present in relevant scriptural passages that show us who God is and how God acts.⁴⁵⁵ This interpretation and appropriation, as this study has been continually emphasising (compare, for example, 3.2.3), is holistic, and triune.

Following Grenz, and Pinnock, and incorporating Fee’s personal illustration, develops understanding that in seeking Spirit’s leading in interpretation, we can be pneumatically ‘transported’ into the scriptural text and its surrounding historical framework, and through it into our own personal and contemporary situations (or vice-versa), which will always cohere in some way with those scriptural passage(s) and their surrounding frameworks. Davies’ contribution emphasised that beneath the words is an ethical dimension that the Spirit also, and perhaps most importantly, interprets to us, whilst Ellington’s thoughts strengthens understanding that through the written words, the Spirit shows us ‘who God is and how God characteristically acts.’ In this pneumatic appropriation, understanding of God’s character and action, of ourselves, our situations, and the scriptural passages informing this dynamically unfolds as we journey through our life and surrounding

⁴⁵¹ Pentecostal scholars tend to reference historical criticism over historical grammaticism but there are differences and historical grammaticism is less rigid. See Keener, ‘Spirit’ (2017) 214-219, discussing ‘Historical criticism versus Historical Context (214-215), understanding the ‘Basic Literary Context’ (215-217), the ‘Background/Cultural Context’ (217-219). Keener stated, ‘Insofar as the textual focus of my approach may be linked with “grammatical historical” exegesis, what I mean by this is not a detailed “scientific” procedure that excludes experiential appropriation of the text in faith. What I mean is that since we are engaging texts we must engage them in a textual way...paying attention to literary context and background’ (215-216).

⁴⁵² Ellington, ‘History’ (2001) 261-262. Ellington also engaged with the 1993 and 1994 *Pneuma* essays and surrounding discussion (249-253) (see 3.4.1 and 3.4.2).

⁴⁵³ Ellington, ‘History’ (2001) 255-257 (255).

⁴⁵⁴ Ellington, ‘History’ (2001) 256, acknowledging Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*, Minneapolis: Fortress, 1997, 117-120.

⁴⁵⁵ Cf. Ellington, ‘History’ (2001) 258-259. Ellington suggested that within the biblical stories are truth claims that can be appropriated by the interpreter to their own lives in light of fresh contextual experiences. Whilst concurring, this study has been emphasising *the Spirit’s role* in this appropriation. My analysis is that Ellington’s implicit (at best) reference to the Spirit was partly due to focusing on the Pentecostal community, also through engaging with postmodernist considerations that tended to emphasise interaction between the ‘text’ and the interpreter, and perhaps just because the Spirit’s role was not his focus (cf. 1.4). Within this discussion Ellington highlighted that treating scripture as story was helpful to understanding appropriation (253-255). He expanded on this in ‘History,’ (2007), 18-31, using the Psalms and discussing the biblical theme of remembrance continuing a story and viewing the past ‘as a living narrative that is constantly reaching forward and being integrated with new experiences’ (24).

situations.⁴⁵⁶ In this process, the Spirit works eschatologically, creating, reconciling, and redeeming simultaneously in our lives and in the lives of those around us (whilst also noting this study's ongoing consideration of pneumatic hindrance, discussed further in 4.3) in accordance with the triune God's creational, reconciliational, and redemptive purposes.⁴⁵⁷

4.2.5 Evaluation

The Spirit communicates through scripture in ways that lead into relational knowledge of God as Father, Son, and Spirit, but some scholars (for example, Macchia, Grenz) concentrated on the Spirit-Son relationship and did not address the Father or the triune nature of pneumatic interpretation. Engagement with scholarly thought considering pneumatic interpretation should be approached with this awareness. The *filioque* is a factor here and Yong followed Moltmann (see 3.2.2) in highlighting its influence.⁴⁵⁸ Yong used the *filioque* to stress that the Spirit's role in interpretation had traditionally (especially in Western Christianity) been subordinated to approaches beginning with the Son, but I continue to emphasise, aligning with Moltmann, that the Father's role has also been neglected.⁴⁵⁹ With Yong, I stress that a pneumatic starting point for interpretation cannot centralise the Spirit and should naturally lead into consideration of the Spirit, the Father, and the Son, and their respectively particular, yet also mutual, roles.

Through Yong, the Spirit was identified as the reconciler and mediator, and overall 'bringer-into-relationship' (again noting that these attributes are, at the same time, particular to the Spirit, and yet also mutual with the Father and Son), and including Cartledge's liturgical discussion helped to highlight that through scripture, the Spirit reconciles and mediates, drawing us into relationship with God as Father, Son, and Spirit, *and* with those around us. Grenz's contribution added to this, presenting pneumatic interpretation as simultaneously personal *and* communal, creating, reconciling, and redeeming in our lives *and* in our relationship with those around us. This builds on Chapter 3 where I emphasised the personal aspect of pneumatic interpretation with the creational (Spirit-Father) and redemptive (Spirit-Son) aspects (see 3.5).

⁴⁵⁶ Pinnock, 'Spirit' (2009) 166-167, repeating Rahner's analogy of falling in love, and again not discussing that Rahner's original discussion involved unfolding understanding of self as well as of dogma (see 3.3.3).

⁴⁵⁷ Grenz, 'Spirit,' 365-368 (see 4.2.3) recognising Grenz did not actively discuss the triune God when considering pneumatic interpretation.

⁴⁵⁸ See also, fn. 318 (Kärkkäinen et. al.)

⁴⁵⁹ See also, fn. 316 (Atkinson).

Fee's personal illustration is a valuable account showing how some of this can practically manifest. His experience was simultaneously personal and communal as he was pneumatically drawn into a profound and ongoing affective, ethical, and cognitive relational encounter with the triune God that impacted him *personally*, and *simultaneously* helped him to interpret and communicate Philippians 'for the sake of others in the church.'⁴⁶⁰ Using Grenz's description, the Spirit 'transported' him into the Philippians text and surrounding historical framework, and he heard the scriptures he was trying to communicate, pneumatically appropriated to him in the sermons, liturgy, or sung worship of churches he visited over the period he wrote his commentary, undoubtedly helping him identify what he felt needed communicating.

4.3 Intimate Relationship with God: affective, ethical, and cognitive II

Considering the Spirit's appropriation to personal and contemporary situations beyond those presented in scripture (see 4.2.4), Davies cautioned that a problem is discerning whether our appropriations *are* pneumatic. He gave three guiding tools: 1) they will always cohere with the testimony of scripture,⁴⁶¹ 2) they will also always resonate with others in our community frameworks ('For my reading of the text to be more than just empty sophistry, it needs to find a home in hearts and minds beyond my own. The Spirit-inspired message needs to resonate in a Spirit-filled community'),⁴⁶² 3) there will be an inner sense of conviction regarding their personal significance ('If it "catches" in me and makes sense to me, then I can in some measure ascribe a sense of inspiration to my reading').⁴⁶³ Aligning with his first point (see 4.2.4), Davies noted that the Spirit interprets scripture to us in ways that always create opportunity for, but *never compel* ethical action.⁴⁶⁴ This therefore recognises that providing opportunity for ethical choice and action is a hallmark of the Spirit's interpretation of and through scripture. Furthermore, this leads back into appreciation that pneumatic interpretation is simultaneously personal and communal for ethical action always impacts those around us.

⁴⁶⁰ Fee, *Spirit*, 3 (emphasis added to stress the ethical component).

⁴⁶¹ Davies, 'Spirit' (2009) 308. See 4.2.4.

⁴⁶² Davies, 'Spirit' (2009) 309. Cf. 3.4.3 (Thomas). Also, Lee Roy Martin, *Unheard Voice*, 53, 73.

⁴⁶³ Davies, 'Spirit' (2009) 309.

⁴⁶⁴ Davies, 'Spirit' (2009) 309.

Tools such as those given by Davies⁴⁶⁵ help guide in discerning whether our appropriations *might be* pneumatic, but can sensitivity to the Spirit be increased prior to this, thereby increasing possibility that our discernment and interpretation *will be* pneumatic? The solution offered through this study, lies with prioritising intimacy with the triune God through whom pneumatic discernment and interpretation comes. To interpret and appropriate scripture pneumatically, intimate relationship with God is required, and this relationship involves affect, ethics, and cognition. Scholars here all considered these aspects of pneumatic interpretation, and this section therefore builds on similar thought presented in 3.3. A further theme surfacing through scholarly thought in this section is recognising and incorporating the personal nature of the Spirit's communication within an academic interpretive work. This section therefore also continues discussion of the Spirit's appropriation of scriptural truth to personal, and simultaneously communal, situations considered in 4.2.4.

4.3.1 Intimacy with God (Pinnock, Rickie Moore, and Emerson Powery)

Pinnock suggested that considering Jesus' hermeneutical practices could help understand the Spirit's communication of scripture to personal and contemporary situations, and he highlighted that they were similar to those practised in early Judaism and particularly at Qumran, where the community practised divine appropriation of texts.⁴⁶⁶ Emphasising that Jesus wanted his followers to know scripture but *also* to be able to interpret the present time (Luke 12:54-57),⁴⁶⁷ Pinnock argued that Jesus recognised a degree of historical relativity and employed a dynamic and pneumatic approach, understanding that scripture opens up and functions as the word of God in new, fresh ways.⁴⁶⁸

Using Jesus' interpretive practices as a contemporary model for pneumatic interpretation and appropriation raises two vital aspects. Firstly, Jesus' intimacy with the Father seems integral. As Pinnock wrote, 'In the synoptic gospels, Jesus experienced the Spirit and was conscious of being the beloved Son of God. His intimate relationship with the Father was revealed in his "Abba" prayers which were unlike anything in Judaism.'⁴⁶⁹ Pinnock highlighted that Jesus sometimes appeared to take liberties with scripture, or present scripture in a new light, but '[h]e did it because he knew the will of God in this matter and

⁴⁶⁵ Cf. Pink's four guiding tools in 2.1.1.

⁴⁶⁶ Pinnock, 'Spirit' (2009) 158-160. See fn. 345 (*pesharim* exegesis) and surrounding discussion in 3.4.4.

⁴⁶⁷ Pinnock, 'Spirit' (2009) 160-161.

⁴⁶⁸ Pinnock, 'Spirit' (2009) 160-161. On Jesus' appropriation of scripture, see Keener, *Spirit Hermeneutics*, 211-213.

⁴⁶⁹ Pinnock, 'Spirit' (2009) 161.

at this time,' emphasising, 'Jesus blended the original word of Scripture with its current significance for his hearers. It was his familiar practice.'⁴⁷⁰ Pinnock illustrated these aspects of Jesus' interpretive practices through Jesus' appropriation of Isaiah 61:1-2 in Luke 4:18-19, omitting 'the day of vengeance of our God,'⁴⁷¹ and through Jesus' opening up scripture to the two disciples on the road to Emmaus (Luke 24:13-32), enabling fresh recognition of Jesus and scriptural understanding. Whilst there is no reference to the Spirit in Luke 24, Pinnock argued generally that the wider context of Luke showed Jesus being pneumatically open and led.⁴⁷² The second vital aspect to recognise when using Jesus' interpretive practices as a contemporary model for pneumatic interpretation and appropriation is that Jesus was without sin (Hebrews 4:15), and in this respect his intimacy with the Father was unique.

Similarly to Pinnock, Moore, using God's contrast between Job and his friends in Job 42:7, argued that Job's ability to speak the truth about God was related to his prayerfulness and time spent communing with God. Moore related this to his 'own integration of scholarship and spirituality, of mind and Spirit.'⁴⁷³ Emerson Powery alluded to the relational nature of pneumatic interpretation when he argued that 'according to the gospel of Mark, one cannot know or understand the meaning (or narrative function) of the scriptural text without the proper engagement with or endowment by the Spirit.'⁴⁷⁴ Powery suggested that Mark 12:18-27, 35-37 firstly, presents the Spirit as the source of revelation and inspiration, and secondly, juxtaposes the Sadducees' failure to grasp the power of God and Jesus' ability to grasp it.⁴⁷⁵ He reasoned that if *dunamis* (12:24) is viewed as a synonym for *pneuma*, the scriptural text interrelates Spirit and scripture and juxtaposes the Sadducees' interpretive

⁴⁷⁰ Pinnock, 'Spirit' (2009) 159-162 (159).

⁴⁷¹ Pinnock, 'Spirit' (2009) 159. For use of the Old Testament in the New Testament, see fn. 52.

⁴⁷² Pinnock, 'Spirit' (2009) 162. Also on Luke 24:13-32, see Richard B. Hays, 'Reading Scripture in Light of the Resurrection,' in Ellen F. Davis and Richard B. Hays (eds.), *The Art of Reading Scripture*, Cambridge: Eerdmans, 2003, 229-238. Without referencing the Spirit, Hays presenting the resurrected Jesus as the hermeneutical key through whom scripture is understood. Cf. Crinisor, 'Paraclete,' 276 (the Spirit making known things previously hidden); Pinnock with Callen, *Scripture*, 195 ('Where the Spirit is active, truths become precious that once were avoided, and insights stand out that once were hidden').

⁴⁷³ Rickie D. Moore, 'Raw Prayer and Refined Theology: "You Have Not Spoken Straight to Me, as My Servant Job Has,"' in *Spirit* (2011) 150-163 (150). First published in Donald N. Bowdle and Terry L. Cross, and Emerson B. Powery (eds.), *The Spirit and the Mind: Essays in Informed Pentecostalism*, Lanham: University Press of America, 2000, 35-48.

⁴⁷⁴ Emerson B. Powery, 'The Spirit, the Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective,' *JPT* 11:2 (2003) 186.

⁴⁷⁵ Powery, 'Spirit,' 193, 197.

practices with Jesus'.⁴⁷⁶ Where the Sadducees failed, Jesus succeeded, providing correct pneumatic interpretation of scripture.

Pinnock's contribution most explicitly, together with Moore, and Powery's input, again suggest correlation between communion with God and pneumatic interpretation and appropriation, and the contrasts between Job and Job's friends, and Jesus and the Sadducees, provide an important caution within this emphasis to pursue intimacy with God, through whom pneumatic interpretation comes (compare with 3.3.6, also 3.5).

4.3.2 Exegesis by the Spirit or the flesh (Francis Martin)

Following Pinnock, Moore, and Powery, Francis Martin's thoughts help understand how pneumatic interpretation can be hindered. Martin posited that there were two approaches to exegesis, by the Spirit or by the flesh, and he used 'exegesis' to stress interpreting *and* communicating scriptural truth to others.⁴⁷⁷ Martin stated, "'Flesh' is the innate drive of the human personality toward self-aggrandizement and self-preservation. It is the direct result of human alienation from God and the consequent disorder in being."⁴⁷⁸

As Martin explained, the two approaches are not mutually exclusive for 'we are all tinged by the flesh in our thinking and activity even as we strive to live by the Spirit,' but only *by* the Spirit can we 'come into touch with the realities about which the text is speaking.'⁴⁷⁹ Martin considered how flesh (or, in this study's terms, immoral behaviour) hinders pneumatic interpretation,⁴⁸⁰ detailing self-seeking,⁴⁸¹ ignorance of personal sinfulness,⁴⁸² sloth,⁴⁸³ and prejudice. Expounding prejudice, he argued that this inherent characteristic, influenced by our surrounding community frameworks, causes us to pre-judge. Whilst not itself a negative feature, ignoring and not critically engaging with our own prejudices (that is, prejudgments) can hinder ability to pneumatically interpret.⁴⁸⁴ Martin applied this to those using historico-critical methods but not incorporating the Spirit's personal

⁴⁷⁶ Powery, 'Spirit,' 196-197.

⁴⁷⁷ Francis Martin, 'Spirit and Flesh in the Doing of Theology,' *JPT* 18 (2001) 6. Martin noted that a draft of this paper was presented at the Society for Pentecostal Studies in 1985 (3). Exegesis: critically interpreting and explaining a text, especially biblical. *Collins*, 687.

⁴⁷⁸ Francis Martin, 'Spirit,' 8.

⁴⁷⁹ Francis Martin, 'Spirit,' 6.

⁴⁸⁰ See Brown, *Scripture*, 167-168, discussing relationship between sin and pneumatic interpretation.

⁴⁸¹ Noting the Corinthian Christians as example. Francis Martin, 'Spirit,' 12-13.

⁴⁸² Those academically trained but ignoring personal sin will be hindered in accessing the true meaning of a text because ignorance of sin prevents understanding of the divine plan. Francis Martin, 'Spirit,' 13. Cf. Powery (see 4.3.1).

⁴⁸³ Not making an effort to understand scripture. Francis Martin, 'Spirit,' 13.

⁴⁸⁴ Francis Martin, 'Spirit,' 14-16,

appropriation of scripture,⁴⁸⁵ which he attributed to the Enlightenment's rationalistic influence on Christian scholarship,⁴⁸⁶ and described as 'contextually limited exegesis' versus 'complete exegesis.'⁴⁸⁷ Martin implied a fracturing of understanding amongst some contemporary scholars using historico-critical methods, involving tendency to appreciate content in and context surrounding scripture, but not always cognitively appropriating this to personal context and relationship with God. However, this suggestion is hard to defend because it is based around scholars *not* showing how their interpretive work affected personal life and relationship with God, or conversely,⁴⁸⁸ *not* showing how personal life and relationship with God impacted their interpretive work. Fee, for example, detailed personal impact of his exegesis (see 4.2.4) but others may have had equally profound, but unshared, experiences.⁴⁸⁹

From Martin's contribution, three interrelating emphases can be brought to this study. Firstly, for scholars in or identifying with the renewal tradition, interpreting scripture and communicating scriptural truth in academic work is part of intimate relationship with the triune God through pneumatic encounter,⁴⁹⁰ within a surrounding community framework of committed and accountable Christian relationships.⁴⁹¹ The Spirit brings us into community and works in us to remove pneumatic hindrances but paradoxically, however, active effort is also required to recognise and address (critically and personally) influence of personal ethical conduct on pneumatic discernment and interpretation.⁴⁹² Secondly, recognition of

⁴⁸⁵ Francis Martin, 'Spirit,' 20-26. Cf. fn. 451 (historico-grammatical).

⁴⁸⁶ Francis Martin, 'Spirit,' 16-20 ('Philosophical Prejudice'). Cf. Ellington, 'Pentecostalism,' 36, 'A predominantly rationalist worldview unnecessarily restricts both our approach to Scripture and the ways in which we make ourselves available to hear from God. By excluding the supernatural and focusing instead exclusively on the rational, much modern scholarship has become impoverished in the way it understands God to be present and has distanced itself from that which millions of Christians experience as an important part of their faith.' Also, fn.313 (Ellington). For Enlightenment influence on Christian theology and scriptural interpretation, cautioning against modernist *and* postmodernist influences, see N.T. Wright, 'The Challenge of the Enlightenment,' in *Scripture and the Authority of God*, London: SPCK, 2013² (2005) 52-63.

⁴⁸⁷ Francis Martin, 'Spirit,' 25, acknowledging Ricoeur but noting he developed the distinction independently. For Ricoeur on appropriation, see *Interpretation Theory*, 43-44, 91-94 (cf. fn. 49 [postmodern and philosophical approaches to interpretation]).

⁴⁸⁸ Cf. Chapter Three's overall emphasis that pneumatic interpretation is dynamically interrelated to pneumatic interpretation of self. E.g see 3.4.5.

⁴⁸⁹ E.g. Responding to Mather's discussion of *Spirit Hermeneutics* probing this area, Keener described prophecies and dreams often driving him back to scripture with fresh perspective. Keener, 'Spirit' (2017) 204-205; Mather, 'Spirit,' 160-161. Cf. this study's resting position on prophecy as an aspect of pneumatic interpretation discussed in 3.4.4, and fn. 356 (Keener, Mather).

⁴⁹⁰ Cf. 1.1 (pneumatic interpretation in broadest form). Cf. Francis Martin, 'Spirit,' 27; Minto, 'Charismatic Renewal,' 262-263.

⁴⁹¹ Francis Martin, 'Spirit,' 30. Also, Davies' guidance that if our discernment is pneumatic it will also resonate with others in our community frameworks. Davies, 'Spirit' (2009) 309.

⁴⁹² Cf. the affectively receptive, ethically willing paradox identified through the study that when we are the most affectively receptive to God we are also the most ethically willing to modify

the Spirit's personal appropriation of scripture should be engaged with critically and personally when interpreting and communicating scripture academically.⁴⁹³ Finally, *for (believed) pneumatic interpretation to be evident to others, this personal appropriation requires conveying somehow in one's interpretive work.* Fee's personal account, and Moore's, and McQueen's in Chapter 3 (see 3.3.4 and 3.3.5) all illustrate this critical and personal engagement, conveying (believed) pneumatic interpretation of scripture and self.

4.3.3 Hearing scripture through relationship with God (Lee Roy Martin)

Engaging with three speeches from Yahweh to the Israelites in the book of Judges,⁴⁹⁴ Lee Roy Martin developed an interpretive approach to scripture based around hearing scripture through engaging in relationship with God.⁴⁹⁵ Integrating his Pentecostal faith expression with his academics formed Martin's approach (see 3.1.3). Because of his chosen texts, Martin considered pneumatic interpretation when discussing his interpretive approach but not when examining the text. However, when considering interpretive method, direct attention to pneumatic interpretation was minor, giving way to interpretation as a Pentecostal (compare 3.1).

Martin argued that truly hearing scripture can only come through engaging in personal relationship with God via the Spirit,⁴⁹⁶ and that through this interaction, God confronts and transforms the hearer, and community of hearers.⁴⁹⁷ He discussed the relationship between hearing and obeying, cautioning that failure to hear signifies spiritual stubbornness or rebellion,⁴⁹⁸ and emphasised the loving, joyful obedience that comes from hearing God.⁴⁹⁹

behaviour, and in order to be in a state of open receptivity to God, and pneumatically discern and interpret, active effort it required. E.g., see 2.3.3, 2.5, 3.3, 3.3.1, 3.5.

⁴⁹³ Cf. fn. 491 (Francis Martin, and Davies)

⁴⁹⁴ Judges 2:1-5; 6:7-10; 10:6-16, through an angel, prophet, and Yahweh directly. See Lee Roy Martin, *Unheard Voice*, chapters 5-7 for analysis and chapter 8 for summary. Martin employed literary criticism (14-16) and interacted with the reader throughout his analysis. E.g. 125, 133, 216. Similarly, Lee Roy Martin, 'Purity, Power, and the Passion of God: A Pentecostal Hearing of the Book of Judges,' *Ekklesiastikos Pharos* 87 (2005) 274-300.

⁴⁹⁵ Lee Roy Martin, *Unheard Voice*, 58, 230. See chapters 1 and 3 for interpretive method.

⁴⁹⁶ Lee Roy Martin, *Unheard Voice*, 74.

⁴⁹⁷ Lee Roy Martin, *Unheard Voice*, 62-63. As Martin showed through chapters 5-7, the three Judges speeches were to the Israelite community, and he emphasised the community's role in interpretation in his interpretive approach. E.g. '[F]aithful hearing of the word of God is best accomplished within the context of the believing community and under the guidance of the Holy Spirit. The community offers accountability and support that serves both as a guardian for proper interpretation and as a witness to the transformative effect of Scripture' (78-79).

⁴⁹⁸ This was within discussion of hearing and obeying in the Old Testament and Judges. See text for further references. Lee Roy Martin, *Unheard Voice*, 68-69, 75-77.

⁴⁹⁹ Lee Roy Martin, *Unheard Voice*, 71.

Whilst disobedience and failure to hear God was attended to in Martin's analysis,⁵⁰⁰ exploring (pneumatic) hindrance through immoral behaviour such as spiritual stubbornness or rebellion did not overly feature in his interpretive approach. Following other Pentecostal scholars,⁵⁰¹ Martin emphasised that *cognitively* hearing God through engaging with scripture comes through personal relationship with God, transforming *affect* and facilitating *ethical* obedience,⁵⁰² centring on, and discussing affective transformation.⁵⁰³ Within his interpretive approach, therefore, Martin considered the affective-ethical aspect of pneumatic interpretation over the ethical-affective.⁵⁰⁴

4.3.4 Personal incorporations (Moore and Richard Bauckham, via Lee Roy Martin, and Robby Waddell)

In roundtable discussions of *The Unheard Voice of God*⁵⁰⁵ and *The Spirit of the Book of Revelation*,⁵⁰⁶ the issue of evidencing pneumatic interpretation by incorporating discussion of personal impact through one's interpretive work surfaced via critiques from Rickie Moore and Richard Bauckham.

Moore critiqued that lacking in Martin's study were specifics about how Martin and the Pentecostal community he had in view had been confronted by the text of Judges.⁵⁰⁷ Moore suggested that Martin's hearing thesis could have been illustrated by somehow showing personal and communal impact akin to McQueen having concluded his study of Joel by incorporating his personal (believed) pneumatic encounter of the text with his academic

⁵⁰⁰ The Israelites failure to hear God's voice was a theme through chapters 5-7 and Martin emphasised God's faithfulness to them. Cf. 1.3.3 (theological considerations of Old and New Testament literature).

⁵⁰¹ Noting Land, *Pentecostal Spirituality*. Also Baker, 'Pentecostal' (see fn. 264). Lee Roy Martin, *Unheard Voice*, 70-71.

⁵⁰² Cf. 3.3.2 (Johns and Johns). Aside from 'affect,' Martin did not use these terms, although he referenced Land's use of orthopathy, orthopraxy, and orthodoxy (see 2.1).

⁵⁰³ Lee Roy Martin, *Unheard Voice*, 70-71, 73-74, 77-79.

⁵⁰⁴ See my suggestion, through renewal voices in Chapter 3, of a working understanding that affect and ethics dynamically interrelate (see 3.3.6, and 3.5).

⁵⁰⁵ Walter Brueggemann, 'Lee Roy Martin, The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges,' *JPT* 18 (2009) 15-19; Rickie D. Moore, 'Welcoming an Unheard Voice: A Response to Lee Roy Martin's *The Unheard Voice of God*,' *JPT* 18 (2009) 7-14; Robert Pope, 'Lee Roy Martin, *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges: A Theological Review*,' *JPT* 18 (2009) 20-29; Lee Roy Martin, 'Hearing the Book of Judges: A Dialogue with Reviewers,' *JPT* 18 (2009) 30-50.

⁵⁰⁶ Richard Bauckham, 'Review of Robby Waddell, *The Spirit of the Book of Revelation*,' *JPT* 17 (2008) 3-8; Herms, 'Robby,' 9-18; Frank D. Macchia, 'The Book of Revelation and the Hermeneutics of the Spirit: A Response to Robby Waddell,' *JPT* 17 (2008) 19-21; Waddell, 'Spirit,' 22-31.

⁵⁰⁷ Moore, 'Voice,' 13.

interpretation.⁵⁰⁸ Martin responded briefly, describing his struggle to discover anything ‘worthy of an entire thesis’ until, through a (believed) pneumatic experience, he realised, ‘I had been *reading* Judges but not *hearing* Judges, and I determined that the terminology of “hearing” captured concisely my hermeneutical goal as a Pentecostal.’⁵⁰⁹

Similarly, Bauckham critiqued Waddell for explicating a Pentecostal approach to interpretation integrated with exegesis of Revelation 11⁵¹⁰ and not adequately illustrating *how* his interpretation was pneumatic. Bauckham stated:

It is by no means obvious how such features of a hermeneutic should actually be manifest in an exegesis such as Waddell’s of Revelation 11. But surely they should be manifest in some way? I find no claim that his interpretation was given to him when he, like John, was in the Spirit. I find only exegetical procedures and arguments fully comparable with those used by myself and many others. Where is the Spirit’s role in interpretation that Waddell has so emphatically required?⁵¹¹

Waddell responded by explaining that he was wary of claiming pneumatic interpretation and detailing personal experience, also extending this wariness to other Pentecostal scholars and postulating that this was ‘perhaps because confessional approaches are devalued by the majority of scholars in academia.’ Waddell conceded slightly, stating:

This is my testimony. I believe the Lord has called me to research and write on the Apocalypse, providing interpretations of the text that will inform and transform the way this biblical book is viewed by Pentecostals and others alike. This does not mean (of course) that my interpretations will always be correct, which is where the role of the community comes into play.⁵¹²

Waddell’s caution that his interpretations will not always be correct is important and this study does not suggest that incorporating personal (believed) pneumatic impact *from* the interpretive work *with* the interpretive work somehow conveys that the interpretation is perfect. As this study has asserted (for example, see summary in 3.5), pneumatic interpretation is connected with intimate relationship with the triune God through pneumatic encounter, and the interrelation between affect, ethics, and cognition as aspects

⁵⁰⁸ Moore would undoubtedly also been thinking of his own explication (see 3.3.4 [Moore], and 3.3.5 [McQueen]). Martin did allude to personal encounter (see Lee Roy Martin, *Unheard Voice*, 232) but was not explicit or detailed in the way Moore suggested he could have been.

⁵⁰⁹ Lee Roy Martin, ‘Book,’ 32 (emphasis original).

⁵¹⁰ See Waddell, *Spirit*, chapters 2-3 for interpretive method, chapter 4 for exegesis of Revelation 11. Cf. fns. 369, 433 (Waddell’s interpretive method).

⁵¹¹ Bauckham, ‘Robby,’ 5-6. Bauckham emphasised that his own exegeses of Revelation 11 were close to Waddell’s and he had no idea about Pentecostal hermeneutics or even much knowledge of hermeneutics generally at time of writing (4). Citing Richard Bauckham, *The Theology of the Book of Revelation*, Cambridge: Cambridge University Press, 1993; *The Climax of Prophecy: Studies on the Book of Revelation*, Edinburgh: T&T Clark, 1993.

⁵¹² Waddell, ‘Spirit,’ 31.

of that relationship. Additionally, because God as Father, Son, and Spirit, is invisible and, at the same time, incarnate, with the Spirit's act of interpreting coming to light in Christ, the incarnate one, the Spirit's communication will carry God's invisible, yet incarnate nature. Our interpretations will therefore, to one extent or another, always be fragmentary in discerning pneumatic truth. However, this study *does* suggest that because the Spirit speaks through, and beyond, scripture, appropriating scriptural truth personally, and simultaneously communally, in ways cohering with scripture, (believed) pneumatic interpretation *of* scripture can only be shown by incorporating personal (believed) pneumatic impact within the interpretive work. The Spirit always speaks indirectly, never directly, and we therefore cannot communicate directly about the Spirit either and must always communicate truth about the Spirit through something else.⁵¹³ These factors therefore require scholars to recognise, critically engage with, (and articulate if they wish to show it), what they consider to be the Spirit's personal appropriation, and inescapably places intimate relationship with God as Father, Son, and Spirit, through the Spirit, together with the affective, ethical, and cognitive aspects of this relationship, centrally within scholars' academic efforts.

4.3.5 Evaluation

Pinnock, with Moore, and Powery, and Francis Martin, and Lee Roy Martin all highlighted varying aspects relating ethical conduct with intimate relationship with the triune God through the Spirit, and influence on cognition. Consistent with Pentecostal scholars considered in Chapter 3 (e.g. Land, and Johns and Johns), Lee Roy Martin (within his interpretive method) emphasised affective-ethical transformation and influence on cognition, whilst Francis Martin stressed hindrances on pneumatic interpretation from immoral behaviour, effectively emphasising the ethical-affective relationship and influence on cognition. Engaging with Francis Martin also raised the importance of considering and critically engaging with prejudgments formed through surrounding community frameworks that may hinder (or facilitate) ability to recognise truth brought by the Spirit through scripture.

Through Francis Martin it was also stressed that interpreting scripture and communicating scriptural truth in scholars' interpretive work should be approached as part of intimate relationship with God, within a surrounding Christian community framework, and with effort made to reduce pneumatic hindrances by recognising and addressing, critically and personally, influence of personal ethical conduct on pneumatic interpretation.

⁵¹³ Moltmann, *Spirit of Life*, 205; von Balthasar, 'Remarks,' 338; *Theo-Logic III*, 31. See 1.4

Correspondingly, there should be recognition of the Spirit's appropriation of scriptural truth to personal situations and surrounding community frameworks, facilitating intimate relationship with God and affective, ethical, and cognitive aspects, and this should also be engaged with critically and personally. Thought from the previous section (see 4.2.4), together with Davies' guidance introducing this section, further establishes that if this appropriation is pneumatic, it will cohere contextually.

Finally, Moore and Bauckham's critiques of Lee Roy Martin and Waddell's contributions, helped to solidify what had already been suggested through engaging with Francis Martin; that for (believed) pneumatic interpretation to be evident to others, personal (believed) pneumatic impact requires conveying to others in the interpretive work. This requires scholars to recognise and critically engage with the Spirit's appropriation of scriptural truth, and places intimate relationship with God, and the affective, ethical, and cognitive aspects of that relationship, centrally within scholars' academic efforts.

4.4 Evaluation: 2000-2009

Through renewal voices⁵¹⁴ in the 2000s, Chapter 4 has continued from 1990s renewal voices considered in Chapter 3 by discussing the Spirit's personal appropriation of scriptural truth in more detail. The emphasis that the Spirit speaks through and beyond scripture personally within our contemporary situations in ways that cohere in some way with the original content presented in scripture and its surrounding historical framework was continued and developed. An overriding emphasis from thought in this decade was that *the Spirit speaks personally, and simultaneously communally*, and therefore, personal impact from pneumatic interpretation cannot be separated from our surrounding community frameworks.

Through scholars attending to the Spirit's theological relationship with scripture, consideration of the creational (Spirit-Father) and redemptive (Spirit-Son) aspects of the Spirit's communication was continued from Chapter 3. Emphasis of the Spirit's own particular reconciling and mediating role was brought from Yong, Cartledge, and Grenz. The importance of considering *all three* triune roles, from a pneumatic starting point was stressed, furthering discussion that as we engage with scripture, the Spirit (self)-interprets the Father, Son, and Spirit to us. At this point, caution was also given that these creational, redemptive, and reconciling roles are both *particular* to the Father, Son, and Spirit, and yet

⁵¹⁴ Cf. fn. 40 (a renewal voice)

also *mutual* within the triune relationship. Subsequently, it was presented that the Spirit, through scripture, draws us into knowledge of God as Father, Son and Spirit, *creating, redeeming and reconciling personally, and simultaneously communally*, in our lives. Following this, attending to the Spirit's personal appropriation of scriptural truth through Fee, Grenz, and Pinnock helped practically to illustrate some of this discussion and strengthened understanding that the Spirit always speaks through and within surrounding historical and cultural frameworks. Davies emphasised that beneath the written words is an ethical dimension that the Spirit also, and perhaps most importantly, interprets to us, whilst Ellington's insights helped highlight that through scripture the Spirit shows us 'who God is and how God characteristically acts.'

Considering intimate relationship with God as Father, Son, and Spirit, through the Spirit brought further discussion of the affective, ethical, and cognitive aspects of this relationship, together with continued discussion of the Spirit's personal and contemporary appropriation of scriptural truth. Similarly to those writing in the 1990s, scholars showed appreciation of ethical-affective *and* affective-ethical aspects of pneumatic interpretation and relationship with God, and influence on cognition, with Francis Martin stressing and explicating pneumatic hindrance. Following 1990s Pentecostal scholars (e.g. Land, Johns and Johns), Lee Roy Martin emphasised the affective-ethical, influencing cognition (within his interpretive method), but also recognised hindrance from immoral behaviour. Through Francis Martin, and critiques from Moore and Bauckham, it was also established that for (believed) pneumatic interpretation to be illustrated, scholars need to incorporate personal, and simultaneously communal, (believed) pneumatic impact from their interpretive work within their contributions. This *requires* scholars to critically engage and reflect personally on these more intimate aspects of the Spirit's communication through scripture as part of their academic work.

Finally, thought in Chapter 4 has further established that those considering the Spirit's role in interpretation should prioritise the Spirit and give secondary attention to cognitive frameworks of interpretation, whether they are those surrounding the relevant scriptural passage in its original historical location or those surrounding us as we engage with scripture today. This was highlighted through Pentecostal scholars increasingly drawing away from detailed and explicit attention to the Spirit's role in interpretation and focusing on issues relating to Pentecostal hermeneutical identity. Whilst valuable to Pentecostal hermeneutics, these conversations were also not inclusive of scholars across and identifying with the renewal tradition who similarly prioritised intimate relationship with the triune God through pneumatic encounter, and who were also considering the Spirit's

role in the interpretation of scripture. Paradoxically, therefore, the Pentecostal hermeneutics conversation was helping, but increasingly hindering, understanding of pneumatic interpretation across the renewal tradition.

5 The ‘Regent School’ and the ‘Cleveland School’: 2010-present

Post-2010, conversations about the Spirit’s role in the interpretation of scripture continued to strengthen and expand. Further full-length studies reflecting various perspectives emerged, notably from Chris Green, Jacqueline Grey, Craig Keener, and Jack Levison.⁵¹⁵ Branching further afield was Yong who brought pentecostal hermeneutics⁵¹⁶ into conversation with ‘theological interpretation of scripture.’⁵¹⁷ Contributing evangelicals⁵¹⁸

⁵¹⁵ Chris Green, *Sanctifying Interpretation* (2015); Grey, *Crowd* (2011); Keener, *Spirit Hermeneutics* (2016); Jack Levison, *Inspired: The Holy Spirit and the Mind of Faith*, Cambridge: William B. Eerdmans, 2013. Also, Johnson, *Pneumatic Discernment* (2018); Leulseged Philemon Tesfaye, *Pneumatic Hermeneutics: The Role of the Holy Spirit in Theological Interpretation of Scripture*, unpublished PhD thesis, Fuller Theological Seminary, 2018; Bradley Truman Noel, *Pentecostal and Postmodern Hermeneutics: Comparisons and Contemporary Impact*, Eugene: Wipf & Stock, 2010; Oliverio, *Theological Hermeneutics*, 2012 (see 1.3.5); Parker, *Led by The Spirit*, (2015 expanded [1996]); Wyckoff, *Pneuma* (2010 [1990]), cf. fn. 362.

⁵¹⁶ Cf. fn. 368, also 1.1.

⁵¹⁷ Yong, *Hermeneutical Spirit* (2017). TIS is a broad, overlapping conversation (see fn. 51), which this study has engaged with as TIS-identifying scholars like Fowl (e.g. fns. 211, 254), and Vanhoozer (e.g. see 3.2.3, 3.3.1, and fns. 365, 371) have discussed pneumatic interpretation (also fn. 370 [*Scripture & Hermeneutics* series]). For active engagement, see Philemon, *Pneumatic Hermeneutics*. Yong explained he was drawn into TIS discussions ‘through work as a pentecostal theologian seeking to understand more clearly what it meant to do theology, and read Scripture as part of this process, in light of the Pentecost event.’ Yong, *Hermeneutical Spirit*, 13. Yong’s thesis was, ‘pentecostal pneumatology can buttress the Trinitarian motif prominent in at least some of the major circles of TIS’ (1), and he addressed this conceptually and thematically through essays covering cultural and transformation interpretation, theological anthropology, pneumatological soteriology, and theological-scriptural interpretation (Parts I, II, III, IV respectively). (See fns. 53 [cultural interpretation], 54 [postcolonial interpretation], 57 [liberation hermeneutics and social justice], 64 [religious pluralism], 66 [practical theology and the social sciences]). Concluding, Yong stressed the hermeneutical Spirit is the Spirit of Christ (also emphasising ‘the hermeneutical Spirit is the Spirit of the Father of the Son’), helping us to ‘delve deeper into the mystery of Christ via ecumenical, intercultural, interfaith, and interdisciplinary engagement, in anticipation of Christ’s full glory to be unveiled eschatologically’ (261).

⁵¹⁸ Billings, *Word* (2010), throughout but especially 105-148 (cf. fn. 51 (TIS)); Myk Habets, ‘Reading Scripture and Doing Theology with the Holy Spirit,’ in Myk Habets (ed.), *The Spirit of Truth: Reading Scripture and Constructing Theology with the Holy Spirit*, Eugene: Pickwick, 2010, 89-104; Tim Meadowcroft, ‘Spirit, Interpretation and Scripture: Exegetical Thoughts on 2 Peter 1:19-21,’ in Habets (ed.), *Spirit*, 57-72; Kevin J. Vanhoozer, ‘Ascending the Mountain, Singing the Rock: Biblical Interpretation Earthed, Typed, and Transfigured,’ *Modern Theology* 28:4 (2012) 781-803; ‘Reforming Pneumatic Hermeneutics’ (2015) 18-24; ‘The Spirit of Light After the Age of Enlightenment: Reforming/Renewing Pneumatic Hermeneutics,’ in Jeffrey W. Barbeau and Beth Felker Jones (eds.), *Spirit of God: Christian Renewal in the Community of Faith*, Downers Grove: IVP Academic, 2015, 149-167; Vanhoozer and Treier, *Theology and the Mirror of Scripture* (2016) 59, 73-75, 137-140; John Webster, *The Domain of the Word: Scripture and Theological Reason*, London: Bloomsbury, 2012, 32-49 (‘Resurrection and Scripture’), 50-64 (‘Illumination’); Wyckoff, *Pneuma*. Giving minimal attention hermeneutically prioritising Christ, Craig G. Bartholomew and Heath A. Thomas, ‘A Manifesto for Theological Interpretation,’ 4-7; Craig G. Bartholomew, and Matthew Y. Emerson, ‘Theological Interpretation for All of Life,’ in Bartholomew and Thomas (eds.), 160. Both Bartholomew and Thomas (eds.), *Manifesto* (2016). Additionally, Timothy Senapatiratne, ‘A Pneumatological Addition to N.T. Wright’s Hermeneutic Done in the Pentecostal Tradition,’ in Janet Meyer Everts and Jeffrey S. Lamp (eds.), *Pentecostal Theology and the Theological Vision of N.T. Wright: A Conversation*, Cleveland: CPT, 2015, 141-178, with response

included Vanhoozer, who suggested historical reformed scholars were under-resourced amongst renewal scholars addressing pneumatic interpretation.⁵¹⁹

During this era, collections and colloquies were produced, illustrating maturity the conversation was approaching. In *Pentecostal Hermeneutics: A Reader*, Lee Roy Martin charted a chronological and thematic history of Pentecostal hermeneutics by collating and arranging published *JPT* articles spanning 25 years.⁵²⁰ Kenneth Archer and William Oliverio (eds.), *Constructive Pneumatological Hermeneutics In Pentecostal Christianity*, showed breadth now present within Pentecostal hermeneutics discussions as contributors deliberated issues relating to the community surrounding the interpreter covering four broad areas: philosophy, biblical theology, social and cultural factors, and the social and physical sciences.⁵²¹ Kevin Spawn and Archie Wright (eds.), *Spirit & Scripture: Exploring*

by N.T. Wright, 'The Word and the Wind: A Response,' 141-178. Pentecostal scholar Senapatiratne suggested improving Wright's presentation of scripture as a five-act play (see fn. 61 [narrative approaches]) with a pneumatic component. Wright was not convinced by Senapatiratne's argument (which involved incorporating the Wesleyan Quadrilateral) but agreed, 'we need to work out more explicitly how the Holy Spirit works in relation to the larger interpretive task of the Church as it reads Scripture and tries to live under its authority,' and expressed appreciation of renewal scholars involved in this research (160-166 [165]). Wright briefly accounted his personal experience with Pentecostalism and the charismatic movement (142-144).

⁵¹⁹ Vanhoozer, 'Reforming Pneumatic Hermeneutics,' 21-23; 'Spirit of Light,' 158-167, using John Calvin and Jonathan Edwards to argue, 'It is not the Bible that needs illumining, but readers,' ('Spirit of Light,' 164) and identifying John Owen's, 'Causes, Ways, and Means of Understanding the Mind of God as Revealed in his Word' (1678) as valuable for understanding how the Spirit renews the human mind and enables understanding. Also Philemon, *Pneumatic Hermeneutics*, 125-163, discussing Calvin, (John Wesley), John Owen; Vondey, *Beyond Pentecostalism*, 49-51 (Luther), 66-68 (Barth); Webster, *Domain*, 50-64, discussing the Reformation, Thomas Aquinas, and Barth; Wyckoff, *Pneuma* (see fn. 362). See also Huldrych Zwingli, *Of the Clarity and Certainty or Power of the Word of God* (1522), in G.W. Bromiley (ed., tr.) *Zwingli and Bullinger: The Library of Christian Classics*, London: Westminster John Knox, 2006, 59-95 (briefly discussing Zwingli, Webster, *Holy Scripture* (2003) 101-104). Cf. 4.2.1 (incorporating reformed theology).

⁵²⁰ This valuable collection is presented with simplicity, allowing the original voices and contributions to speak independently yet coherently. Martin started with Moore, 'Pentecostal,' (see 2.4.1) and ended with his own work on affectively reading the psalms (discussed in this chapter). He also included contributions from Johns and Johns, McKay, Thomas, Baker, Archer, Ellington, Waddell, Pinnock, and Davies, all incorporated in this study. Lee Roy Martin (ed.), *Pentecostal Hermeneutics: A Reader*, Leiden: Brill, 2013. Further smaller reflections/literature analyses included, Melissa Archer, *Spirit* (2015) 45-55; Chris Green, *Pentecostal Theology* (2012) 182-194; Johnson, *Pneumatic Discernment*, 16-49.

⁵²¹ Oliverio stated that whilst many of the contributors stood in continuity with classical Pentecostal hermeneutic, the collection intended to broaden out across the renewal tradition. However, Archer somewhat contradicted this, advocating viewing Pentecostalism as a distinct theological tradition before entering into dialogue with other traditions and further academic dialogue on interpretation. L. William Oliverio Jr., 'Introduction: Pentecostal Hermeneutics and the Hermeneutical Tradition,' 4-5; Kenneth J. Archer, 'Afterword: On the Future of Pentecostal Hermeneutics,' 316, cf.323. Contributions are discussed accordingly in this chapter. See also fns. 53 (cultural interpretation), 58 (liturgical interpretation), 66 (practical theology and the social sciences), 68 (theology and the biological and physical sciences). Concerning philosophy and pneumatic interpretation, 'Westphal, 'Spirit,' 17-32; Glen W. Menzies, 'Echoing Hirsch: Do Readers Find or Construct Meaning?' 83-98. Additionally, Joel B. Green, 'Pentecostal Hermeneutics: A Wesleyan

a *Pneumatic Hermeneutic* brought together a colloquy of scholars across or identifying with the renewal tradition discussing the Spirit's role in scriptural interpretation from various biblical perspectives. Individual contributions aside (discussed accordingly in this chapter), *Spirit & Scripture*'s value lies with Spawn and Wright's intentional recognition and addressing of pneumatic interpretation across (and outside⁵²²) a wider renewal framework.⁵²³

This chapter considers the most recent discussions about the Spirit's role in the interpretation of scripture from scholars across or identifying with the renewal tradition. I approach this by considering the 'Regent school' and the 'Cleveland school,' two complementary schools of thought within the conversation. Firstly, however, this chapter begins by returning to Yong.

5.1 The Pneumatic Imagination (Yong, and friends)

In *Spirit-Word-Community* (see 4.2.2), Yong considered the human (Christian) imagination in relationship with the Spirit, and in connection with interpretation and discernment, calling this 'the pneumatological imagination' (see 1.3.5).⁵²⁴ To maintain this study's

Perspective,' 159-173 (also advocating integration of TIS). All Archer and Oliverio (eds.), *Pneumatological Hermeneutics* (2016). For critique, see I. Leon Harris, 'Archer, Kenneth J., and L. William Oliverio Jr. (eds.), *Constructive Pneumatological Hermeneutics in Pentecostal Christianity*,' *Pneuma* 39 (2017) 400-401. External to *Pneumatological Hermeneutics*, discussing culture: Kenneth Archer, 'Presidential Address 2015: Pentecostal Hermeneutics and the Society for Pentecostal Studies: Reading and Hearing in One Spirit and One Accord,' *Pneuma* 37:3 (2015) 317-339; Rudolfo Galvan Estrada III, 'Is a Contextualized Hermeneutic the Future of Pentecostal Readings? The Implications of a Pentecostal Hermeneutic for a Chicano/Latino Community,' *Pneuma* 37:3 (2015) 341-355; liberation hermeneutics and social justice: Davies, 'Spirit of Freedom' (2011) 53-64; Archer and Waldrop, 'Hermeneutics' (2011) 65-78. Cf. fn. 53 (cultural interpretation), 57 (liberation hermeneutics and social justice). Concerning Luke-Acts: Roger Stronstad, 'Some Aspects of Hermeneutics in the Pentecostal Tradition,' in Corneliu Constantineanu, Christopher J. Scobie (eds.), *Pentecostals in the 21st Century: Identity, Beliefs, Praxis*, Eugene: Wipf & Stock, 2018, 32-68; 'A Lukan Model of Pneumatic Hermeneutics,' in Lim (ed.), *Spirit* (2015) 12-17. Concerning N.T. Wright: Senapatiratne, 'Addition,' 44-59 (see fn. 518 [evangelical approaches]).

⁵²² See 1.1 (pneumatic interpretation in broadest form).

⁵²³ The colloquy started with a history of pneumatic interpretation across the renewal tradition (see 1.1, and 1.3.5), before individual essays, with others responding. For critique, see Andrew Davies, 'Kevin L. Spawn and Archie T. Wright (eds.), *Spirit & Scripture: Examining a Pneumatic Hermeneutic*,' *Pneuma* 35 (2013) 268-269, noting 'Examining' was changed to 'Exploring' in the 2013 (2011) edition; Levison, *Inspired*, 225-226.

⁵²⁴ Yong, 'Pneumatological Imagination,' in *Spirit-Word-Community* (2002) 119-218. Discussion is incorporated here because those engaging with Yong on this were writing post-2010 and this placement works structurally with the study overall. In chapter 4, Yong provided historical background (123-132), summarised the pneumatic imagination (133-141) and connected it with interpretation (141-149). In chapter 5 (151-184), he used 'the founder of American pragmatism,'

terminological consistency, this is also referenced as ‘the pneumatic imagination.’⁵²⁵

William Atkinson helpfully summarised Yong’s writing, explaining that Yong made three important points. As Atkinson noted, Yong offered these points in the indicative (‘the pneumatological imagination is...’) but Atkinson rephrased them in the imperative (‘in order to be useful the pneumatological imagination *ought to be*...’).⁵²⁶ Atkinson stated:

First, the pneumatological imagination ought to be powerfully charismatic in both a passive and active sense, recognizing that all human capacity for thought is a gift from a powerful God and then deliberately applying that thinking in an empowered way to the task in hand. Second, this form of imagination must be Christ-centred. The Spirit and the word must cohere. The imagination ought not to run wild but must be hemmed in to the concrete reality of the Christ-event. Thirdly, the pneumatological imagination must be value-driven. It will not suffice to take a value-free phenomena and especially to powers that are evidently at work in the world. There are good powers and there are evil powers. This imagination must be discerning; it must be critical.⁵²⁷

Also engaging with Yong’s thought was Oliverio, who suggested that ‘the function of what [Yong] calls the “pneumatological imagination” is the place of human freedom in which the fallible and provisional work of discernment occurs.’⁵²⁸ Oliverio’s suggestion, following Atkinson’s summary, indicates that Yong’s convoluted and sometimes abstract presentation of the pneumatic imagination bears similarities to pneumatic interpretation and associated terminology (pneumatic discernment, pneumatic appropriation, and pneumatic hindrance), being explicated through this study. Following Atkinson’s overview and

(91) Charles Peirce’s ‘triadic epistemology’ to provide ‘an alternative, albeit technical, account for how the imagination functions to engage the world’ (151, see 91-96 for overview of Peirce’s thought). In chapter 6 (185-217), he incorporated semiotics, discussing ‘ethical and aesthetic norms which shape our interpersonal relationships and our engagement with the world,’ and in this process, considered ‘how engaging others and the world...lead us to encounter the divine’ (185). Charles Sanders Peirce, *The Collected Papers of Charles Sanders Peirce, Vols. I-VI*, Charles Hartshorn and Paul Weiss (eds.), *Vols. VII-VIII*, Arthur W. Burks (ed.), Cambridge: Belknap, 1931-1958, as cited by Yong. For pragmatics and semiotics, see fn. 67. The following definitions are sufficient for this study’s purposes: ‘Semiotics involves the study not only of what we refer to as “signs” in everyday speech, but of anything that “stands for” something else.’ Chander, *Semiotics*, 2; ‘Pragmatics studies the use of language in human communication as determined by the conditions of society.’ Mey, *Pragmatics*, 6 (emphasis removed).

⁵²⁵ Wolfgang Vondey has also considered the role of the imagination. See *Beyond Pentecostalism*, (2010), 16-46, with historical discussion (17-26) and incorporating Yong (38-40). Also *Pentecostalism: A Guide for the Perplexed*, London: Bloomsbury T&T Clark, 2013, 42-48, 87-88 (incorporating Yong). In *Beyond Pentecostalism*, Vondey retained contemporary discussion of the imagination in relation to classical Pentecostalism (26-46) but in *Pentecostalism* he used ‘Pentecostalism’ as overarching terminology for the renewal tradition (9-27), also the case in *Pentecostal Theology: Living the Full Gospel*, London: Bloomsbury T&T Clark, 2017, 4. However, Vondey’s thought in *Pentecostalism and Pentecostal Theology* was still oriented around classical Pentecostalism (cf. fn. 621 [Grey]).

⁵²⁶ Atkinson, *Trinity* (2014) 14, quoting and referencing Yong, *Spirit-Word-Community*, 134.

⁵²⁷ Atkinson, *Trinity*, 14, referencing Yong, *Spirit-Word-Community*, 134. For Atkinson, ‘word’ here was scripture. For Yong, ‘Word’ included scripture but was also wider. Cf. fn. 396 (*Logos* incorporation), fn. 409 (Yong’s use of ‘Word’).

⁵²⁸ Oliverio, *Theological Hermeneutics*, 240.

Oliverio's descriptor, the following four observations of Yong's understanding of the human imagination in relationship with the Spirit are made in respect of this study.

5.1.1 *The heart and the imagination*

Firstly, this study places the heart as the locus of discernment, and consequently interpretation, from which affect, ethics, and cognition stem (see 1.2). Yong's explication complements this for he recognised the imagination as ethically passive and active (compare 2.3.3) with affective, cognitive, and 'spiritual' components.⁵²⁹ Yong also connected the heart *with* the imagination. This was most explicit in his historical discussion where he reasoned that whereas contemporary western Christianity had been influenced by philosophical thought subordinating the imagination to reason, the people of God in the Old Testament, and also in the New Testament,⁵³⁰ are seen to have understood the imagination in ethical terms. Yong stated that these ancient writers and early communities therefore connected the heart and imagination, understanding the heart as the focal point for good and evil, and recognising a person's capacity to act accordingly.⁵³¹ Yong advocated returning to a way of thinking, rooted in Old Testament thought, that understands the imagination dynamically interrelated with the heart as 'an aspect of cognition that is holistically imbued with affectivity, and driven volitionally [ethically] toward the beautiful, the true and the good.'⁵³² Consequently the Spirit works in our imaginations *holistically*, involving affect, and ethical action, as well as cognition, and as this study has been showing, this follows with the Spirit's interpretation to us of scripture and scriptural truth (compare 2.5).

⁵²⁹ E.g., Yong described the imagination as 'a synthesis of passive and active components (being functionally relational),' and 'a cognitive blend of the affective and spiritual aspects of a human being.' Yong, *Spirit-Word-Community*, 123. See also, 123-129, 134, 136-137, 216. Yong used varying terms to describe behavioural aspects of the pneumatic imagination including ethics, moral codes, normative conduct, and volition. He also recognised an aesthetic element, and incorporated this when discussing ethics and semiotics (185-214) (Cf. fn. 524 [overview]). For Yong's understanding of 'spirit,' see fn. 542.

⁵³⁰ Yong referenced 'Hebrews' but this was inaccurate. See fn. 340 (Wenell, and Gorman).

⁵³¹ Yong, *Spirit-Word-Community*, 125, 129, 130-131 Also, Vondey, *Beyond Pentecostalism*, 19-20. Vondey drew on Walter Brueggemann, 'Imagination as a Mode of Fidelity,' in James T. Bulter et. al. (eds.), *Understanding the Word: Essays in Honour of Bernard W. Anderson: JSOTSup.37*, Sheffield: JSOT Press, 1985, 13-36. Brueggemann tangentially linked the Spirit when discussing the imagination, the heart and scriptural interpretation in the Old Testament. Yong, and Vondey's reasoning for emphasising Old Testament thought over New Testament thought was that the New Testament writers were also influenced by ancient Greek philosophy. Concerning philosophical influence: Yong, *Spirit-Word-Community*, 123-132; Vondey, *Beyond Pentecostalism*, 16-25. Yong and Vondey both drew on Richard Kearney, *The Wake of Imagination: Toward a Postmodern Culture*, London: Routledge, 1994, 39-49 (37-79). See Vondey's discussion for further sources.

⁵³² Yong, *Spirit-Word-Community*, 129. Yong phrased this as a question in his text ('Is it not the case instead that the imagination is...?')

5.1.2 *Christ-shaped and trinitarian-shaped*

Secondly, Yong emphasised the ‘christomorphic shape and trinitarian character’ of the pneumatic imagination.⁵³³ The life and mind of Christ is the model, and the Spirit works in us, ‘transmuting or transforming the shape of the human imagination into that of the mind of Jesus Christ’s.’⁵³⁴ However, the Son cannot be understood apart from the Spirit and the Father, and so the Spirit’s holistic interpretation of the Son to us is *also* a holistic (self)-interpretation of the Father, *and* of the Spirit. Yong stated, ‘the truth which Jesus is simply reflects the truth of the Father, and our being conformed to the image of Jesus means the restoration of the image of the Father in us as well.’⁵³⁵ It is a holistic interpretation of the Spirit because, as the Spirit interprets the Son, and the Father to us, the Spirit is also *self*-interpreted.⁵³⁶ Furthermore, Yong stressed, ‘because the Spirit consistently points beyond herself to the Father and the Son, so is the pneumatological imagination driven to engagement with the other that stand over and against the self.’⁵³⁷ Consequently, a person’s imagination infused with the Spirit is affectively and ethically driven towards the nature of God as Father, Son, and Spirit, with Christ as the incarnate image. Moreover, the imagination infused with Spirit is also simultaneously personal and communal, also aligning with the triune nature of God.

5.1.3 *Creational, relational, and fallible*

Thirdly, using the notion of root metaphors derived from Stephen Pepper, which Yong explained as ‘formative cultural symbols or icons that enable large-scale coherent visions of the world and that thereby function normatively in the assessment of visions outside of that metaphoric framework because of their capacity to absorb and explain the other in its own terms,’⁵³⁸ Yong suggested that contained within scripture are root metaphors or images that ‘act as lures’ and through the Spirit enact imaginative encounter as scripture is read.⁵³⁹ He centred on three, also calling them ‘primordial experiences’ (in other words,

⁵³³ Yong, *Spirit-Word-Community*, 216.

⁵³⁴ Yong, *Spirit-Word-Community*, 136.

⁵³⁵ Yong, *Spirit-Word-Community*, 175 (similarly, 171). See also 4.2.3.

⁵³⁶ See discussion of the kenotic personhood of the Spirit in Atkinson, *Trinity*, 58-62.

Atkinson defined ‘kenosis’ as ‘*self emptying*’ (35, emphasis original) and ‘person’ as ‘an entity with at least a potential sense of self and the capacity to relate to others’ (58). Also Studebaker, *Pentecost*, 146 (and preceding discussion), on the Spirit’s identity.

⁵³⁷ Yong, *Spirit-Word-Community*, 216.

⁵³⁸ Pepper’s definition in Yong’s words. Yong, *Spirit-Word-Community*, 133, referencing Stephen Pepper, *World Hypotheses*, Berkeley: University of California Press, 1942, n.p.n. Noting that Yong stressed caution about suggesting that the Spirit, through the imagination, functions normatively. The following understanding of metaphor by Lakoff and Johnson, *Metaphors*, is sufficient for this study’s purposes: ‘the essence of metaphor is understanding and experiencing one kind of thing in terms of another’ (5, emphasis removed), also explaining that how we perceive, think, experience, and relate is ‘fundamentally metaphorical in nature (3). See fn. 60 (metaphor).

⁵³⁹ Yong, *Spirit-Word-Community*, 133.

fundamental notions): ‘power’, appreciating the Spirit’s creational and life-giving nature and activity [compare 3.5, also 4.4];⁵⁴⁰ the Spirit’s relationality (see 5.1.2);⁵⁴¹ and ‘wind’, recognising the diversity of ‘spirits’ operative in the world (discussed further in 5.1.4).⁵⁴²

Consequently, following Yong’s understanding, and phrasing in this study’s terms, a way the Spirit communicates through scripture is by working on our hearts and imaginations (interrelated), bringing to mind images and symbols that cohere with but reach creatively beyond the scriptural narrative to our personal lives and surrounding situations. This pneumatic interpretation and appropriation is trinitarian with Christ as the incarnate image, is affectively and ethically oriented and driven, and is simultaneously personal and communal.⁵⁴³ However, as this study has been recognising by discussing pneumatic hindrance, and as Yong also highlighted, we are people capable of error, prejudice, and immoral action, and so our pneumatic interpretation and discernment will always, *to some extent*, be partial and fallible.⁵⁴⁴ As this study has been reasoning, whilst this will always be the case, pneumatic hindrance can also be lessened by pursuing intimate relationship with God, through whom pneumatic interpretation is brought (e.g. see 3.3.6, 4.3.5).⁵⁴⁵

⁵⁴⁰ Yong, *Spirit-Word-Community*, 134-136. For later work exploring the Spirit’s creational activity, see Yong, ‘Scripture and Nature’ in *Theological Hermeneutics*, 237-256. Similarly, Davies, ‘Spirit of Freedom,’ 58-68, discussing the Spirit’s creative work continuing after creation and sustaining life: ‘If the Father provides the creative impulse and the Word the structure and order of the universe, then it is the Spirit who breathes life into these dry bones of the cosmos – indeed, who *is* the life that animates them’ (59 [emphasis original]).

⁵⁴¹ Yong, *Spirit-Word-Community*, 136-139.

⁵⁴² Yong, *Spirit-Word-Community*, 134, 139-141. Yong recognised various ‘spiritual’ powers including divine, natural, human, and demonic. Oliverio explained, ‘[Yong] conceives of “spirit” as a complex of tendencies which shape the behavior of *any* thing. This can represent things at various levels of aggregation, be they individuals, communities, institutions or things in the natural order. What seems to qualify something as “spirit,” on his understanding, is that it has volition and that it is in motion, it is living.’ Oliverio, *Theological Hermeneutics*, 237 (emphasis original).

⁵⁴³ E.g., see Yong, *Spirit-Word-Community*, 142-143 (receiving, imaginatively transforming, and ‘even add[ing] to what is passed on in a creative manner’ [142]), 145-146 (‘the imagination transcends the phenomena of the world by constituting it according to the values, affections, and intentions’ of the interpreter [145]), 160-162 (the Spirit, through scripture, transforms us into the image of Christ and engages us pragmatically, affectively, and ‘spiritually’ [162]), 174-175 (Christ-shaped and trinitarian-shaped), 216 (summary). Yong combined discussion of metaphor, semiotics, and pragmatics through his discussion (see fn. 428 [overview], fn. 538 [metaphor]). For later application, see Amos Yong, ‘Reflecting and Confessing in the Spirit: Called to Transformational Theologizing,’ in *Hermeneutical Spirit*, 63-76, using Stephen (Acts 6-7) as illustrative of one exhibiting a pneumatic imagination (71-72).

⁵⁴⁴ Yong, *Spirit-Word-Community*, 175-184, 210 (the partiality of knowledge), 139-141 (the diversity of ‘spirits’). Cf. 2.3.2 (invisible and incarnate).

⁵⁴⁵ Stephen Parker is a valuable dialogue partner in this area. *Led by The Spirit*, (1996, 2015 expanded), was wider than pneumatic interpretation, ‘a “practical theology” of Pentecostal discernment and decision making’ (1), but his combined expertise in psychology, counselling, and theology provides a unique perspective within the conversation. E.g. see his consideration of the psychological nature of pneumatic discernment and associated relationship with early childhood experiences (131-162). ‘School of Psychology & Counselling, Ph.D. Stephen Parker,’ *Regent*

5.1.4 *Demonic influences*

Fourthly, as Atkinson highlighted, Yong recognised that we live surrounded and influenced by various ‘spiritual’ powers at work in the world, and within this Yong included the demonic.⁵⁴⁶ Consequently, Yong’s thought follows Vanhoozer’s (see 3.3.1, also 3.5) in highlighting an important and under-articulated issue thus far in the conversation, that in seeking the Spirit’s guidance in scriptural interpretation, we should *also* be aware of, and critically engage with, the influence of evil spirits, howsoever understood, on our imagination and discernment, and therefore interpretation.⁵⁴⁷

5.1.5 *Evaluation*

As Atkinson’s summary and Oliverio’s descriptor suggested, Yong’s discussion of the human imagination in relationship with the Spirit within *Spirit-Word-Community* (in the aspects as understood and presented here) complements and enhances this study’s continuing consideration of pneumatic interpretation and associated terminology (pneumatic discernment, pneumatic appropriation, and pneumatic hindrance), and dynamic interrelation of affect, ethics, and cognition, being explicated through renewal voices from the past 50 years. This full-length study and Yong’s discussion are both unique in approach and method, and there are different emphases, (for example, this study’s closer focus on scripture, stress on the contextual coherence aspect of pneumatic appropriation by discussing frameworks surrounding the scriptural text and the interpreter,⁵⁴⁸ and attention to intimate relationship with God), but they unite in addressing and highlighting similar aspects.⁵⁴⁹ Yong’s ‘friends,’ therefore, include Atkinson, Oliverio, (and Vondey), and *all*

University website (<https://www.regent.edu/school-of-psychology-and-counseling/faculty/ph-d-stephen-parker/>; accessed 04/05/18). Cf. 2.2.3 (inner healing).

⁵⁴⁶ Yong, *Spirit-Word-Community*, 134, 139-141. Cf. fn. 542 (Yong’s understanding of ‘spirit’). For definition of evil spirit/demon, see fn. 274.

⁵⁴⁷ Yong, *Spirit-Word-Community*, 141. Yong related this to the imagination, not directly to scriptural interpretation.

⁵⁴⁸ Yong did consider context when engaging with Pierce’s thought (see fn. 524) and also Daniel Patte’s. Yong, *Spirit-Word-Community*, 161-163, discussing understanding scripture in its context and interpreting it to our context. Yong stressed, ‘a pneumatically nurtured imagination’ (162) builds on this understanding by recognising that with this comes personal transformation and communal engagement. See also 209-210 (analogy, and similarities and differences). Daniel Patte, ‘Critical Biblical Studies from a Semiotic Perspective,’ in Daniel Patte (ed.), *Thinking in Signs: Semiotics and Biblical Studies...Thirty Years After: Semeia 81*, Atlanta: Society of Biblical Literature and Scholars Press, 2000, 19-23, as cited by Yong.

⁵⁴⁹ I read ‘Pneumatological Imagination’ during the last few months of my research. I note this to highlight that this study has been reaching complementary conclusions independently of Yong via a different approach and method. This has hallmarks of the qualitative research method, ‘triangulation,’ which Swinton and Mowatt explain as using ‘using multiple methods and multiple means of analysis, including using more than one person by the use of more than one method of data collection or one method of analysis’ providing data ‘more rigour, breadth and complexity.’ John Swinton and Harriet Mowatt, *Practical Theology and Qualitative Research*, London: SCM, 2006, 215.

scholars in or identifying with the renewal tradition discussed and presented in this study thus far whose thought collectively complements Yong's 'pneumatological imagination' and who are also complemented *by* Yong's unique contribution.

Having rested consideration of Yong's thought and relevance to this study, discussion of the 'Regent school' and the 'Cleveland school', as noted as the beginning of this chapter, is now recommenced.

5.2 Two Schools of Thought

'Regent school' thought is related to the Regent University School of Divinity in Virginia Beach, and 'Cleveland school' thought is related to the Pentecostal Theological Seminary in Cleveland, Tennessee. Described by Yong as a 'scholarly vanguard,' Regent University School of Divinity has pioneered the emerging area of renewal studies since the early 2000s, identifying, researching and studying renewal movements throughout the history of the people of God.⁵⁵⁰ Comparably, scholars associated with Pentecostal Theological Seminary have been at the forefront of Pentecostal hermeneutics conversations since Moore's emphasis, in 1987, on pneumatically embodying the message of scripture (see 2.4.1).⁵⁵¹

A significant number of scholars in the conversation have had association with these two North American schools, but these schools of thought are *not restricted* to scholars currently or previously located at either school.⁵⁵² Rather, this study understands Regent University School of Divinity and Pentecostal Theological Seminary as *hermeneutical thought hubs*, and they represent two broad and complementary research areas across the conversation where scholarly thought is generally identifiable with hermeneutical characteristics of that hub. Scholars identified as 'Regent school' or 'Cleveland school'

⁵⁵⁰ See discussion in Dale M. Coulter and Amos Yong, 'Preface,' ix-x; and Amos Yong, 'Conclusion: The Affective Spirit and Historiographical Revitalization in the Christian Tradition,' 293-294 (294). Both Coulter and Yong (eds.), *Spirit* (2016). See also, Regent University School of Divinity, Center for Renewal Studies, 'About Us,' *Regent University* website (<https://www.regent.edu/acad/schdiv/renewalstudies/>; accessed 15/10/18).

⁵⁵¹ Also Arrington (see fn. 206). Pentecostal Theological Seminary pursues theological learning through Church of God and Pentecostal roots, acknowledging Wesleyan-Pentecostal inheritance. Pentecostal Theological Seminary, 'Story of PTSeminary,' *Pentecostal Theological Seminary* website (<https://www.ptseminary.edu/story-of-ptseminary.php>; accessed 15/10/18).

⁵⁵² At the time of writing, Cartledge, Coulter, Spawn, and Archie Wright, were current faculty at Regent University School of Divinity, with Vondey and Yong past faculty. Arrington, Chris Green, Bridges Johns, Johns, Land, Lee Roy Martin, and Thomas were current faculty at Pentecostal Theological Seminary, with Archer and Moore past faculty.

have enough in common for it to be convenient to categorise them as such, but I acknowledge that some would not identify themselves in this way and do not owe their views to those who work at Regent University School of Divinity or Pentecostal Theological Seminary. I also appreciate that some scholars may not welcome being termed ‘Regent school’ or ‘Cleveland school’ but I have categorised in this way to emphasise a point, namely the *complementary nature* of thought concerning pneumatic interpretation from scholars *across* or identifying *with* the renewal tradition.

5.2.1 The ‘Regent school’

‘Regent school’ scholars come from a range of ecclesial traditions including Pentecostalism, and they mostly identify in, but some identify with (see 1.1), the renewal tradition. Scholars include Mark Boda,⁵⁵³ Jacqueline Grey, Craig Keener, Jack Levison, Kevin Spawn, and Archie Wright.⁵⁵⁴

The ‘Regent school’ addresses pneumatic interpretation across, and surrounding,⁵⁵⁵ a renewal spectrum.⁵⁵⁶ They are mainly biblical scholars and so they focus on investigating ancient communities, their people, and their interpretive practices to inform contemporary understanding of the Spirit’s interpretation of and through scripture. To varying extents depending on their specialism, scholars all address contemporary interpretation. Two emerging and interrelated areas of enquiry are the influence of ethical conduct on pneumatic interpretation, and addressing aspects of pneumatic hindrance. Scholars tend to emphasise understanding the cognitive framework surrounding relevant scriptural passages in their original historical location.⁵⁵⁷

⁵⁵³ I include Mark Boda for reasons that will become apparent.

⁵⁵⁴ Also Mark Cartledge and Ronald Herms. Arguably, Yong and Vondey could be included here but having already been discussed their thought is omitted (see 5.1). In keeping with his and this study’s complementarity, Yong’s thought crosses both ‘schools.’ See fn. 525 regarding Vondey’s thought orientation around classical Pentecostalism with stated renewal focus (cf. fn. 626 [Grey]).

⁵⁵⁵ E.g. Keener addressed *Spirit Hermeneutics* to all committed to reading scripture experientially and seeking the Spirit’s voice through scripture regardless of denomination or tradition, and Spawn and Wright emphasised that although the predominant contributors to the conversation about the Spirit’s role in scriptural interpretation were renewal scholars, one did not *have* to be a renewal scholar to recognise or address the Spirit’s role in interpretation. Keener, *Spirit Hermeneutics*, 3-4; Spawn and Wright, ‘Pneumatic Hermeneutic,’ 10-11, referencing Cartledge, and N.T. Wright’s warnings against elitism in discussion. Cartledge ‘Empirical Theology’ (1996) 119-121, and N.T. Wright, ‘Bible’ (1991) 16-17. Cf. 1.1 and 1.3.5.

⁵⁵⁶ *Spirit & Scripture* arose from ‘Spirit and Scripture: A Symposium on Renewal Biblical Hermeneutics,’ held at Regent University School of Divinity in October 2008. Spawn, Archie Wright, Graham Twelftree, and Yong were members of the organising committee. Kevin L. Spawn and Archie T. Wright, ‘Preface,’ in Spawn and Wright (eds.), *Spirit & Scripture*, xiii.

⁵⁵⁷ E.g. Keener, *Spirit Hermeneutics*, especially part III (see fn. 42 [original context]).

This is a broad overview and individual contributions will be discussed. Whilst all ‘Regent school’ contributions collectively and individually complement those from the ‘Cleveland school’ (and vice-versa), some especially complement or align with the corresponding ‘school’ and I will highlight this accordingly.⁵⁵⁸

5.2.2 *The ‘Cleveland school’*

The ‘Cleveland school’ was named by James K.A. Smith after he identified a locus of thought coming from scholars at or associated with Pentecostal Theological Seminary.⁵⁵⁹ ‘Cleveland school’ scholars include Cheryl Bridges Johns, Chris Green, Lee Roy Martin, Rickie Moore, John Christopher Thomas, and Robert Wall.⁵⁶⁰

In their editorial, ‘The Pentecostals and Their Scriptures,’ Robby Waddell and Peter Althouse explained the core of the ‘Cleveland school’s’ ideology. Defending ‘Cleveland school’ scholars’ preference to focus on the final form of the text over the historical features, they stated, ‘The group [hold] a deep commitment to the spiritual experience of reading Scripture with an expectation of encountering God in and through the text. For them, the sacred text [is] no mere historical artefact; rather it [is] a place in which the Spirit would meet its readers and transform them into the image of Christ.’⁵⁶¹

The ‘Cleveland school’s’ strength lies with attention to this pneumatic experience. As Moore’s precursor indicated (see 2.4.1), these scholars argue that we *embody* the scriptural message and understand that we do not just interpret scripture with the Spirit’s help, but that the Spirit through scripture (or scripture, by the Spirit [see 5.4.2]) interprets *us*.⁵⁶² ‘Cleveland school’ scholars emphasise affective and ethical aspects. Their primary cognitive framework of interpretation is the contemporary, and/or early, Pentecostal community. They therefore differ from, but more importantly, *complement*, ‘Regent school’ scholars by focusing primarily on contemporary readers’ experiences as they engage with scripture today.

⁵⁵⁸ E.g., Grey’s thought aligns with both ‘schools’ but has a ‘Regent school’ emphasis. Reflecting this, her contribution is considered at the end of 5.3.

⁵⁵⁹ Smith, *Thinking in Tongues* (2010) 6.

⁵⁶⁰ Discussion concerns scholars and their thought post-2010 only. Concerning Wall, see fn. 652.

⁵⁶¹ Robby Waddell and Peter Althouse, ‘The Pentecostals and Their Scriptures,’ *Pneuma* 38 (2016) 116. This editorial provides a useful short history of the conversation covering key developments including the ‘Cleveland school’ and *Spirit & Scripture*.

⁵⁶² Ervin, Francis Martin, Pink, and von Balthasar also provided (unknowingly) precursory contributions complementing Moore’s insights, and which support this study’s overall emphasis that central to pneumatic interpretation is personal experience of intimate relationship with the triune God through pneumatic encounter, understanding affect, ethics, and cognition as dynamically interrelating aspects of this intimate relationship. See Chapter 2.

5.2.3 Evaluation

This discussion has introduced two schools of thought within the conversation about the Spirit's role in the interpretation of scripture from scholars in or identifying with the renewal tradition, and outlined hallmarks of 'Regent school' and 'Cleveland school' thought. Whilst Smith has already identified the 'Cleveland school,' the 'Regent school' is my classification. I offer it as a starting point for understanding alongside the 'Cleveland school' to emphasise the complementary nature of thought from scholars across the conversation, and with hope that presenting these two broad research areas as schools of thought will help scholars across the conversation to increase understanding of specialisms, foster dialogue, and build a stronger conversation overall.

5.3 The 'Regent School' Approach

This section considers contributions from scholars collectively termed as 'Regent school', building an understanding of their individual and shared offering to the conversation. Specifically, Levison's emphasis on cultivating virtue and Keener's addressing of moral blindness is discussed, before highlighting Wright, Levison, and Boda's attention to ancient communities and their interpretive practices. The section finishes by considering Grey's interrelation between Pentecostalism, scriptural interpretation, and the Old Testament.

5.3.1 Cultivating virtue (Jack Levison)

In *Inspired: The Holy Spirit and the Mind of Faith*,⁵⁶³ Levison constructed a pneumatology from scripture across the Christian Bible, also incorporating surrounding early Jewish 'scripture',⁵⁶⁴ to illustrate the connection between the Spirit and comprehension. Virtue (ethics) was an integral part of this connection.⁵⁶⁵ Levison's pivotal exegesis was the same as his earlier, more comprehensive, *Filled with the Spirit*.⁵⁶⁶ Before considering his

⁵⁶³ Jack Levison, *Inspired: The Holy Spirit and the Mind of Faith*, Cambridge: William B. Eerdmans, 2013.

⁵⁶⁴ This study has defined 'scripture' within the Christian Bible (see fn. 1) but Levison, *Inspired*, and also Wright, 'Second Temple,' (see 5.3.3) used 'scripture' more widely, encompassing early Jewish literature surrounding scripture in the Christian Bible (e.g. Qumran). In *Filled with the Spirit* (see fn. 566), Levison used 'literature.' Discussing whether non-canonical texts are also scripture is beyond this study's remit. See Levison, *Inspired*, 3, fn.4, briefly discussing complexities of terming 'scripture'.

⁵⁶⁵ Levison developed this across two areas: virtue and learning (chapter 1), and ecstasy and comprehension (chapter 2), before considering virtue and ecstasy within the inspired interpretation of scripture (chapter 3). He concluded with a proposal for pneumatology.

⁵⁶⁶ John (Jack) R. Levison, *Filled with the Spirit*, Cambridge: William B. Eerdmans, 2009. This is a survey of the corpus of Israelite, Jewish, and early Christian thought, looking at pneumatology through the lens of what it means to be filled with the spirit (cf. fn. 568 [s/Spirit]).

understanding of the relationship between virtue and inspired (pneumatic) interpretation,⁵⁶⁷ this grounding should be understood.

Levison argued that there is a clear strand of thought across this corpus that had been largely unnoticed and overshadowed by emphasis on subsequence and the gifts of the Spirit. This, he wrote, is the ‘long-held Israelite belief that the spirit⁵⁶⁸ of God – not merely the soul or an essentially physical breath – was given at birth.’⁵⁶⁹ He argued that placing a starting point for pneumatology at the beginning of the biblical canon forces us to address this strand.⁵⁷⁰ Consequently, Levison recognised that we all ‘[have] the spirit-breath of God within us from birth’⁵⁷¹ and throughout our lives, using Wright’s explanation, ‘the individual either nurtures or ignores the divine spirit within.’⁵⁷² However, as Wright stressed, Levison did not discuss the negative aspect in *Filled with the Spirit*, or address the influence of evil spirits on a person,⁵⁷³ and this was also the case in *Inspired*.

Levison emphasised his thought had developed since *Filled* and he credited critical reviews of *Filled* in *JPT* 20 (2011) 193-231 and *Pneuma* 33 (2011) 1-4, 25-93 with helping develop this. Levison, *Inspired*, 8-9. This study therefore engages with *Inspired*, referencing *Filled with the Spirit* accordingly. For ‘pneumatic’ interpretation in *Filled with the Spirit*, see 185-201, 347-61, 399-404.

⁵⁶⁷ Broadly, Levison used ‘inspired interpretation’ where this study uses pneumatic interpretation, appropriation, and/or discernment.

⁵⁶⁸ Levison chose not to capitalise *spirit* and in deference to him, this study does likewise when referencing his work. In doing this, he argued against dichotomy created by English translators having to choose whether to capitalise the word *spirit* when, ‘for Israel and the early church... [o]ne word, *ruach* or *pneuma*, could communicate *both* the spirit or breath of God within all human beings *and* the divine spirit or breath that God gives as a special endowment.’ Levison, *Inspired*, 19-20 (19) (emphasis original). For complementary perspective on *pneuma* translation, incorporating Chinese translation, with implications for personal communication with God, see Robert P. Menzies, ‘The Divine Spirit or the Human Spirit?’ in *The Language of the Spirit: Interpreting and Translating Charismatic Terms*, Cleveland: CPT, 2010, 25-39.

⁵⁶⁹ Levison, *Filled with the Spirit*, 12; also *Inspired*, 17.

⁵⁷⁰ John R. (Jack) Levison, ‘*Filled with the Spirit: A Conversation with Pentecostal and Charismatic Scholars*,’ *JPT* 20 (2011) 217-218. Responding, Macchia stated, ‘Levison wishes to highlight the uniqueness of the accent of Old Testament pneumatology on the Spirit of creation. In doing so, he shows us that there is in the Scriptures a deeper tension in relation to the issue of “subsequence” that makes any difference between Paul and Luke seem like small potatoes. I speak of the tension between the pneumatologies of the two Testaments. The subsequence issue raised by Levison is not between faith and post-faith experiences but rather between the human vitality at birth and any further endowment of the Spirit!’ Macchia later writes, ‘*This* is indeed the subsequence issue on which we Pentecostals should be expending our scholarly energy.’ Frank D. Macchia, ‘The Spirit of Life and the Spirit of Immortality: An Appreciative Review of Levison’s *Filled with the Spirit*,’ *Pneuma* 33 (2011) 70, 71 (emphasis original). Similarly, Waddell likened Levison’s pneumatological argument to the debate between Dunn and Pentecostal scholars on Spirit baptism. Robby Waddell, ‘The Holy Spirit of Life, Work, and Inspired Speech: Responding to John (Jack) R. Levison, *Filled with the Spirit*,’ *Pneuma* 33 (2011) 210.

⁵⁷¹ Levison, *Inspired*, 17.

⁵⁷² Archie T. Wright, ‘The Spirit in Early Jewish Biblical Interpretation: Examining John R. Levison’s *Filled with the Spirit*,’ *Pneuma* 33 (2011), 45-46.

⁵⁷³ Wright, ‘Spirit,’ 45-46, 36, fn. 4 concerning evil spirits. Cf. 5.1.4.

Levison's pneumatology was controversial and *Filled with the Spirit* generated substantial response. This study engaged with critical reviews in *JPT* and *Pneuma*⁵⁷⁴ and whilst some were less favourable,⁵⁷⁵ the majority were appreciative, albeit with cautionary elements.⁵⁷⁶ The main concern for this study was raised by Dale Coulter, who stated that Levison's work, and the responding reviews, highlighted two issues that those involved with developing renewal methodologies should heed. Coulter explained, 'The first is the complex nature of the relationship between the human spirit and the Holy Spirit, while the second concerns the "mechanics" of such a relationship.'⁵⁷⁷ Whilst this study has not been assessing the human spirit,⁵⁷⁸ it *has* been assessing the 'mechanics' of relationship with God as Father, Son, and Spirit through pneumatic encounter, as we approach scripture seeking the Spirit's guidance. These 'mechanics' concern firstly, the heart as the locus of discernment and interpretation; secondly, the holistic, creational, redemptive, and reconciliational nature of truth brought by the Spirit through the interpretation of scripture; and thirdly, the dynamic interrelation between affect, ethics, and cognition, especially recognising (in this context discussing Levison's contribution, and Keener's following) the paradox of affective receptivity and ethical willingness considered throughout this study (see 2.3.3, 2.5, 3.3, 3.3.1, 3.5, 4.3.2).⁵⁷⁹

⁵⁷⁴ *JPT* 20 (2011) 193-231, and *Pneuma* 33 (2011) 1-4, 25-93.

⁵⁷⁵ E.g. Blaine Charette, "And Now for Something Completely Different": A "Pythonic" Reading of Pentecost? *Pneuma* 33 (2011) 59-62; Roger Stronstad, 'Review of John R. Levison's, *Filled with the Spirit* Part III, Early Christian Literature Chapter 3, 'Filled with the Spirit and the Book of Acts,' *JPT* 20 (2011) 201-206. These reviews related to Levison's handling of Luke-Acts.

⁵⁷⁶ E.g. Max Turner stated, '[F]or the ancient Israelite (according to Levison) the breath of God by which the human lives is the same as the holy spirit God has planted in him/her and by which YHWH orchestrates human activity to enhance creation and accomplishes his particular historical purposes with Israel. This is possibly the most original part of the book, and requires us to read nearly all references to 'holy spirit/spirit of God' without anachronistically reading them as 'the Holy Spirit', i.e. it is not the transcendent divine Spirit, occasionally on loan to humans; rather it is the immanent God-given anthropological spirit: the living heart, mind and soul, ever open to, and influenced by, the Lord himself. I found very many of his readings convincing, though with some caveats.' Max Turner, 'Levison's *Filled with the Spirit*: A Brief Appreciation and Response,' *JPT* 20 (2011) 195. See also, Macchia, 'Spirit of Life,' 69-78; Waddell, 'Holy Spirit of Life,' 207-212; Wright, 'Spirit,' 35-46.

⁵⁷⁷ Dale M. Coulter, 'Pentecostalism, Mysticism, and Renewal Methodologies,' *Pneuma* 33 (2011) 1.

⁵⁷⁸ For perspective, see Michael Welker, 'The Human Spirit and the Spirit of God,' in Michael Welker (ed.), *The Spirit in Creation and New Creation: Science and Theology in Western and Orthodox Realms*, Cambridge: William B. Eerdmans, 2012, 134-142. Cf. fn. 542 (Yong's understanding of 'spirit').

⁵⁷⁹ Cf. Coulter, 'Introduction' (2016) 6, stating that his and Yong's edited volume on the Spirit and affect over Christian tradition 'underscores the need for an ecumenical and cross-disciplinary exploration of affectivity in relationship to pneumatology and the transformation of the human person.'

Levison argued that living virtuously cultivates cognitive⁵⁸⁰ receptivity to the Spirit's communication. He cautioned, 'God breathes the potential or capacity for virtue into everyone. God does not inbreathe actual virtue into everyone. The spirit of God within us must be taught, disciplined, cultivated.'⁵⁸¹ He considered pre-Pentecost biblical figures alongside those in Acts or the epistles; characters like Daniel and Simeon, who illustrate lives spent in devotion and discipline, study and learning, and worship and prayer. Daniel's exceptional spiritual wisdom and insight is shown to arise out of his faithfulness and commitment to purity.⁵⁸² Simeon, a man 'disciplined in devotion, hopeful, versed in scripture, and receptive to the holy spirit,' pneumatically perceived the baby Jesus as the Messiah scripture had spoken of, his praises (Luke 2:28-32), 'drenched in the language of Isaiah 40-55,' illustrating the depth of his knowledge of scripture.⁵⁸³

Levison's understanding of virtue was dictated by the actions and attitudes exhibited by characters across the biblical canon and wider Jewish literature. He explained virtue as a malleable term encompassing a range of activities, not just 'a technical term for a particular way of life,' but 'a cipher for what is deemed to be holy, true and right' according to different authorial perspectives.⁵⁸⁴ Virtue, for Levison, therefore included a range of ethical actions and conduct including courage, discipline, altruism, dietary simplicity, sexual

⁵⁸⁰ This is my use of 'cognition,' applied in consideration of Levison's thought.

⁵⁸¹ Levison, *Inspired*, 66, drawing on Philo. For Philo and virtue, see Levison, *Inspired*, 44-48, 66 (66), 139-143 (specific to interpretation). Also 135-138 discussing Ben Sira (see text for sources and discussion). For overview of Philo's life, works, and thought see Jenny Morris, 'The Jewish Philosopher Philo,' in Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C. – A.D. 135): Volume III:2*, Geza Vermes and Fergus Millar (eds.), Edinburgh: T&T Clark, 1987 (1885), 809-889. Also, Gregory E. Sterling, 'Philo Judaeus,' in Schiffman and VanderKam (eds.), *Encyclopedia* (2000) 663-669. As Levison recognised, the idea that living virtuously helps with understanding scripture is not new. E.g. Athanasius (*circa* 295-373 C.E.) stated, 'in addition to the study and true knowledge of the Scriptures are needed a good life and pure soul and virtue in Christ, so that the mind, journeying in this path, may be able to obtain and apprehend what it desires, in so far as human nature is able to learn about God the Word. For without a pure mind and a life modeled on the saints, no one can apprehend the words of the saints.' Athanasius, *Contra Gentes and De Incarnatione*, Robert W. Thomson (ed., tr.), Oxford: Clarendon, 1971 (*circa* 323 C.E.), 275 (9.57).

⁵⁸² Levison, *Inspired*, 32-38. 'The story of Daniel... offers a model of inspiration in which the lifelong quintessence of God's spirit is evident among those who cultivate virtue' (196).

⁵⁸³ Levison, *Inspired*, 146-148 (146). Also Anna (Luke 2:36-38): 'Anna, like Simeon, sees Jesus because she is well prepared: prayerful, devoted to fasting, and saturated by the vision of Isaiah' (183).

⁵⁸⁴ Levison, *Inspired*, 12. For further, see Christiana Sommers and Fred Sommers, *Vice & Virtue: Introductory Readings in Ethics*, London: Harcourt Brace College, 1997⁴ (1985), 290-355, explaining roots of virtue philosophy in Greek thought and discussing different approaches and thinkers. Daniel Castelo, external to pneumatic interpretation and with Pentecostal-specific focus, considered the relationship between affect and virtue. Emphasising their complementarity, Castelo stated, 'When considered together, these two frameworks can provide a portrayal of the Christian life that begins with God's prevenient activity and continues with the call to work out one's own salvation.' Castelo, 'Lord' (2004) 31-56 (45) (cf. fns. 71 [affect], 73 [pneumatic ethics]).

purity, communal generosity, and sound reasoning.⁵⁸⁵ An integral component in Levison's understanding was that although there may be points where we pneumatically receive intensification of insight, cognitive receptivity to the Spirit's communication emerges from a life spent cultivating virtue. On a situational basis, understanding often comes through a longer cognitive process⁵⁸⁶ of 'pondering and puzzling' upon scripture in light of specific, and *sometimes unexpected*, experiences or revelatory insights.⁵⁸⁷ This unexpected aspect is important: the Spirit does not always act in the way we may anticipate, and truth brought by the Spirit can surprise. Subsequent dwelling on that experience or insight with scripture and in relationship with God and others in our community frameworks will facilitate understanding. Furthermore, the cultivation of virtue *together* with the cognitive process of pondering and puzzling following the initial experience or insight brings, *pneumatically*, fresh understanding of scripture *and* personal transformation.

Levison's input concerning the ethical component of pneumatic interpretation is significant, and his contribution strengthens this study's developing understanding of ethical conduct, correlation with cognition, and relationship with pneumatic interpretation.⁵⁸⁸ Furthermore, Levison emphasised biblical (and early Jewish) figures shown to clearly prioritise intimate relationship with God, and although he did not specifically address it, his considerations also implicitly recognise the affective component of pneumatic interpretation *with* ethics and cognition.

5.3.2 *Pneumatic hindrance (Craig Keener)*

Levison did not consider pneumatic hindrance but Keener did. In *Spirit Hermeneutics*,⁵⁸⁹ Keener developed a proposition for a Spirit-directed epistemology, explaining, 'Such an

⁵⁸⁵ Levison, *Inspired*, 12.

⁵⁸⁶ Sometimes in this study it is not practical to use affect, ethics, and cognition in one sentence. Although I recognise this process as cognitive, Levison was not, and neither am I, suggesting it was solely cognitive, but a cognitive process of reasoning interrelated with ethical action whilst in (affective) devotion to God.

⁵⁸⁷ Levison, *Inspired*, 101-105 (105, emphasis removed), using Peter's vision, and subsequent pondering and puzzling in Acts 10-11. Also on the unexpected nature of the Spirit's communication, Yong, *Spirit-Word-Community*, 160.

⁵⁸⁸ Complementary contributions included, Kevin L. Spawn, 'The Principle of Analogy and Biblical Interpretation in the Renewal Tradition,' 67-70, discussing Job's growth of divine perspective through his growing knowledge of the heavenly court, establishing an interesting link between divine perspective and spiritual warfare; and R. Walter L. Moberly, 'Pneumatic Biblical Hermeneutics: A Response,' 160-161, on the centrality of prayer ('prayer understood as shorthand for our relating with God') to the faithful reading of scripture. Continuing Moberly's highlighting of prayer, Ronald Herms, 'Response to *Spirit and Scripture* Responders,' 180-181. All Spawn and Wright (eds.), *Spirit & Scripture*.

⁵⁸⁹ Identifying as 'a charismatic, biblical scholar,' Keener explained that his strongest contribution to the conversation was 'by focusing on the biblical evidence itself' (1). He developed

epistemology provides a necessary foundation for any Spirit hermeneutic, which grows from faithful relationship with God and trusting submission to what God says.⁵⁹⁰ Within this, Keener shared his struggle to balance his academic work with his personal relationship with God to emphasise the importance of integrating the academic side that pursues evidence, with a faith that recognises there must also be ‘a place for healthy trust.’⁵⁹¹

Keener suggested that ‘biblical faith’ is a perspective that allows access to divine truth, ‘a spiritual sense, that allows us to see what is genuinely present yet is hidden from those who do not believe (2 Cor. 4:3-4).’⁵⁹² He emphasised that ‘[b]iblical truth’ is discerned through trust and dependence on God, who reveals truth in scripture, but also explained that unbelief is the opposing perspective to faith, hindering us from cognitively recognising what is genuinely present in scripture.⁵⁹³ Although Keener only indirectly discussed the Spirit in this discussion, following his thoughts highlights that truth the Spirit communicates through scripture can sometimes be concealed because our interpretive prejudgments do not allow us to recognise and receive it (compare 4.3.2).⁵⁹⁴

Elsewhere, Keener illustrated pneumatic hindrance from prejudgement by sharing a personal experience of evil related to traditional African curses. In this experience, Keener and his family narrowly escaped being crushed by a large tree which split and crashed in the spot they had been standing moments before. Keener explained, ‘The information that

this in six parts: I) a first step toward considering how scripture speaks today; II) global readings of scripture and respecting and recognising different cultural readings; III) the designed sense and the historical context (see fn. 42); IV) an Spirit-directed epistemology underpinning a Spirit hermeneutic; V) models for reading scripture evident within scripture itself; VI) uninformed or undisciplined populist readings of scripture. For further analysis, see discussion of *Spirit Hermeneutics* introduced by *Pneuma* editors Waddell and Althouse, with essays from Oliverio, Spawn, myself, Ben Aker, Grey, Archer, with response by Keener. Robby Waddell and Peter Althouse, ‘An Editorial Note on the Roundtable Dialogue of Craig S. Keener’s *Spirit Hermeneutics: Reading Scripture in the Light of Pentecost*,’ 123-125; L. William Oliverio Jr., ‘Reading Craig Keener: On *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*,’ 126-145; Kevin L. Spawn, ‘The Interpretation of Scripture: An Examination of Craig S. Keener’s *Spirit Hermeneutics*,’ 146-152; Mather, ‘Welcoming *Spirit Hermeneutics*,’ 153-161; Ben Aker, ‘Craig S. Keener’s *Spirit Hermeneutics: Reading Scripture in Light of Pentecost and the Need for an Ecumenical Reading of Acts 2*,’ 162-167; Jacqueline N. Grey, ‘The Spirit of and Spirit in Craig S. Keener’s *Spirit Hermeneutics*,’ 168-178; Kenneth J. Archer, ‘Spirited Conversation about Hermeneutics: A Pentecostal Hermeneut’s Response to Craig Keener’s *Spirit Hermeneutics*,’ 179-197; Keener, ‘Refining *Spirit Hermeneutics*,’ 198-240.’ All *Pneuma* 39 (2017). See also, Craig S. Keener, ‘Pentecostal Biblical Interpretation/Spirit Hermeneutics,’ in Michael J. Gorman (ed.), *Scripture and Its Interpretation: A Global Ecumenical Introduction to the Bible*, Grand Rapids: Baker Academic, 2017, 270-283.

⁵⁹⁰ Keener, *Spirit Hermeneutics*, 287. See ‘Epistemology and the Spirit,’ 153-186.

⁵⁹¹ Keener, *Spirit Hermeneutics*, 163-164, 29 (29).

⁵⁹² Keener, *Spirit Hermeneutics*, 174-175 (175).

⁵⁹³ Keener, *Spirit Hermeneutics*, 175. Keener did not use ‘cognition.’

⁵⁹⁴ Keener, *Spirit Hermeneutics*, 175.

reached us from Congo soon after this event made clear that this was a direct and deliberate spiritual attack from which God had protected us.’⁵⁹⁵ Keener’s experience violated his theology as he ‘did not understand biblically how a spirit could have power to do more than deceive and work in individuals’ and this ‘cognitive dissonance’ between his experience and his theology persisted for years.⁵⁹⁶ One day, when reading Job 1, he ‘suddenly noticed’ something afresh in the text: ‘Satan sent a strong wind, causing a house to collapse on Job’s children (Job 1:12, 19).’ In that moment, Keener identified what happened to him scripturally, connecting his experience with his theology. Keener implicitly linked the Spirit when recounting this story, and I suggest that Keener experienced pneumatic appropriation (see 4.2.4).⁵⁹⁷

Keener also emphasised that ‘Scripture is clear that human depravity affects our ability to perceive divine truth.’⁵⁹⁸ He called this ‘moral blindness,’ stressing that scripture also speaks of this ‘among God’s own people.’⁵⁹⁹ This is important because it highlights that being a Christian does not automatically guarantee cognitive receptivity to the Spirit’s interpretation of and through scripture. Keener focused on the biblical evidence for moral blindness, considering sin’s darkening of the mind, corporate blindness, temporary or partial blindness, and hostility towards truth.⁶⁰⁰ He later followed this by stressing that disobedience hinders receptivity of truth, using Jesus’ parable of the sower (Matthew 13:11-15) as an illustration of the importance of the manner in which a message is received, and contrasting Jesus’ ethics with the Pharisees’ ethics (compare 4.3.1).⁶⁰¹ Concluding his discussion, Keener emphasised that despite the reality of moral blindness, the Spirit is the ultimate inspirer and empowerer of our vision and receptivity.⁶⁰²

⁵⁹⁵ Keener, *Spirit Hermeneutics*, 116.

⁵⁹⁶ Keener, *Spirit Hermeneutics*, 116, 92.

⁵⁹⁷ Keener, *Spirit Hermeneutics*, 116 (see surrounding discussion, 115-117, for pneumatic link).

⁵⁹⁸ ‘Some depict this depravity as corruption of reason; others specify a fallenness of the will that resists divine truth. Still others, including myself, would doubt that reason and will are so easily disentangled.’ Keener, *Spirit Hermeneutics*, 177.

⁵⁹⁹ Keener, *Spirit Hermeneutics*, 171.

⁶⁰⁰ Keener, *Spirit Hermeneutics*, 177-186. Darkening of the mind: pharaoh’s hardened heart in Exodus, and sin blinding the people’s minds in Isaiah. Corporate blindness: the corporate sin depicted in Romans 1. Temporary or partial blindness: ignorance and sexual immorality causing blindness in Ephesians 4, and describing Jesus’ disciples as half-blind in Mark 8. Hostility towards truth: epistemic dualism in John’s gospel, ‘those who embrace the truth and those who resist it’ (182).

⁶⁰¹ Keener, *Spirit Hermeneutics*, 207, 211-212, 214. See also ‘Cleveland school’ scholar, Chris E.W. Green, ‘Provoked to Saving Jealousy: Reading Romans 9-11 as Theological Performance,’ *Pneuma* 38:1-2 (2016) 180-192 regarding the hardening of Israel’s hearts in Romans 9-11 and Paul’s hermeneutical reworking of Hosea.

⁶⁰² Keener, *Spirit Hermeneutics*, 186.

Keener's exploration was significant because it highlights the lesser-explored area of pneumatic hindrance and impact on pneumatic interpretation⁶⁰³ and his personal account was a useful example of hindrance caused by prejudgment, which, as this study has already stressed, is not necessarily a negative feature (see 4.3.2). When discussing moral blindness, Keener did not explore the relationship between immoral conduct and pneumatic interpretation any further than in his concluding summary, and further cross-disciplinary investigation concerning this area would benefit the conversation. Although Keener recognised the value of majority world insights on spirits⁶⁰⁴ (with his story showing direct personal experience), an aspect Keener did not discuss, but highlighted by Vanhoozer, Yong, and Wright (see 3.3.1, 3.5, 5.1.4, 5.3.1), was pneumatic hindrance caused by evil spirits.⁶⁰⁵

5.3.3 Ancient communities and their interpretive practices (Archie Wright, Levison, and Mark Boda)

Wright, Levison, and Boda considered ancient communities, their people, and their interpretive practices, giving some attention to contemporary application.⁶⁰⁶

Wright endeavoured to show that 'a "Spirit-led" hermeneutic' was practised in early Judaism before Christianity emerged and that these interpretive practices were taken up and

⁶⁰³ For smaller exploration, see Markus Locker, 'Seeing the Unseeable – Speaking the Unspeakable: From a Kenosis of Exegesis toward a Spiritual Biblical Theology,' *JBPR* 4 (2012) 8-11. Also Webster on 'fallen intellect.' Webster, *Domain*, 158.

⁶⁰⁴ Keener, *Spirit Hermeneutics*, 88-92.

⁶⁰⁵ Also Atkinson (fn. 275).

⁶⁰⁶ Critiquing the *Spirit & Scripture* essays, Moberly commented that a recurring trap those concerned with 'historically oriented biblical interpretation' fall into is that whilst '[i]t is right and proper to give an account of what certain biblical writers and characters may have thought and done,' scholars often insufficiently discuss relevance for contemporary interpretation. Moberly observed that the essayists (Levison did not contribute but his work is similar genre) had fallen into this trap and had insufficiently addressed *how* the Spirit works through scripture *today*. Walter Moberly, 'Pneumatic Biblical Hermeneutics,' 165. See Spawn and Wright, 'Introduction,' xvii for questions each essayist was asked to address. Mark J. Boda, 'Word and Spirit, Scribe and Prophet in Old Testament Hermeneutics,' 25-45; Kevin L. Spawn, 'Principle of Analogy' 46-72; Wright, 'Second Temple,' 73-98; Herms, 'Invoking the Spirit,' 99-114; John Christopher Thomas, "'What the Spirit is Saying to the Church" – The Testimony of a Pentecostal in New Testament Studies,' 115-129; Mark J. Cartledge, 'Text-Community-Spirit: the Challenges Posed by Pentecostal Theological Method to Evangelical Theology,' 130-144. Moberly's critique, whilst insightful, was not entirely fair for 1) Thomas ('Cleveland school', see fn. 685) and Cartledge's (fn. 641) contributions were not historical-biblical and both concentrated on contemporary application, balancing (somewhat) the historical-biblical contributions; 2) Moberly also did not critique Cartledge, or Herms (see fn. 624). Moberly was also responding most directly to Boda (and Boda disagreed, see Mark J. Boda, 'Walking with the Spirit in the Word,' 169). Other essay responses came from Craig G. Bartholomew, 'The Role of the Spirit in Biblical Hermeneutics,' 145-153; Dunn, 'Spirit,' 154-159 (Dunn's 'response' is essentially another essay as he did not critique anyone). All Spawn and Wright (eds.), *Spirit & Scripture*.

used by Jesus and other New Testament figures.⁶⁰⁷ Within this main focus Wright also addressed contemporary application, relating discussions about the Spirit's role in the interpretation of scripture in the renewal tradition, with interpretive methods practised by the Qumran community.⁶⁰⁸ For example, he related the *pesharim* to contemporary methods of interpretation that this study has been explaining show the Spirit's appropriation of the scriptural text (see 3.4.4, 4.2.4),⁶⁰⁹ using Mark Stibbe's contemporary propagation of an objective (historico-grammatical principles) and subjective (the contemporary reader approaching scripture) hermeneutic to show their complementarity.⁶¹⁰ Wright explained, 'both methods of biblical interpretation are marked with a key characteristic of a pneumatic hermeneutic – through the revelation of the holy spirit⁶¹¹ the interpretations are telling the story of what God is doing now through the eyes of the interpreter.'⁶¹²

Levison discussed pneumatic appropriation by the early Christians in the New Testament.⁶¹³ He wrote, 'the holy spirit brings out the *meaning* of ancient scriptures – texts known already to the speaker – for contemporary contexts,' and argued that this happens through the speaker's sustained study and knowledge of scripture.⁶¹⁴ Simeon's song in Luke 2 (see 5.3.1) is an example of this.⁶¹⁵ Levison's consideration of Hebrews is

⁶⁰⁷ Wright, 'Second Temple,' 73-98 (74). Compare 3.4.4 (Pinnock).

⁶⁰⁸ Wright, 'Second Temple,' 74-75, 77-82. Wright drew Aune's discussion of charismatic exegesis in with his consideration (see 3.4.4). See 'Second Temple' for further sources.

⁶⁰⁹ '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.' Wright, 'Second Temple,' 84, also 72. ('P/C': Pentecostal and charismatic scholars in the renewal tradition). See fn. 345 (*pesharim*). Wright's explanation of aspects of interpretation at Qumran are useful for those unfamiliar with early Jewish interpretation. Levison also discussed interpretation at Qumran, without contemporary application in *Filled with the Spirit*, 185-188 (it was not his focus), and in *Inspired*, 138-139 (Levison addressed contemporary application at the beginning and end of each chapter in *Inspired*).

⁶¹⁰ Wright, 'Second Temple,' 84, fn.56. See fns. 337, 338 (Stibbe).

⁶¹¹ Wright de-capitalised 'Holy Spirit' when discussing interpretation at Qumran, explaining, 'The role of the spirit in the Qumran documents is perhaps more covert than the spirit found in 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 [Qumran community] steers away from the capital 'H' and capital 'S' and focuses more on the "holy spirit" of the individual.' Archie Wright, 'Second Temple,' 80, also referencing Levison, *Filled with the Spirit* (see 5.3.1).

⁶¹² Wright, 'Second Temple,' 84. Recognising that this study emphasises pneumatic appropriation as an aspect of the Spirit's interpretation of and through scripture, stressing *the Spirit's activity over our methodology*.

⁶¹³ Levison, *Inspired*, 145-184. 'Pneumatic appropriation' is my term, not Levison's. Cf. fn. 567 (inspired interpretation). Noting their Jewish roots, Levison used the overarching term 'early Christians but of course some of these New Testament characters lived before and during Jesus' birth and upbringing. Cf. fn. 99 (people of God).

⁶¹⁴ Levison, *Inspired*, 153 (emphasis original).

⁶¹⁵ Levison, *Inspired*, 146-148. Levison also used the paraclete passages in John (particularly 14:26 and 16:12-14), arguing that a way the holy spirit guides is by teaching in retrospect. This is important because it illustrates that pneumatic understanding may not come until after the event and reinforces that there are limits to our ability to pneumatically 'know' in the present. Levison,

particularly significant. Here, he explained that Hebrews 3:7-8, 9:6-9 and 10:15-16 show the holy spirit doing three things: communicating in the present, modifying or bending scripture to fit the needs of the recipients, and extending the original meaning into the recipient's world and giving it fresh meaning.⁶¹⁶

Boda considered the Spirit's inscribing of the scriptural text on people's hearts in passages in Jeremiah and Ezekiel, and (interrelated) the hearing of ancient messages in new ways appropriate for the communities in 2 Kings 22 and Nehemiah 8-10.⁶¹⁷ Complementing 'Cleveland school' thought (see 5.4), Boda summarised that 2 Kings 22 and Nehemiah 8-10 highlight the importance of the scriptural text and the community's reception of the message 'in a way that engages their inner affections and outer [ethical] behaviour.'⁶¹⁸ This therefore also implies a cognitive component since to receive the Spirit's interpretation also requires cognition. Boda emphasised that whilst in 2 Kings and Nehemiah the messages are given through 'scribal figures,' in Jeremiah and Ezekiel, 'the scribal and prophetic functions...are infused into the community as a whole.'⁶¹⁹ Relating this to contemporary interpretation,⁶²⁰ Boda recognised certain people and communities who 'nurture the presence and experience of the Spirit in their lives and midst' and have an anointing to guide other in pneumatic interpretation.⁶²¹ He suggested these people and communities are identifiable through observing 'their spiritual, theological, ethical, and interpretive practice.'⁶²² Boda's overriding emphasis was that 'key to a pneumatological hermeneutic is a recovery of the role of Scripture as prompter to relationship with the triune God.'⁶²³

Inspired, 148-151. Relatedly the issue of discernment was raised in *Spirit & Scripture* as a key issue. Mark J. Cartledge, 'Pneumatic Hermeneutics: A Reply to Respondents,' 187; Dunn, 'Spirit,' 155-156; Moberly, 'Pneumatic,' 163-164; Thomas, 'Spirit,' (2011), 118; 'Discerning Dialogue,' 184; Wright, 'not all Pentecostals,' 179. All Spawn and Wright (eds.), *Spirit & Scripture*.

⁶¹⁶ Levison, *Inspired*, 162. See also fn. 433 (Allen). Dunn and Levison both discussed Paul's appropriation of Israel's past scriptures, concentrating on 2 Corinthians 3 and Exodus 34. Dunn warned that Paul's letter/Spirit contrast shows that if we are not careful, 'we can build a system around Scripture...that actually stifle what the Spirit may be seeking to say through Scripture.' James D.G. Dunn, "'The Letter Kills, but the Spirit gives Life'" (2 Cor. 3:6), *Pneuma* 35 (2013) 163-179 (177); Levison, *Inspired*, 171-177. Also, Chris Green, 'Jealousy,' 190, on Paul hermeneutically bending Hosea 2:25 (in Romans 9:25-26) past breaking point; Vanhoozer, 'Mountain,' 781-803 (transfigural interpretation).

⁶¹⁷ Boda, 'Word and Spirit,' 25-45; 'Spirit,' 169-172.

⁶¹⁸ Boda, 'Word and Spirit,' 40.

⁶¹⁹ Boda, 'Word and Spirit,' 40, 39.

⁶²⁰ This was after reading Moberly's critique (fn. 606).

⁶²¹ Boda, 'Spirit,' 170. Boda emphasised that the scribal figures in 2 Kings 22 and Nehemiah 8-10 pneumatically 'play[ed] a key role in revealing God's perspective on a particular situation and in shaping the specific response of the community in their particular place and time, to enable the ancient tradition to intersect wisely and creatively the experience of the community in the present.'

⁶²² Boda, 'Spirit,' 170.

⁶²³ Boda, 'Spirit,' 171.

In summary, Wright, Levison, and Boda's contributions all show the value in considering ancient communities, their people, and their interpretive practices within the contemporary conversation about the Spirit's role in the interpretation of scripture. These biblical scholars, in keeping with their specialisms, started with and focused on the ancient communities and people shown in scripture and early Jewish texts (compare 3.4.3; 3.4.5), and from this addressed contemporary application. Each, through differing language, discussed the Spirit's appropriation of the scriptural text, and Boda's contribution highlighted the affective, ethical, (and cognitive) components of pneumatic interpretation that this study has been emphasising.⁶²⁴

5.3.4 Pentecostalism, scriptural interpretation, and the book of Isaiah (Jacqueline Grey)

Using the book of Isaiah, Grey proposed an interpretive approach to the Old Testament that interrelated the interpreter, and surrounding contemporary community framework, with the scriptural text, and surrounding historical community framework.⁶²⁵ Her priority was providing an interpretive approach that helped Pentecostals⁶²⁶ interpret scripture to personal life and surrounding community situations in ways consistent with their spirituality and assisting critical reflection of self and scripture (and surrounding cognitive frameworks).⁶²⁷

⁶²⁴ Additionally to Wright, Levison, and Boda, Ronald Herms explored 'pneumatic constructions in the communicative strategy of Revelation.' Herms, 'Invoking the Spirit,' 99-114 (99). Herms recognised the author's spirituality and argued that Revelation's communicative strategy is one renewal communities also experience. (99-100). He sought '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' (100, fn.2). Herms therefore actively interrelated the interpreter (and surrounding community framework) with the ancient community shown in Revelation. See also Ronald Herms, 'Response,' 180-182. Considering pneumatic discernment and interpretation through the book of Revelation is an emerging research area, particularly amongst Pentecostal scholars. See Johnson, *Pneumatic Discernment* (2018); and John Christopher Thomas, 'The Mystery of the Great Whore: Pneumatic Discernment in Revelation 17,' in Peter Althouse and Robby Waddell, *Perspectives in Pentecostal Eschatologies: World Without End*, Cambridge: James Clarke & Co., 2012, 111-136 (discussing the unfolding nature of pneumatic discernment). Johnson's focus was pneumatic discernment and therefore wider than pneumatic interpretation, and specific to Pentecostalism. See fn. 55 (discernment).

⁶²⁵ Grey's later, 'When the Spirit Trumps Tradition: A Pentecostal Reading of Isaiah 56:1-8,' in Archer and Oliverio (eds.), *Pneumatological Hermeneutics* (2016) 143-157, shows increased attention to the interpreter and surrounding contemporary framework, using Thomas' Acts 15 model (see 3.4.3).

⁶²⁶ Grey used 'Pentecostal' terminology to refer to 'common and inclusive spirituality' across the renewal tradition hallmarked by personal experience of the Spirit. Grey, *Crowd*, 35. However, she interacted mainly with classical Pentecostal scholars when discussing the renewal tradition (chapter 2), and renewal interpretive approaches. Accordingly, her terminology is retained.

⁶²⁷ Grey, *Crowd*, 187. Grey critically engaged with and actively incorporated postmodernist thought (127-133, also throughout), Pentecostal hermeneutics (chapter 3), Old Testament theology (chapter 4), and semiotics (chapter 5). She also incorporated qualitative research, engaging with

She incorporated the Spirit's role when discussing a Pentecostal approach to scripture and so pneumatic references were often implicit rather than explicit. Grey stated:

It is crucial that to be consistent with the tradition of the Pentecostal community – the reader, their experience of God and spirituality are allowed to 'speak' with the Old Testament text. It is likewise crucial for the theological consistency of the Pentecostal community that the Old Testament texts be allowed to 'speak' to the reader their own message, one both relevant to their historical context and part of the redemptive story of the people of God.⁶²⁸

Grey called her model, 'me, them, and us,' advocating an interpretive approach that recognised and interrelated all three components.⁶²⁹ 'Me' referred to the individual approaching Isaiah, anticipating and trusting that the Spirit will speak from the scriptural passages into their 'unique situation and context.'⁶³⁰ Although Grey did not use these terms, she presented that this pneumatic interpretation and appropriation, whilst cognitive, also brings affective-ethical transformation.⁶³¹

'Them' referred to the original community the author of Isaiah addressed within their historical and cultural situation.⁶³² Grey emphasised, '[r]ather than subsume the culture and historical situation of the text into the situation of the reader (literalism) the context of the text and its meaning for "them" must be voiced.'⁶³³ She explained that identifying 'them' will be more specific according to a person's level of critical skills, knowledge, and resources, but within this is an over-arching principle that appreciation of the historico-cultural framework surrounding scripture in its original historical location is achievable and important for *all* seeking to pneumatically⁶³⁴ interpret and appropriate scriptural truth.⁶³⁵

sample groups of (mainly classical) Pentecostal readers, comparing their interpreting and reasoning processes (9-11, Appendix, and throughout).

⁶²⁸ Grey, *Crowd*, 99.

⁶²⁹ Grey, *Crowd*, 155, 190.

⁶³⁰ Grey, *Crowd*, 163. Grey's incorporation of postmodernist thought meant she sometimes referred to 'text' when she could have spoken more directly of the Spirit. E.g. 'The text speaks to the Pentecostal reader with insight into the reader's own context and situation. This model proposes that the Pentecostal reader asks: what does the text mean to *me*? Through the process the text can speak to the Pentecostal reader.' (163 [emphasis original]), noting her surrounding discussion concerned the Spirit's personal appropriation of scriptural truth.

⁶³¹ Grey, *Crowd*, 162-164, citing Johns and Johns (see 3.3.2).

⁶³² Grey, *Crowd*, 164-170. Grey noted, 'within the realm of biblical studies...the identification of the recipients of biblical texts is typically *unclear*' and a research area involving detailed critical analysis (164-165 [164]).

⁶³³ Grey, *Crowd*, 164. Cf. fn. 42 (Keener on context), also fn. 249 (Keener on original meaning).

⁶³⁴ Grey's pneumatic references were here implicit.

⁶³⁵ Grey, *Crowd*, 164-166. Grey emphasised, 'A more simple reflection on the Old Testament Scripture should not obstruct academics, and more detailed "scientific" study of context should not intimidate lay readers. Neither should the simple reflection encouraged by this proposal be equated with simplistic theories of historical development' (165-166). Cf. fn. 442 (my similar assertion).

‘Us’ concerned what the text means to ‘us’ as a contemporary Christian and/or Pentecostal community, recognising continuity and discontinuity between the contemporary and ancient community. She emphasised reading christologically alongside making effort to stand between the Old Testament and New Testament communities, interpreting with an overarching redemptive-history framework.⁶³⁶ I query how pneumatic her approach was at this point, for her starting point and emphasis was christological, not pneumatic (compare 4.2.2). However, pneumatic interpretation was not Grey’s central focus.

Within her explication of ‘them,’ Grey also advocated approaching scripture as testimony, understanding that within the scriptural passages we read are truths or testimonies about God’s character and actions.⁶³⁷ As Grey explained, these truths were presented to the original community in the passages (or to whom the passages were originally addressed) within their specific historical cultural situations and yet are also presented to us as we read the passages in our contemporary historical cultural situations.⁶³⁸ Because these truths show ‘principles of God’s character and relationship with the world’ they are both translatable *across*, yet also particular *to* specific historical cultural situations.⁶³⁹

Whilst Grey’s attention to the Spirit was mostly implicit through focusing on the Pentecostal interpreter, her contribution to the conversation is valuable in providing practical interpretive principles for interpreting and appropriating scripture for Christians in or identifying with the renewal tradition who accentuate the Spirit’s role in their hermeneutical considerations.⁶⁴⁰ ‘Implicit’ is not intended disparagingly for Grey was partly able to present this practical study by focusing on the interpreter and interpretive

⁶³⁶ Grey, *Crowd*, 170-176 (170).

⁶³⁷ Grey, *Crowd*, 165-170. Discussion incorporated Ellington (see 4.2.4); Brueggemann, *Theology*, 117-120; Brevard S. Childs, *Biblical Theology of the Old and New Testaments: Theological Reflections on the Christian Bible*, London: SCM, 1992, 358, 379; Ricoeur, *Essays*, 119-154. Ellington’s influence on Grey is noted.

⁶³⁸ Grey, *Crowd*, 165, 169.

⁶³⁹ Grey, *Crowd*, 168. Here Grey also highlighted contradictory, confusing aspects of the Old Testament to the contemporary reader, emphasising the translatability, yet also, particularity. Cf. 4.2.4 and fn. 446 (Davies on the ‘moral core’ beneath the written words that the Spirit interprets to us). See also Grey’s discussion of ‘Us’. For complementary approach, see Spawn’s discussions of analogy in conceptualising the Spirit’s role in interpretation and applying to interpretation in the renewal tradition. Kevin L. Spawn, ‘The Intersection of Biblical Testimony and Experience: Toward the Conceptualization of the Role of the Holy Spirit in the Interpretation of 1 Kings 17:17-24,’ in Lim (ed.), *Spirit*, 3-7; and, using the story of Job as a case study, Kevin L. Spawn, ‘Principle of Analogy,’ 46-72; ‘Analogy and Scholar’s Shared Experience with the Testimony of Scripture,’ in Spawn and Wright (eds.), *Spirit & Scripture*, 173-176. Cf. fn. 548 (Yong). Also, Beth M. Stovell, ‘A Kingdom Pneumatic Hermeneutics,’ in Lim (ed.), *Spirit*, 8-11, emphasising that through scripture the Spirit reveals ‘God the great King’ transforming us and our actions (10).

⁶⁴⁰ Noting that this study stresses *the Spirit’s* communicative activity over *our* interpretive methodology.

method. This shows the value of contributions like Grey's within the conversation but these contributions require balancing with those that *do* explicitly address the Spirit's role.⁶⁴¹ Grey's thoughts underscore two interrelated and key principles presented through this study in varying forms. Firstly, the Spirit always communicates through and within cognitive frameworks of interpretation, the framework surrounding scripture in its original situation and the contemporary community framework surrounding the interpreter. Both frameworks, using Grey's words, 'must be voiced.' Secondly, as we read scripture, the Spirit interprets the triune God to us.

5.3.5 Evaluation

Thought from these 'Regent school' scholars contributes to the conversation in the following ways.

Levison's focus on living virtuously cultivating cognitive receptivity to the Spirit's communication significantly aids this study's developing understanding of the ethical and cognitive components of pneumatic interpretation. Furthermore, because he highlighted figures that prioritised intimate relationship with God, discussing attributes such as their devotion and prayerfulness, Levison also implicitly addressed affect. His thought therefore addresses the ethical-affective aspect of the paradox of affective receptivity and ethical willingness, balancing affective-ethical contributions. Following Levison's understanding, daily cultivation of ethical conduct whilst in intimate, affective relationship with God, influences cognitive reception of truth brought by the Spirit through scripture. The example of Simeon related this directly to pneumatic interpretation and appropriation.

⁶⁴¹ For comparison between Grey, *Crowd*, and Chris Green, *Sanctifying Interpretation*, see R. Jerome Boone, 'Pentecostal Worship and Hermeneutics: Engagement with the Spirit,' *JPT* 26 (2017) 119-122. Boone suggested that Grey and Green's propositions on scriptural interpretation showed two trajectories in Pentecostal approaches to scripture: Grey's 'a revised Protestant hermeneutic,' and Green's focus on transfiguration (119). For Green, see 5.4.3. Also, Cartledge, 'Text-Community-Spirit,' 130-142, discussing differences between Pentecostal and evangelical interpretive method. Cartledge's terminology was here confusing. My inference is that as a non-Pentecostal and similarly to Pinnock, 'Divine Relationality,' (2000) 6, Cartledge championed classical Pentecostal scholars, emphasising their approach to interpretive method with spirituality as integral, but concluded using renewal terminology and thereby stressing inclusivity across the renewal tradition (142). Further miscellaneous 'Regent School' contributions came from Bradford McCall, 'A Contemporary Reappropriation of Baconian Common Sense Realism in Renewal Hermeneutics,' *Pneuma* 32:2 (2010) 223-240; Steven B. Sherman, 'Mapping the Hermeneutical Waters: The Holy Spirit and the Revitalization of Interpretation,' in Wolfgang Vondey (ed.), *The Holy Spirit and the Christian Life: Historical, Interdisciplinary, and Renewal Perspectives*, New York: Palgrave Macmillan, 2014, 21-39.

However, as Wright recognised, Levison did not discuss the negative aspect or consider the influence of evil spirits on a person. Only Vanhoozer, Yong, and Wright have so far in this conversation briefly highlighted the issue of pneumatic hindrance caused by evil spirits, and this area deserves attention.⁶⁴² Scholars addressing pneumatic hindrance more widely have mainly been from those writing outside Pentecostal hermeneutics conversations,⁶⁴³ and Keener's consideration of unbelief and moral blindness helps address this area. Amongst other aspects, his thought helped to highlight that although the Spirit is the ultimate inspirer and empowerer of our vision, cognitive receptivity to the Spirit's interpretation of and through scripture is also not automatically guaranteed. Keener's personal account was a useful example of pneumatic hindrance (from prejudgment) and pneumatic appropriation.

Wright, Levison, and Boda's contributions all show the wealth of considering ancient communities, their people, and their interpretive practices within the contemporary conversation. Each, through differing language, discussed the Spirit's appropriation of the scriptural text, and Boda's contribution showed the affective, ethical, and cognitive components of pneumatic interpretation. Wright, Levison, and Boda primarily focused on the ancient communities and people shown in scripture and early Jewish texts, and from this addressed contemporary pneumatic interpretation. Grey gave more consideration to contemporary interpretation but was less focused on the Spirit. Her contribution is valuable, providing practical interpretive principles recognising cognitive frameworks for interpretation: the historical cultural frameworks surrounding relevant scriptural passages in their original situation, and the contemporary frameworks surrounding the interpreter and the interpretive community.

5.4 The 'Cleveland School' Approach

This section considers contributions from scholars collectively termed as 'Cleveland school,' building an understanding of their individual and shared offering to the conversation. Specifically, additional introduction to 'Cleveland school' thought is given

⁶⁴² Also Atkinson (fn. 275). It perplexes me that I have found so few scholars in the conversation addressing this aspect. Vanhoozer is the only scholar to address pneumatic hindrance from evil spirits directly within scriptural interpretation.

⁶⁴³ I.e. Pink (2.1.1), Francis Martin (2.2.3, 4.3.2), von Balthasar (2.3.3), Lee, Vanhoozer (3.3.1), Pinnock (3.3.3), Powery (4.3.1), Yong (5.1.4). Acknowledging Lee Roy Martin (4.3.3). Remembering that Yong's use of 'Pentecostal' was mainly in the small 'p' sense (see 1.1, also fn. 368 [Yong's use of 'Pentecostal']). My hypothesis here is that those within Pentecostal hermeneutics discussions have cautiously avoided what could be construed as works-based theology.

through Moore, before considering further individual considerations from Robert Wall, Bridges Johns, and Green. The section finishes by incorporating Martin's discussion of affectivity to pneumatic interpretation and appropriation.

5.4.1 Scripture as a sacramental, sacred place of transformation (Rickie Moore)

Moore used the term, 'altar hermeneutics', coined by one of his seminary students, to emphasise the depth and profundity of scriptural interpretation when 'brought within the place or sacred zone of encounter with God.'⁶⁴⁴ In this study's terms, Moore saw that vital to scriptural interpretation was prioritising personal experience *of* and intimate relationship *with* God through pneumatic encounter.⁶⁴⁵ Attributing thought from Bridges Johns, Daniel Castelo, Green, and Robert Wall,⁶⁴⁶ Moore stressed 'view[ing] Scripture sacramentally as a means of grace that facilitates divine-human encounter in a way that is beyond our control, our management, our capacity to manipulate or even fully to understand.'⁶⁴⁷ His emphasis was that 'we need Scripture to interpret us more than Scripture needs us to interpret it,'⁶⁴⁸ further stating:

If we see Scripture as means to our epistemological ends, then we will continue to be trapped, as we have been, in a hermeneutical process that is constantly hinging on our capacity to explain or to explain away Scripture's many limitations, tensions, complexities, dissonances, incoherencies, contradictions, obscurities, ethical difficulties, and so forth – a hermeneutical process that will have us ever knowing but never coming to the knowledge of the truth.⁶⁴⁹

Moore's point was that this group of scholars⁶⁵⁰ are asking, what if God's goal in giving scripture is not so much about conveying knowledge but more about 'transacting a

⁶⁴⁴ Rickie D. Moore, 'Altar Hermeneutics: Reflections on Pentecostal Biblical Interpretation,' *Pneuma* 38 (2016) 149. See Vondey, *Pentecostal Theology* (2107), considering the altar in Pentecostal theological method (cf. fn. 525 [Vondey's use of 'Pentecostal']). Cf. fn. 58 (liturgical interpretation).

⁶⁴⁵ It is unclear how Moore used 'Pentecostal' but it was mostly with small 'p', also using 'pneumatic.' His pneumatic references were not always explicit but implication was present.

⁶⁴⁶ Bridges Johns, 'Spirit' (2014) 141-153; for Castelo, see fn. 584; Chris Green, *Sanctifying Interpretation* (see 5.4.3); Robert W. Wall, 'Waiting on the Holy Spirit (Acts 1:4): Extending a Metaphor to Biblical Interpretation,' *JPT* 22:1 (2013) 37-53. Moore also credited Francis Martin's influence (see 4.3.2).

⁶⁴⁷ Moore, 'Altar Hermeneutics,' 152-153.

⁶⁴⁸ Moore, 'Altar Hermeneutics,' 152.

⁶⁴⁹ Moore, 'Altar,' 156.

⁶⁵⁰ Additional to fn. 646: Kenneth Archer, 'Presidential Address 2015,' 331-332; Melissa Archer, *Spirit*, 45-54; Boone, 'Pentecostal Worship,' 111, 123-124; Cheryl Bridges Johns, 'Transcripts of the Trinity: Reading the Bible in the Presence of God,' *Ex Auditu* 30 (2014) 155-164; Casey S. Cole, 'Taking Hermeneutics to Heart: Proposing an Orthopathic Reading for Texts of Terror via the Rape of Tamar Narrative,' *Pneuma* 39 (2017) 264-274; Miscellaneous: Clayton Coombs, 'Reading in Tongues: The Case for a Pneumatological Hermeneutic in Conversation with James K. [sic] Smith,' *Pneuma* 32:2 (2010) 264-266; Scott A. Ellington, 'Knowing God More and Less: Reading and Experiencing Exodus 33:11-23,' *JPT* 23 (2014) 20-28; 'Locating Pentecostals at

salvation that surpasses knowledge,’ what then, do our interpretive interactions with scripture look like?⁶⁵¹ Perhaps this is optimistic but it does not seem so much a desire to discredit approaches that start with scripture and surrounding historico-grammatical framework as much as a yearning to suggest that the primary purpose of reading scripture is relational encounter with God that exposes and transforms, and from there, facilitates pneumatic interpretation of both scripture and self.

5.4.2 *Waiting on the Spirit (Robert Wall), and meeting with God (Cheryl Bridges Johns)*

Wall applied ‘the Pentecostal practice of “waiting on the Holy Spirit”’ to scriptural interpretation, using Acts 1:4 as support.⁶⁵² He emphasised approaching scripture in an attitude of worship and communion with God, meditating prayerfully upon scriptural passages over a period of time and waiting for the Spirit to ‘breath fresh meaning into its reading.’⁶⁵³ Through the example of uneducated Peter’s pneumatic appropriation of Israel’s scriptures in Acts 4:8-13,⁶⁵⁴ Wall emphasised that whilst academic rigour is important, ultimately ‘[t]he authority of the faithful reader to retrieve spiritual meaning from a sacred text, then to teach it, is not based upon academic preparation but upon spiritual maturity.’⁶⁵⁵ Concluding, Wall emphasised that the Spirit, working within the reader’s familiarity with

the Hermeneutical Round Table,’ *JPT* 22:2 (2013) 206-225; Chris E.W. Green, ‘Beautifying the Beautiful Word: Scripture, the Triune God, and the Aesthetics of Interpretation,’ in Archer and Oliverio (eds.), *Pneumatological Hermeneutics*, 103-119; ‘Saving Jealousy,’ 191-192; *Pentecostal Theology*, 182-190; ‘Eyes,’ (2016) 196-201 (see fn. 58 [liturgical interpretation]); “‘I am Finished” Christological Reading(s) and Pentecostal Performance(s) of Psalm 88,’ *Pneuma* 40 (2018) 150-166 (in ‘Christological,’ Green accentuated Christ in his hermeneutical consideration and so, in this study’s terms, was arguably no longer a renewal voice); Abigail M. Greves, ‘Daughter of Courage: Reading Judges 11 with a Feminist Pentecostal Hermeneutic,’ *JPT* 25 (2016) 151-167; Bob L. Johnson Jr., and Rickie D. Moore, ‘Soul Care for One and All: Pentecostal Theology and the Search for a More Expansive View of Spiritual Formation,’ *JPT* 26 (2017) 129-130; David Johnson, *Pneumatic Discernment*, 46-49; Lee Roy Martin (see 5.4.4); Glen Menzies, ‘Hirsch,’ 97 (reading as a spiritual experience); Caroline Redick, “‘Let Me Hear Your Voice: Re-hearing the *Song of Songs* through Pentecostal Hermeneutics,’ *JPT* 24 (2015) 187-200; Thomas, ‘Spirit,’ 117-122.

⁶⁵¹ Moore, ‘Altar,’ 156.

⁶⁵² Wall, ‘Holy Spirit,’ 37, acknowledging Castelo (see fn. 584) for helping his thought. Wall is Methodist but his language [‘tarrying’] and scholarly engagement was classically-Pentecostal oriented (he did not define use of ‘Pentecostal’) so I placed him here. On reflection, I realise he probably did intend to use ‘Pentecostal’ with a small ‘p’ (cf. fn. 383) and therefore also qualifies as ‘Regent School.’ SPU.edu, ‘Faculty Profile: Robert W. Wall,’ *Seattle Pacific Seminary* website (<http://spu.edu/academics/seattle-pacific-seminary/seminary-faculty/wall-robert>, accessed 01/11/2018).

⁶⁵³ Wall, ‘Holy Spirit,’ 53. Cf. Levison’s discussion of pondering and puzzling (5.3.1).

⁶⁵⁴ Wall, ‘Holy Spirit,’ 53. Wall earlier acknowledged Levison within his discussion (52). See Levison, *Filled with the Spirit*, 349-350, *Inspired*, 153-154, discussing Peter’s inspired interpretation of scripture in Acts 4. Cf. 5.3.1; 5.3.3.

⁶⁵⁵ Wall, ‘Holy Spirit,’ 53.

scripture, empowers the reader to ‘reread the text with extraordinary intellectual [cognitive] acuity when adapting it for a new day.’⁶⁵⁶

Scripture, for Bridges Johns, is a sacred space where, by the Spirit, we meet with God and ‘are known and read more than we know and read.’⁶⁵⁷ She offered ‘a view of the Bible as living subject whose existence is grounded in the economic life of God...serv[ing] as a sanctified, Spirit-filled vessel in service of restoring creation.’⁶⁵⁸ This study emphasises that *through* scripture, the Spirit holistically (self)-interprets the triune God to us, but Bridges Johns emphasised that the Spirit *fills* the written words and in this process *scripture* ‘mediate[s] the presence of the triune God,’ particularly ‘the real presence of Jesus.’⁶⁵⁹ She posited that ‘*by* the Spirit,’ the words of scripture become pregnant, not just with meaning but ‘with the eternal life of God,’ and ‘The Bible thus becomes an avenue for us to enter into the mysterious, wonder-filled life of God.’⁶⁶⁰ In Bridges Johns’ understanding, but in this study’s terms, as we read scripture, the Spirit draws us into intimate, transformative relationship with God, bringing reconciliation, sanctification, and restoration, simultaneously personally and communally.⁶⁶¹ Whilst she emphasised the triune nature of God, Bridges Johns focused on the Spirit-Son relationship, explicating that as we read scripture, Christ is made present by the Spirit,⁶⁶² and she did not actively discuss the Father (compare 4.2.1).

Bridges John’s perspective was within to her ‘Spirit-Word’ discussion⁶⁶³ where she used ‘Word’ with a twofold sense, at the same time referring to scripture and Christ as *Logos* (although she did not explicitly state this).⁶⁶⁴ My understanding is that this position can be

⁶⁵⁶ Wall, ‘Holy Spirit,’ 53. Complementing Wall, Vanhoozer and Treier, using 1 Corinthians 2-3 explained that God is Lord over history (1 Corinthians 2:9) and people have to wait for the Spirit to bring revelation (1 Corinthians 2:10-12). Until the Spirit brings this revelation it remains a mystery. The revelation is divine and self-revealing as the interpretation given by the Spirit reveals God. They emphasised, ‘[d]espite the spiritual nature of the speaking and hearing involved, true understanding remains human activity involving cognition.’ Vanhoozer and Treier, *Theology*, 138.

⁶⁵⁷ Bridges Johns, ‘Spirit,’ 145-149 (149). Similarly, Bridges Johns, ‘Trinity,’ 160-163.

⁶⁵⁸ Bridges Johns, ‘Spirit,’ 145, drawing from Webster’s understanding of sanctification as ‘a process in which, in the limitless freedom of God, the creaturely element is given its own genuine reality as it is commanded and moulded to enter into the divine service.’ Webster, *Holy Scripture*, 27, as cited by Bridges Johns, ‘Spirit,’ 148, noting that Webster preceded this, emphasising that sanctification is the Holy Spirit’s work.

⁶⁵⁹ Bridges Johns, ‘Spirit,’ 147.

⁶⁶⁰ Bridges Johns, ‘Spirit,’ 148 (emphasis added).

⁶⁶¹ E.g. Bridges Johns, ‘Trinity,’ 163-164. She emphasised communion with the people of God in scripture (‘the first witnesses’), as well as with God and those around us. Also ‘Spirit,’ 145, 147, 149.

⁶⁶² Bridges Johns, ‘Spirit,’ 147.

⁶⁶³ Bridges Johns, ‘Spirit,’ 147-148, ‘Trinity,’ 163-164. Cf. fn. 396 (*Logos* incorporation).

⁶⁶⁴ See Green, *Sanctifying Interpretation*, 121-122, considering Bridges Johns’ understanding of scripture.

traced to Land's analogy of the Spirit forming of Christ in Mary and the Spirit using scripture to form Christ in us (see 3.2.1) and has been further influenced by Pentecostal scholars interacting with reformed theology (see 4.2.1).⁶⁶⁵ The issue is threefold: firstly, this position forays into discussions about the nature of scripture, a much larger discussion area (beyond this study's remit), and not all using the terminology may realise this; secondly, the 'Spirit-Word' position *can* lead to focusing more on scripture and less explicitly on the Spirit; thirdly, the position *does not actively acknowledge the Father*. However, having made these observations, space and focus do not permit dwelling on them further and would also *lead away* from emphasis on transformative communion with the triune God brought by the Spirit as we read scripture.

5.4.3 *Sanctifying interpretation (Chris Green)*

In *Sanctifying Interpretation*, Green aimed 'to make a case for thinking differently about how and why we read Scripture, focusing on the ways the Holy Spirit uses our readings to work sanctification in and through us.'⁶⁶⁶ Understanding sanctification as 'what it means to be holy, and how God works holiness in and through us,'⁶⁶⁷ Green posited that traditional evangelical approaches to interpreting scripture had overemphasised *how* we know when 'the real work of interpretation' lies with *how* 'God works in and through our readings of Scripture to form us into Christlikeness.'⁶⁶⁸ Although he did not use these terms, he effectively argued that scholars had overly focused on cognition neglecting affective and ethical aspects and he sought to rebalance this. Wanting to correct 'a habit of describing sanctification in terms of *overcoming sin* rather than in terms of *being conformed to Christ*,'⁶⁶⁹ Green did not discuss ethical conduct influencing pneumatic interpretation and emphasised the Spirit's (affective-ethical) work of sanctification enacted in and through us as we read scripture.⁶⁷⁰

⁶⁶⁵ See Johnson and Moore, 'Soul Care' (2017) 128-130, discussing the 'Spirit-Word' position, crediting Land, and Barth's thought. I also acknowledge Bridges John's interactions with reformed scholars like Webster.

⁶⁶⁶ Green, *Sanctifying Interpretation*, 161. Green wrote from his classical Pentecostal perspective, addressing all across the renewal tradition (2). For further critique, see Hannah R.K. Mather, 'Chris E.W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture*,' *Pneuma* 39 (2017) 562-564; Moore, 'Altar Hermeneutics,' 150-151.

⁶⁶⁷ Green, *Sanctifying Interpretation*, 1.

⁶⁶⁸ Green, *Sanctifying Interpretation*, 113. '[W]e need to shift away from *epistemological* accounts to *soteriological* ones.' (emphasis original). Cognition, of course, is part of *both* approaches.

⁶⁶⁹ Green, *Sanctifying Interpretation*, 64 (emphasis original).

⁶⁷⁰ In my review article I wondered whether this emphasis was at the expense of highlighting personal responsibility to engage with the Spirit's work of sanctification and influence on cognitive receptivity. As I postulated then, this disserves Green's work for it was not his focus and for well-argued reasons of redressing the holiness movement's emphasis on sanctification as overcoming sin.

Green argued that ‘we are called to share in Christ’s vocation, joining him in bringing to bear God’s holiness for the good of all creation,’⁶⁷¹ explaining that to share in Christ’s vocation is also to share in his identity, and therefore aspects of Christ’s life such as learning obedience through suffering and priestly mediation (‘connecting God to the people and God’s people to one another’) are part of *our* vocation and identity.⁶⁷² Continuing, he considered how we are sanctified, what holiness looks like, and what it means to co-operate with the Spirit.⁶⁷³

Integrating vocation and holiness with scriptural interpretation, Green explicated that reading scripture pneumatically (affectively and ethically) draws us into holiness, ‘(trans)forming us for our vocation as Christ’s co-sanctified co-sanctifiers.’⁶⁷⁴ Wanting to redress interpretive methods addressing *how* we know, Green emphasised that whilst believing God uses scripture to bring divine revelation, receptivity to which of course involves cognition, he held that ‘Scripture has the deeper purpose of making us *wise*.’ He stated:

[O]nly in wisdom are we able to fulfil our vocation and enter fully into the salvation made known to us in the Scripture’s witness to Christ. In other words, Scripture read with and in the Spirit, actually works to conform us to Christ, materializing his character in us, incorporating us into his identity.⁶⁷⁵

Although wisdom also involves cognition,⁶⁷⁶ Green’s stress was that although cognitive vision is renewed, it is our sanctification and conformation that is most important, not what we can or cannot ‘see.’⁶⁷⁷

Whilst noting this study’s stress on the Spirit through scripture, (self)-interpreting the triune God to us, with Christ as the incarnate image,⁶⁷⁸ Green’s point, in this study’s terms, was that as we read scripture, the Spirit works in us affectively, ethically, and cognitively, holistically interpreting Christ to us and transforming us into that interpretation. This pneumatic process facilitates ethical action on behalf of others and ourselves, enabling our vocational calling.

⁶⁷¹ Green, *Sanctifying Interpretation*, 109 (5-60)

⁶⁷² Green, *Sanctifying Interpretation*, 15-16, 30 (30).

⁶⁷³ Green, *Sanctifying Interpretation*, 63 (61-106).

⁶⁷⁴ Green, *Sanctifying Interpretation*, 109 (107-160).

⁶⁷⁵ Green, *Sanctifying Interpretation*, 110 (emphasis original).

⁶⁷⁶ Cf. Vanhoozer and Treier, *Theology*, 138 (see fn. 656).

⁶⁷⁷ Green, *Sanctifying Interpretation*, 111.

⁶⁷⁸ Green did discuss trinitarian aspects (e.g. see 63-106 *passim*) mainly external to scriptural interpretation. His main focus was relationship between the Spirit and the Son, and with scripture and the person reading scripture. Cf. 5.4.2 (Bridges Johns).

Green wove an abundance of thought provoking, interrelated themes through *Sanctifying Interpretation*, including recognising the limitations of interpretation. This involved ‘remain[ing] always in apprenticeship to the Spirit...[when] learning to hear and speak faithfully,’ recognising that ‘[o]ur judgments and interpretations are trustworthy only if they remain tentative,’ for ‘[n]o reading, except for God’s reading at the Last Judgement can be a final reading.’⁶⁷⁹ Therefore, because ‘we are not yet at the End,’ we will always be ‘reaching beyond our interpretive grasp’ when we handle scripture (compare 2.3.2; 5.1.3)⁶⁸⁰

Green’s contribution to the conversation was rich. However, I make one observation: he advocated shifting from evangelical approaches to interpretation and using early Pentecostal hermeneutics as an alternative approach.⁶⁸¹ Whilst appreciating his reasons for doing this, he also effectively replaced one cognitive framework with another.

5.4.4 Affectivity, pneumatic interpretation, and pneumatic appropriation (Lee Roy Martin)

Lee Roy Martin focused on affect evoked in a believer through ‘hearing’ (see 4.3.3) different psalms.⁶⁸² Explaining that ‘[e]motions are ‘temporary responses to surrounding stimuli, but affections are lasting dispositions, our deepest desires,’⁶⁸³ Martin therefore understood affect slightly differently to this study, separating emotion from affect (see 1.2.2 and compare 3.1). For the most part, Martin did not explicitly discuss the Spirit, focusing instead on scripture, his Pentecostal context,⁶⁸⁴ and particular affections like joy,

⁶⁷⁹ Green, *Sanctifying Interpretation*, 50, 81, 147 respectively.

⁶⁸⁰ Green, *Sanctifying Interpretation*, 147.

⁶⁸¹ Green, *Sanctifying Interpretation*, 109-123.

⁶⁸² Lee Roy Martin, ‘Delighting in the Torah: The Affective Dimension of Psalm 1,’ *OTE* 23:3 (2010), 708-727; ‘Encountering God with the Psalmist: an Affective Approach to Psalm 63,’ *Ekklesiastikos Pharos* 95:1 (2013) 131-147; ‘Longing for God: Psalm 63 and Pentecostal Spirituality,’ *JPT* 22:1 (2013) 54-76; ‘Presidential Address 2014: “Oh give thanks to the Lord for he is good”: Affective Hermeneutics, Psalm 107, and Pentecostal Spirituality,’ *Pneuma* 36:3 (2014) 355-378; ‘Psalm 130: The Hopeful Cry of Lament,’ paper given at the Sixteenth Annual Clarence J. Abbott Lecture in Biblical Studies, February 2018, [unpublished]; ‘Psalm 150 and Pentecostal Spirituality,’ paper given at the Society for Biblical Literature annual meeting, November 2017, [unpublished]; ‘The Use and Interpretation of the Psalms in early Pentecostalism as Reflected in *The Apostolic Faith* from 1906 through 1915,’ *OTE* 30:3 (2017) 725-746.

⁶⁸³ Martin, ‘Presidential Address,’ 357.

⁶⁸⁴ Also Thomas, ‘Spirit,’ (2011), 116-117 (117) relating affect to the five works of Christ held by Pentecostal holiness groups. Implicitly referencing the Spirit through the Pentecostal interpreter, Thomas posited that as the interpreter engages with their surrounding community and scripture, they undergo affective transformation, also emphasising this as a journey of unfolding insight. He suggested, ‘affections result from experiencing and knowing Jesus on the narrative journey of the five-gospel: gratitude 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... [T]he Pentecostal interpreter’s formation within the worshipping Pentecostal community not only opens one up to interpretive possibilities based upon his or her

gratitude, lament, love, and compassion.⁶⁸⁵ He explained, ‘the affective approach calls for the hearer to attend to the affective tones that are present in the text and to allow the affections of the hearer to be shaped by the text.’⁶⁸⁶

For Martin, interpreting affectively involves acknowledging the relevant passage’s affective aspects; recognising ‘passions’ brought to the interpretive process; openness to ‘emotive impact;’ and allowing ourselves ‘to be transformed by the affective experiencing of the psalm.’⁶⁸⁷ Discussing Psalm 63, which he argued particularly resonated with Pentecostal spirituality, Martin explained, ‘Through the hearing of the Psalms the desires of the heart are transformed and redirected towards God so that the affections of gratitude, trust, and love (affections that foster worship) are generated and nourished.’⁶⁸⁸

This study emphasises that it is *by the Spirit* through engagement with scripture that affect is transformed and redirected towards God as Father, Son, and Spirit. Martin related affective interpretation more explicitly with the Spirit by recounting a testimony from Daisy Wilkins given in an early Pentecostal periodical. Wilkins recounted that throughout her recent illness she had felt the Spirit’s comforting and empowering presence and cited Psalm 23. Martin explained, ‘The Holy Spirit cheered and strengthened her so that she could say with David, “thy rod and thy staff, they comfort me” (Ps 23:4). The affections of joy and gratitude are evident in her testimony.’⁶⁸⁹

Wilkins’ account with Martin’s analysis suggests that the Spirit affectively and ethically interpreted Wilkins, bringing cognitive insight of affective aspects in Psalm 23, which aligned (transformed and redirected) her human affections with God’s affections. This affective alignment enabled her to persevere (ethical action) through difficulty and

experiences, but also has a deeply transforming impact upon the interpreter’s affections, which itself orients the interpretive process for the Pentecostal interpreter.’ Thomas therefore related affective transformation with Christ more than the Spirit. Later, he considered the Spirit more explicitly (128-129), discussing the Spirit’s presence throughout the interpretation process (in personal formation, within community, and with scripture).

⁶⁸⁵ Relationship between affective interpretation and the Spirit may be more explicit in Lee Roy Martin, *The Spirit of the Psalms: Studies in Rhetorical Analysis and Affectivity from a Pentecostal Context*, Cleveland: CPT [forthcoming], containing revised versions of his articles.

⁶⁸⁶ Martin, ‘Longing for God,’ 55. Similarly, Martin, ‘Encountering God,’ 131-146, broadening discussion of Psalm 163 to Christian spirituality.

⁶⁸⁷ Martin, ‘Longing for God,’ 59-60.

⁶⁸⁸ Martin, ‘Longing for God,’ 60. Similarly, Martin, ‘Encountering God,’ 131-146, broadening discussion of Psalm 163 to Christian spirituality.

⁶⁸⁹ Martin, ‘Psalms in Early Pentecostalism,’ 738, citing *AF*, 1/12 (1908) 4.

consequently Wilkins drew deeper in intimate relationship with God.⁶⁹⁰ Furthermore, her account with Martin's analysis also suggests that the Spirit affectively, but also ethically and cognitively, *appropriated* aspects of Psalm 23 to Wilkins' personal life and surrounding framework (and vice-versa). Martin explained, 'Her experience, therefore, *mirrors* that of David as expressed in Ps 23. She has chosen to live in the world of the psalm and to claim its confession of trust as her own.'⁶⁹¹

Martin's recounting of Wilkins' experience therefore emphasises that the contextual coherence of pneumatic appropriation can be affective as well as cognitive (for example, compare 3.4.4). Furthermore, reconsidering Davies' thoughts on the ethical dimension beneath scripture's written words (see 4.2.4) in view of this discussion emphasises that the contextual coherence can also be ethical.⁶⁹²

Martin's own thought affirms this perspective. In *Biblical Hermeneutics* he considered pneumatic interpretation, also discussing what this study has been calling pneumatic appropriation.⁶⁹³ Martin stated:

The same Spirit that inspired the Scriptures now helps us to understand the Scriptures. The authority of Scripture is not in the church, not in the interpreter, not even in the text; the authority is in God the Holy Spirit. The Holy Spirit continues to give revelation, to give new, fresh expressions of God's Word from the living God. God takes the words which he spoke many years ago, and through the Spirit he gives a new application for us today.⁶⁹⁴

Whilst Martin did not discuss contextual coherence, he emphasised truth communicated by the Spirit through our engagement with scripture to personal and contemporary contexts, and recognised this as *the Spirit's* communicative activity rather than *our* interpretive methodology. This shows the contemporary perspective of pneumatic appropriation that Wright compared with 'Spirit-led' interpretive methods practised by the Qumran

⁶⁹⁰ Cf. Johnson and Moore, 'Soul Care,' 133, external to pneumatic interpretation, 'The Spirit transforms the distorted affections of the heart, the thinking of the mind, and behavioral propensities of the Fall. The thirst for holiness expressed through full surrender opens the life to transformation. The Holy Spirit purifies our hearts, renews our minds, and teaches us to act in ways consistent with the Kingdom.'

⁶⁹¹ Martin, 'Psalms in Early Pentecostalism,' 738 (emphasis added), drawing on John Goldingay, *Psalms*, vol. 1, BCOT (Grand Rapids, MI: Baker Academic, 2006) 345, as cited by Martin.

⁶⁹² I did not articulate this as explicitly in 4.2.4. Cf. also Davies on the Spirit communicating through scripture in ways creating opportunity for, but not compelling, ethical action (4.3).

⁶⁹³ Lee Roy Martin, *Biblical Hermeneutics*, Miami: Senda de Vida, 2010, 47-50. Similarly, Lee Roy Martin, 'Introduction to Biblical Hermeneutics: Part 2,' in Homer G. Rhea (ed.), *Rightly Dividing the Word*, Cleveland: Church of God School of Ministry, 2003, 45-49.

⁶⁹⁴ Martin, *Biblical Hermeneutics*, 47.

community (see 5.3.3). Martin also alluded to affective and ethical aspects, discussing ‘heart’ understanding and character formation.⁶⁹⁵ He stressed that, through the Spirit, understanding of scripture is enabled, and without the Spirit scripture’s meaning is hidden.⁶⁹⁶

5.4.5 Evaluation

This study emphasises not that scripture interprets us but that the Spirit *through* scripture interprets us. In this study’s understanding, as we approach scripture seeking to interpret its written truth, the Spirit reaches *through* and *beyond* scripture’s written words, (self)-interpreting us affectively, ethically, and cognitively, working in ways that create, redeem, and reconcile simultaneously personally and communally in our lives. This pneumatic interpretation is a holistic (self)-interpretation of God as Father, Son, and Spirit, with Christ as the incarnate image. Consequently, cognitive understanding of scripture, of self, and of God is brought but *through* and *with* affective and ethical transformation. Whilst cognition is not the primary focus, it is also an integral, inescapable aspect. Furthermore, this process is also dynamic, understanding that the Spirit works in our lives in ways that lead us towards scripture and so the basis for interpretation does not always start with scripture (see 3.4.3). Much of this emphasis complements thought from ‘Cleveland school’ scholars, but Moore, Bridges Johns, and also Green, focused more on scripture itself than this study has, and the potential reasons for this were clearest when interacting with Bridges Johns’ ‘Spirit-Word’ discussion.

Wall’s focus on approaching scripture in an attitude of intimate relationship with God strengthens this study’s continuing emphasis. His stress on meditating prayerfully on scriptural passages waiting for the Spirit to bring fresh insight together with focusing on spiritual maturity complements Levison’s corresponding focus on spiritual maturity, relationship with God, and pondering and puzzling (see 5.3.1, 5.3.3, 5.3.5), and also Boda’s contribution (see 5.3.3).⁶⁹⁷ Wall’s recognition that the Spirit works with our familiarity of scripture highlights the practicality that spending time reading scripture as part of communion with God is important.

Bridges Johns and Green also focused on intimate, transformative relationship with God brought by the Spirit as we read scripture. Bridges Johns emphasised the triune nature of God but focused on the Spirit-Son relationship, explicating that as we read scripture Christ

⁶⁹⁵ Martin, *Biblical Hermeneutics*, 48-50.

⁶⁹⁶ Martin, *Biblical Hermeneutics*, 49.

⁶⁹⁷ Cf. 3.3.3 (Rahner, through Pinnock).

is made present by the Spirit (compare 4.2.1). Green also focused on the Spirit-Son relationship but his stress was not trinitarian. His emphasis on remaining in apprenticeship to the Spirit when learning to hear and speak faithfully complements thought from Levison and Keener (5.3.1, 5.3.2). Green's corresponding stress on our interpretations always remaining tentative aligns with Yong's recognition of partiality (5.1.3), and both support this study's continuing emphasis, based around the invisible and, in contrast, incarnate nature of God and God's communication, that truth the Spirit communicates through our engagement with scripture – because this truth (self)-interprets God as Father, Son, and Spirit to us – is both interpretable and beyond interpretation; reachable, yet nevertheless also beyond grasp (see 2.3.2, 4.2).

Martin's attention to affect evoked in a believer through hearing different psalms is valuable, especially his focus on particular affections like joy, gratitude, lament, love, and compassion. However, this study emphasises that it is by the Spirit through engagement with scripture that affect is transformed and redirected towards God as Father, Son, and Spirit. Daisy Wilkins' 1908 testimony with Martin's analysis highlighted affective, ethical, and cognitive aspects of the Spirit's interpretation of Wilkins and her engagement with Psalm 23. This complements Boda's consideration using 2 Kings 22 and Nehemiah 8-10 (see 5.3.3). Wilkins' account with Martin's analysis also helped in recognising that the contextual coherence of pneumatic appropriation can be affective and/or ethical (with cognition). Martin's earlier thought affirmed this perspective and he discussed the contemporary perspective of pneumatic appropriation that Wright compared with 'Spirit-led' interpretive methods practised by the Qumran community (see 5.3.3).

5.5 Evaluation: 2010-2018

Although terminology and approach differed, thought from scholars identified as 'Regent school,' and 'Cleveland school,' preceded by analysis of Yong's consideration of the human imagination in relationship with the Spirit, all collectively identified affective, ethical, and cognitive components of the Spirit's communication through and beyond scripture (Yong, Levison, Keener, Boda, Grey, Moore, Wall, Bridges Johns, Green, Martin). Secondly, contributions from scholars in both 'schools' also collectively highlighted intimate relationship with God as a central factor of pneumatic interpretation (Levison, Keener, Boda, Moore, Wall, Bridges Johns, Green, Martin). Thirdly, contributions across both 'schools' helped to further highlight what this study has been terming as pneumatic appropriation (Keener, Wright, Levison, Boda, Grey, Martin).

Finally, thought from Yong, Wright, and Keener addressed pneumatic hindrance, and Levison's discussion addressed the ethical-affective aspect of the paradox of affective receptivity and ethical willingness, balancing affective-ethical contributions and further highlighting this paradox.

These features build on similar foci by scholars across or identifying with the renewal tradition highlighted throughout this study, affirming this study's stress on these aspects of pneumatic interpretation and associated terminology. *More importantly*, this indicates that these are core features of the Spirit's communication through scripture and our receptivity to this communication. Although, like this study and Yong's, there are different emphases, starting points, and methods, these features *unite* scholars across *both* 'schools' and the conversation overall. The aim throughout this study has been to focus on *common, uniting* features of scholars' thought over differences (see, for example, 1.3.1) and this has continued to be the case when considering the 'Regent school' and the 'Cleveland school.' Whilst differences do also require noting (as discussed when interacting with Bridges Johns' 'Spirit-Word' discussion), overly focusing on them distracts from recognising and attending to *commonalities*. It can be hard to focus on similarities over differences but it is worth the effort, for if scholars across the conversation are to deepen in understanding of the Spirit's role in the interpretation of scripture, it is important to prioritise working *together* across different specialisms and research areas. If this is approached with sensitivity, generosity, honour, and respect, this will strengthen and protect both the particular discussions within the conversation, and the conversation overall.

6 Conclusion

In this study, I have considered the Spirit's role in the interpretation of scripture through a conversation surrounding this topic that has been taking place between scholars who are in, or who identify with, the renewal tradition since 1970. This study has therefore had a twofold, interrelated focus: 1) developing and offering an understanding of pneumatic interpretation, and 2) presenting an analysis of the conversation as it has progressed chronologically. In this twofold approach, the aim has been to build understanding of pneumatic interpretation, and to offer a review that might foster and strengthen appreciation and understanding between scholars.

I have consistently referred to 'the conversation' to emphasise that whilst scholars may not always have recognised this outside their related discussion areas (that is, Pentecostal hermeneutics), they have been part of a wider conversation about the Spirit's role in the interpretation of scripture from like-minded renewal scholars who emphasise the Spirit and accentuate the Spirit's role in their hermeneutical considerations.

Throughout this study I have asserted that central to the conversation about the Spirit's role in the interpretation of scripture by scholars in or identifying with the renewal tradition is priority placed on personal experience *of* and intimate relationship *with* the triune God through pneumatic encounter. I charted overall progress of the conversation but emphasised affect, ethics, and cognition as dynamically interrelating aspects of this intimate relationship and therefore integral to consideration of pneumatic interpretation. I also stressed that seeking understanding of the Spirit's role in the interpretation of scripture requires consideration of the relational nature of the triune God from a pneumatic starting point. Consequently, I reflected on the Spirit's relationship with the Father as well as the Spirit's relationship with the Son. Through renewal voices,⁶⁹⁸ I asserted that pneumatic interpretation is holistic and cannot be restricted to interpretation of scripture's written words because the Spirit always works *through* and *beyond* scripture interpreting and appropriating scriptural truth in our⁶⁹⁹ lives in ways that align with scripture and transform and draw us holistically into knowledge of God as Father, Son, and Spirit.

This final chapter aims to summarise and draw together the preceding five chapters, starting by summarising the conversation by each era and then offering an evaluation. As highlighted through Pinnock and Rahner in 3.3.3, through engagement with scripture, the

⁶⁹⁸ See fn. 40 (a renewal voice).

⁶⁹⁹ For use of 'our,' 'we,' and 'us' in this study, see fn. 6.

Spirit draws us deeper into relationship with God, unfolding scriptural truth over time and bringing recognition and understanding of both scripture and self. Similarly, as I have journeyed through this research, my understanding of pneumatic interpretation and associated terminology, pneumatic discernment, pneumatic appropriation, and pneumatic hindrance (especially pneumatic appropriation and pneumatic hindrance) has also gradually unfolded.⁷⁰⁰ I therefore present and offer these conclusions as they have evolved and at this point in their unfolding of understanding, with the hope that the Spirit in relationship with other scholars will take and develop the thoughts I offer here.

6.1 Summary of Chapters 1-5

6.1.1 Chapter 1: Introduction

Chapter 1 introduced the study and provided a grounded understanding of the renewal tradition as global charismatic movements and scholars in these groups who emphasise the Spirit and accentuate the Spirit's role in hermeneutical considerations. I further explained that the choice of renewal terminology was to stress inclusivity of scholars across or identifying with the renewal tradition (as understood in this study's terms) and to reduce confusion over Pentecostal and charismatic terminology. Following this, working pneumatic terminology was offered, and an understanding of affect, ethics, and cognition given, placing the heart as the locus of discernment, from which affect, ethics, and cognition stem (see 1.2), before outlining approach and limits (see 1.3). In Chapter 1, I also outlined a brief hermeneutical theology of the Spirit, proposing that because we experience the Spirit indirectly *through* another 'object' or 'movement',⁷⁰¹ our hermeneutical considerations can divert into focusing on whatever it is the Spirit is communicating *through* rather than attending to the Spirit. Whilst this 'diversion' is natural and necessary, *overly* concentrating on the object(s) or movement(s) the Spirit is communicating *through* steers attention *away* from the Spirit.

6.1.2 Chapter 2: Beginnings (1970-1989)

Chapter 2 traced the beginnings of the conversation about the Spirit's role in the interpretation of scripture from 1970 to 1989 as the renewed emphasis on and experience of the Spirit brought by the charismatic movement started influencing hermeneutical conversations. Thought from evangelical, charismatic, Catholic, and Pentecostal scholars was considered and I established that the identified components of pneumatic interpretation

⁷⁰⁰ There has also been an ongoing, unfolding personal journey throughout researching and writing this study, but I have chosen not to include personal details other than those mentioned in 1.3.2.

⁷⁰¹ For definition of object, see fn. 32; for 'movement' see fn. 93.

– affect, ethics, and cognition – were themes from these conversational beginnings. This period saw the birth of Pentecostal hermeneutics and marked the beginnings of Pentecostal scholars’ pursuit for a distinct theological and ecclesial identity within the academy. However, not every scholar using Pentecostal hermeneutics terminology meant this in reference to Pentecostalism but as an approach to scripture incorporating pentecostal or charismatic experience. Hence, confusion over Pentecostal hermeneutics terminology existed from the start of the conversation.

A primary theme across evangelical, charismatic, Catholic, and Pentecostal thought was that the Spirit, through scripture works holistically in our lives. Viewing the heart as the locus of discernment helped to appreciate this holistic understanding. This chapter therefore commenced the emphasis that we do not just interpret scripture but that the Spirit, through scripture, interprets *us*. Scholars like Francis Martin and Howard Ervin emphasised that a major purpose of the Spirit’s role in interpretation was to bring union with Christ. Martin described this as bringing all aspects of a person into union with Christ, and Ervin described this as joining ontologically with the mind of Christ. However, by engaging with aspects of Hans Urs von Balthasar’s pneumatology, I started emphasising that this union was not just in relation to Christ, emphasising the Father alongside the Son, with the Spirit. I therefore began the suggestion that as we read scripture, the Spirit (self)-interprets God as Father, Son, and Spirit to us, recognising Christ as the incarnate image. Von Balthasar emphasised that the illuminating Spirit takes complete possession of us as the Spirit interprets the Son who interprets the Father to us, and his thoughts on the incarnate and, by contrast, invisible nature of God *and* God’s communication, helped illuminate that the truth the Spirit communicates through scripture – because this truth (self)-interprets God as Father, Son, and Spirit to us – is both interpretable and beyond interpretation; reachable, yet nevertheless beyond grasp.

Also through von Balthasar, the paradox of affective receptivity and ethical willingness was identified. In this understanding, as the Spirit works in us (interprets us), affect and consequently ethics are transformed and brought into alignment with God as Father, Son, and Spirit, yet at the same time, *active* ethical effort is also required. This interrelation between affect and ethics impacts cognition, facilitating pneumatic interpretation. The paradox, therefore, is that it is when we are the most affectively receptive to God that we are also the most ethically willing to modify behaviour, yet in order to be in a state of open receptivity to God, and pneumatically discern and interpret, active effort is also required. Furthermore, the Spirit, as ‘the personified love of God, the highest, freest power,’ is at the same time vulnerable to obstruction through human rebellion because of God-given

freedom of individual choice.⁷⁰² Immoral behaviour obstructs the Spirit, preventing this process and hindering pneumatic interpretation and discernment, but room is made for the Spirit by being affectively receptive to God and ethically willing to actively modify behaviour.

Scholars, including evangelical, Arthur Pink, and Catholic charismatic, Martin, also identified pneumatic hindrance. Like von Balthasar, evangelical scholars (particularly Pink) recognised a relationship between affect, ethical conduct and pneumatic interpretation, identifying the heart as the locus of discernment and cautioning that when our hearts (and minds) are not in harmony with the Spirit, interpretation and discernment will be hindered. Pink's four relating qualifications facilitating pneumatic interpretation – impartiality, humility, prayerfulness, and seeking primarily not to acquire scriptural knowledge but to grow closer in personal relationship with God, and be transformed by God's teaching – were significant at the start of the conversation. He juxtaposed worldly affections with affections from the Spirit and cautioned that partiality, pride, and not recognising dependence on the Spirit to reveal truth, were particular hindrances. Martin's thoughts on inner healing as a contemporary, charismatic interpretation of being set free from the body ruled by sin (Romans 6) helped recognise that past experiences, which have caused emotional hurt, can hinder pneumatic interpretation and discernment, but that inner healing – *healing of the heart* through the work of the Spirit – can help correct this. This again showed the affective and ethical components of pneumatic interpretation but highlighted that sometimes it is the actions of others that cause emotional harm, damage the heart, and effect pneumatic hindrance. Distorted discernment and interpretation can, of course, lead to distorted conduct, increasing potential to cause emotional harm to others, and thus continuing the cycle.

This study's working understanding has been that pneumatic appropriation is an act of communication brought by the Spirit through our engagement with scripture to personal and contemporary contexts, which coheres with the original passage and its surrounding context in some way. In Chapter 2, I began developing this understanding by considering historico-grammatical methods. Charismatic and Pentecostal conversationalists were more cautious of incorporating these methods than evangelical scholars, but *all* acknowledged a relationship between the original content and context presented in scripture and the Spirit's appropriation of this to contemporary situations. Evangelical conversationalists only recognised pneumatic appropriation within the historico-grammatical data presented in

⁷⁰² Von Balthasar, 'Remarks,' 340.

scripture but they still perceived a relationship. Engaging with von Balthasar's thoughts provided a perspective of pneumatic appropriation based around the nature of Christ, as he asserted that because all wisdom and knowledge is hidden in Christ, pneumatic truth (understood as the Spirit's [self]-interpretation of the triune God to us) is infinite and translatable across different contexts through the ages.

6.1.3 Chapter 3: Seeking Identity (1990-1999)

Grouping scholars by ecclesial tradition in Chapter 2 helped to identify that pneumatic interpretation was an emerging conversation across (and beyond) the renewal tradition in the 1970s and 1980s. As Chapter 3 commenced I retained this emphasis but focused more on renewal thought (see 1.1). Identifying who qualifies as a renewal voice (someone who emphasises the Spirit and accentuates the Spirit's role in their hermeneutical considerations) is not always clear-cut and whilst evangelical scholars considered in Chapter 2 arguably *did* qualify as renewal voices, overly focusing on contributions from evangelical scholars in this study would have distracted attention *away* from pneumatic interpretation in the renewal tradition. Hence, from this point onwards, evangelical scholarship was included but not emphasised unless especially relevant (for example, from Kevin Vanhoozer and, in Chapter 4, Stanley Grenz) or to assist understanding of pneumatic interpretation in the renewal tradition (see 4.2.1). Additionally, because the majority of 1990s conversationalists were Pentecostal, I steered away from grouping scholars according to ecclesial identity, structuring content around contributions helping to develop understanding of pneumatic interpretation.

Chapter 3 began with Steven Land, *Pentecostal Spirituality*. Land's use of orthopathy, orthopraxy, and orthodoxy corresponded with affect, ethics, and cognition and his thought was used as a framework for this chapter in which I gave theological consideration to the Spirit's relationship with scripture, discussed intimate relationship with God as affective, ethical, and cognitive, and considered cognitive frameworks for interpretation. Following Land's use of orthodoxy, cognition was identified as an aspect of intimate relationship with God *and* as a framework facilitating understanding.

The dominant theme of 1990s thought was that as we approach scripture seeking the Spirit's guidance in interpretation, the Spirit also reaches *through* scripture and interprets *us*. This strengthened and built on thought in Chapter 2 where the primary theme was that pneumatic interpretation is holistic. It therefore became increasingly evident that pneumatic interpretation cannot be understood solely in relation to scripture because the Spirit always

works *through* and *beyond* scripture in ways that create and redeem, and effect and/or appropriate scriptural truth affectively, ethically, and cognitively in our lives.

Reflecting upon the Spirit's relationship with scripture established this theme, with Land's thoughts highlighting that whilst scripture is the medium, the purpose is forming a life for God. Here, I argued that consideration of pneumatic interpretation in the renewal tradition – which prioritises personal experience of and communion with God – *should take seriously the Spirit's relationship with the Father* as well as the Spirit's relationship with the Son. Jürgen Moltmann's theology, aligning with von Balthasar's in Chapter 2, was integral, helping recognise the creational (Spirit-Father) aspect of pneumatic interpretation alongside the redemptive (Spirit-Son) aspect. This helped understand why we can argue that the Spirit *does* communicate new things over against scripture's content as it is read. Furthermore, understanding (again aligning with von Balthasar) that the Spirit (self)-interprets the Father, the Son, and the Spirit to us as we engage with scripture strengthened understanding that the new things communicated will *always* remain in mutual relationship with scripture's written content. I therefore suggested adjusting Land's emphasis that the Spirit uses scripture to form Christ in us, recognising that the Spirit's formation (or [self]-interpretation) is triune and not singularly related to Christ. In this understanding, scripture, therefore, does not go beyond the Spirit, because scripture reveals the triune God and this is a work of the Spirit *through*, in mutual relationship *with*, but also *beyond*, written scriptural content. Consequently, in this theological understanding, the Spirit always reaches through and beyond scripture, effecting and/or appropriating scriptural truth holistically (creationally and redemptively) in our lives. In this way we interpret scripture but through this process the Spirit reaches through scripture and interprets us. So, as the Spirit (self)-interprets the Father, Son, and Spirit to us, we are pneumatically transformed into that (self)-interpretation.

Thought from scholars who intentionally incorporated personal relationship with God into their hermeneutical considerations strengthened this theme further. Intimate relationship with God was recognised as affective, ethical, and cognitive, and there was collective recognition of the importance of *pursuing* intimate relationship with God, through whom pneumatic interpretation of scripture and self comes. These scholars helped to further understanding of the relationship between affect and ethical conduct, with Land, Paul Lee, and Vanhoozer's contributions strengthening the paradox that when we are most affectively receptive to God we are also the most ethically willing to modify behaviour, and in order to be in a state of receptivity to God, active effort is required. Rickie Moore and Larry McQueen's personal accounts emphasised this further, conveying affective

receptivity alongside active willingness to modify conduct, influencing their cognition. Whilst tending to emphasise the integration of their Pentecostal faith over explicitly discussing the Spirit's work, Moore and McQueen both described ongoing relational experiences with God through pneumatic encounter that brought affective, ethical, and cognitive transformation in their understanding of scripture and self. McQueen emphasised that his transformation of understanding directly related to his relationship with God, and his detailing of his affective pain as his cognitive understanding was adjusted suggested the removal of pneumatic hindrances. Moore described how his progressive encounter with Deuteronomy over a number of years impacted his ethics as he began to recognise and adjust the ways he had been thinking and behaving that he felt were hindering his ability to discern truth. Adopting Moore's terminology I suggested a working understanding that affect and ethics dynamically interrelate, influencing cognitive reception of truth brought by the Spirit through scripture. Vanhoozer and Clark Pinnock were distinctive in emphasising that immoral conduct, and evil spirits (Vanhoozer) can cause pneumatic hindrance.

Cognition, having been identified as an aspect of intimate relationship with God through whom pneumatic interpretation (of scripture and self) comes, was considered as a framework supporting knowledge (a mental structure or process by which knowledge is acquired). Land placed the early Pentecostal community as his cognitive framework, and as the conversation developed from the 1970s and 1980s, scholars considered various cognitive frameworks and contexts for interpretation that incorporated the Spirit and allowed for personal faith expression. This led into discussions concerning application of postmodernist thought, use of historical grammaticism (involving understanding the framework surrounding the text in its original historical location) and community (involving understanding the framework surrounding ourselves as we approach scripture). It was through these discussions that emphasis, for Pentecostals, shifted from the Spirit's role in interpretation towards interpretation as a Pentecostal. Effectively, increasing focus on Pentecostal hermeneutical identity actually started to decrease attention on the Spirit. Those writing outside Pentecostal hermeneutics and less concerned about community identity (for example, Lee, Pinnock, Vanhoozer) tended to retain primary focus on the Spirit.

Lengthy, heated discussions occurred over use of postmodernism and historico-grammatical methods, typified by the conversation between Timothy Cargal and Robert Menzies. Their articles illustrated evolving positions concerning the role of historico-grammatical approaches that have continued throughout the conversation. Generally, some

Pentecostal scholars saw Menzies' position as an example of rational, evangelical principles of interpretation they were trying to rebalance or move away from as part of their pursuit for Pentecostal hermeneutical identity. However, *all* scholars considering historico-grammatical approaches within pneumatic interpretation and Pentecostal hermeneutics (whether aligning with Cargal or Menzies) sought to address the relationship between the original meaning of the scriptural text and contemporary interpretation in some way and differences lay with particular emphases and starting points. Therefore, *all* recognised that the context or cognitive framework for interpretation *mattered* and so in this respect scholars were not as different from each other as they perhaps thought they were.

John Christopher Thomas provided a healthy balance to interpretive approaches starting with scripture and the historico-grammatical data. His recommendation of an approach to interpretation incorporating the contemporary situation (and surrounding cognitive framework), the Spirit, and scripture (and surrounding cognitive framework) dynamically interrelating with each other was brave and pioneering. He recognised that dependence on the Spirit's leading (as in Acts 15) was crucial, therefore prioritising personal relationship with God. I emphasised that providing all three elements *were* held in balanced, dynamic relationship, Thomas' approach was preferable because it centralised intimate relationship with God, recognised the two frameworks (or contexts), and retained focus on the Spirit. Complementing Thomas' emphasis was David Aune (and previously James Dunn, see 2.1.2) whose thought showed that charismatic exegesis in early Jewish communities like Qumran bore noticeable similarities to contemporary renewal explorations of pneumatic interpretation and appropriation.

Chapter 3 therefore closed with an understanding that pneumatic interpretation of scripture is dynamically interrelated with pneumatic interpretation of self, and self-in-community, placing personal relationship with God centrally within consideration of the Spirit's role and emphasising the Father as well as the Son with the Spirit. I emphasised that frameworks of interpretation that do not centralise intimate relationship with God will hinder developing understanding of pneumatic interpretation and I therefore cautioned against over-using *both* postmodernist *and* historico-grammatical methods. A framework of pneumatic interpretation should primarily draw us towards intimate relationship with God, not into a medley of interpretive methods and concepts. However, because of our imperfect human nature, our understanding of how the Spirit communicates truth through scripture, as well as discernment of pneumatic truth itself, will, to some extent, always be fragmentary and imbalanced. Furthermore, because we experience the Spirit indirectly

through something else, it is also very easy to start over-focusing on whatever it is the Spirit is communicating through, whether that is scripture or the community surrounding us as we approach scripture (and these ‘diversions’ can also lead to important discussions in their own right). There is always grace in our pursuit of understanding.

6.1.4 Chapter 4: A Growing Conversation (2000-2009)

The conversation continued to grow during the 2000s, and Chapter 4 commenced by discussing the value and the problem with Pentecostal hermeneutics before following a similar outline to Chapter 3. I continued exploring pneumatic appropriation in more detail, and the emphasis that the Spirit speaks *through* and *beyond* the written words of scripture personally within our contemporary situations in ways that cohere in some way with the original content presented in scripture and its surrounding historical framework was continued and developed. An overriding emphasis from this decade was that *the Spirit speaks personally, and simultaneously communally*, and therefore personal impact from pneumatic interpretation cannot be separated from our surrounding community frameworks.

Engaging with scholarly thought in this chapter further established that those considering pneumatic interpretation should prioritise the Spirit and give secondary attention to cognitive frameworks of interpretation, whether they are those surrounding relevant scriptural passages in their original historical location or those surrounding us as we engage with scripture today. This was highlighted through Pentecostal scholars increasingly drawing away from detailed and explicit attention to the Spirit and focusing on issues relating to Pentecostal hermeneutical identity. Whilst valuable to Pentecostal hermeneutics, these conversations were also not inclusive of scholars across and identifying with the renewal tradition who similarly prioritised relationship with the triune God through pneumatic encounter, and who were *also* part of the conversation. The conversation was reaching a stage where Pentecostal scholars writing in Pentecostal hermeneutics were the dominant voices, and those in or identifying with the charismatic movement were the minority voices struggling to be heard. Paradoxically, therefore, Pentecostal hermeneutics discussions were helping, but increasingly hindering, understanding of pneumatic interpretation across the renewal tradition.

Interacting with scholars attending to the Spirit’s relationship with scripture, I gave further consideration to the creational (Spirit-Father) and redemptive (Spirit-Son) aspects of the pneumatic interpretation identified in Chapter 3. Through Amos Yong’s considerations, the

Spirit was identified as the reconciler and mediator and overall ‘bringer-into-relationship’, and thoughts from Mark Cartledge’s liturgical discussion (involving thoughts from Jeremy Fletcher and Christopher Cocksworth) helped highlight that through scripture, the Spirit reconciles and mediates, drawing us into relationship with God as Father, Son, and Spirit, *and* with those around us. Engaging with Grenz’s thought added to this, presenting pneumatic interpretation as simultaneously personal *and* communal, creating, reconciling, and redeeming personally in our lives *and* with those around us. At this point I also cautioned that these creational, redemptive, and reconciling roles were both *particular* to the Father, Son, and Spirit, and yet also *mutual* within the triune relationship.⁷⁰³ Subsequently I posited that the Spirit, through scripture, shows and interprets the triune God to us, *creating, redeeming and reconciling personally and simultaneously communally*, in our lives.

However, scholars such as Frank Macchia and Grenz concentrated on the Spirit-Son relationship and did not address the Father or the triune nature of pneumatic interpretation, and I cautioned that engagement with scholarly thought concerning pneumatic interpretation should be approached with this awareness. For example, Macchia’s Spirit-Son emphasis seems to have been influenced through engaging with reformed theology, which accentuates the Son more than the Spirit (and the Father) in hermeneutical considerations and is therefore largely external to the renewal tradition as understood in this study’s terms. These considerations also verged into combining Word as scripture and Christ as *Logos*. As this forayed into discussions about the nature of scripture, considering this aspect any further than acknowledging it was beyond this study’s scope.⁷⁰⁴ The *filioque* clause was also a factor here and Yong followed Moltmann (see 3.2.2) in highlighting its influence. Yong used the *filioque* to stress that the Spirit’s role in interpretation had traditionally (especially in Western Christianity) been subordinated to approaches beginning with the Son. Whilst agreeing with Yong, I continued to stress, aligning with Moltmann, that attention to the Father had *also* been neglected.⁷⁰⁵ Following Yong, I stressed that a pneumatic starting point for interpretation cannot centralise the Spirit and should naturally lead into consideration of the Father, Son, and Spirit, and their respectively particular, yet also mutual, roles.

⁷⁰³ Acknowledging a caution about over-defining the Trinity given by Richard Rohr with Mike Morrell, *Divine Dance* (2016) 91 (see fn. 421).

⁷⁰⁴ See fn. 396 (*Logos* incorporation).

⁷⁰⁵ See also Atkinson, *Trinity* (2013) 127-128, emphasising that the *filioque* is problematic because it relegates the Father (see fn. 412). Influence on pneumatology resulting from the *filioque* of course also applies to pneumatic interpretation.

Following this, attending to the Spirit's personal appropriation of scriptural truth through contributions from Gordon Fee, Grenz, and Pinnock helped practically to illustrate some of this discussion and strengthened understanding that the Spirit always speaks through and within surrounding historical and cultural frameworks. Andrew Davies emphasised that beneath the written words is an ethical dimension that the Spirit also, and perhaps most importantly, interprets to us, whilst Scott Ellington's insights helped further highlight that through scripture, the Spirit interprets to us 'who God is and how God characteristically acts.'⁷⁰⁶ This interpretation, as this study has been continually emphasising, is, of course, holistic and triune.

Particularly valuable was Fee's account of 'an ongoing encounter with the living God – Father, Son, and Holy Spirit,'⁷⁰⁷ throughout writing on his Philippians commentary. His experience was simultaneously personal and communal as he was pneumatically drawn into a profound and ongoing affective, ethical, and cognitive relational encounter with the triune God that impacted him *personally*, and *simultaneously* helped him to interpret and communicate Philippians '*for the sake of others in the church*.'⁷⁰⁸ Using Grenz's description, the Spirit 'transported' him into the Philippians text and surrounding historical framework, and Fee heard the scriptures he was trying to communicate, pneumatically appropriated to him in the sermons, liturgy, or sung worship of churches he visited over the period he wrote his commentary, undoubtedly helping him identify what he felt needed communicating. Fee experienced pneumatic interpretation *and* pneumatic appropriation.

In the final section of Chapter 4, considering intimate relationship with God as Father, Son, and Spirit through pneumatic encounter brought further discussion of the affective, ethical, and cognitive aspects of this relationship, together with continued discussion of the Spirit's appropriation of scriptural truth. Similarly to Chapter 3, scholars showed appreciation of the affective-ethical *and* ethical-affective aspects of pneumatic interpretation and relationship with God, and influence on cognition. Following 1990s Pentecostal scholars such as Land, and Jackie David Johns and Cheryl Bridges Johns, Lee Roy Martin emphasised the affective-ethical, influencing cognition, but he also recognised hindrance from immoral behaviour. Complementing consideration of Aune in Chapter 3, Pinnock highlighted that Jesus' hermeneutical practices were similar to those practised in early Judaism and particularly at Qumran, where the community practised divine appropriation of texts. He suggested that considering these practices could help understand the Spirit's

⁷⁰⁶ Ellington, 'History' (2001) 261-262.

⁷⁰⁷ Fee, *Spirit*, 3.

⁷⁰⁸ Fee, *Spirit*, 3 (emphasis added to stress the ethical component).

communication of scripture to personal and contemporary situations. Using Jesus' interpretive practices as a contemporary model for pneumatic interpretation and appropriation raised two vital aspects. Firstly, Jesus' intimacy with the Father was integral. As Pinnock suggested, Jesus appeared to take liberties with scripture or present it in a new light because 'he knew the will of God in this matter and at this time.'⁷⁰⁹ Secondly, Jesus was without sin, and in this respect his intimacy with the Father was unique.

Complementing Pinnock was Emerson Powery (also Moore, see 4.3.1) who, using Mark 12:18-27, 35-37, juxtaposed the Sadducees' interpretive practices with Jesus'. Where the Sadducees failed, Jesus succeeded, providing correct pneumatic interpretation of scripture, and Powery therefore presented the Sadducees as pneumatically hindered in their interpretation and discernment. Consequently, Pinnock and Powery's contributions correlated intimacy with God with receptivity to the Spirit's communication of and through scripture.

Also considering pneumatic hindrance was Francis Martin, stressing hindrances on pneumatic interpretation from immoral behaviour, thereby effectively emphasising the ethical-affective relationship and influence on cognition. Similarly to Pink's emphasis on hindrance caused by partiality in Chapter 2, Martin raised the importance of considering and critically engaging with prejudgements formed through our surrounding community frameworks that may help or hinder pneumatic interpretation. Through Martin I stressed that interpreting scripture and communicating scriptural truth in scholars' interpretive work should be approached as part of intimate relationship with God, within a surrounding Christian community framework, and with effort made to reduce pneumatic hindrances by recognising and addressing, critically and personally, influence of ethical conduct on pneumatic interpretation. Correspondingly, there should be recognition of the Spirit's appropriation of scriptural truth to personal situations and surrounding community frameworks, facilitating intimate relationship with God and affective, ethical, and cognitive aspects, also engaged with critically and personally. If this appropriation *is* pneumatic it will cohere contextually in some way.

Closing this summary of Chapter 4, I realise afresh how intrinsically interconnected pneumatic appropriation is with pneumatic interpretation. I realised this as I considered and

⁷⁰⁹ Pinnock, 'Spirit' (2009) 159.

wrote Chapters 4 and 5, but as I reflect here, this appreciation is more pronounced.⁷¹⁰ I continue to offer these unfolding insights as I reflect on Chapter 5 and draw this study to a close.

6.1.5 Chapter 5: The Regent School and the Cleveland School (2010-2018)

In Chapter 5 I addressed the most recent conversations about pneumatic interpretation from scholars across or identifying with the renewal tradition. I approached this by addressing Yong's discussion of the human imagination in relationship with the Spirit,⁷¹¹ and then considering contributions from two groups of scholars, identified as the 'Regent school' and the 'Cleveland school.' This terminology alluded to two North American seminaries, influential within renewal scholarship, Regent School of Divinity, a pioneer of the emerging area of renewal studies, and Cleveland Pentecostal Seminary, an established hub for Pentecostal hermeneutics discussions. The 'Regent school' and the 'Cleveland school' represented two broad and complementary research areas across the conversation where scholarly thought was generally identifiable with hermeneutical characteristics of that hub but was not restricted to scholars currently or previously located at either seminary. I categorised in this way to emphasise the *complementary nature* of thought concerning pneumatic interpretation from scholars *across*, or those identifying *with*, the renewal tradition.

Yong's discussion of the human imagination in relationship with the Spirit complemented and enhanced this study. Although unique in approach and method and with varying emphases (see 5.1.5), this study and Yong's discussion within *Spirit-Word-Community* united in addressing and highlighting similar aspects.⁷¹² Following Yong's understanding but in this study's terms, a way the Spirit communicates through scripture is by working on our hearts and imaginations (interrelated), bringing to mind images and symbols that cohere with but reach creatively beyond the scriptural narrative to our personal lives and surrounding situations. This pneumatic interpretation and appropriation is trinitarian with Christ as the incarnate image, affectively and ethically oriented and driven, and simultaneously personal and communal. However, we are also people capable of error, prejudice, and immoral action, and, Yong recognised, live surrounded by various

⁷¹⁰ Cf. fn. 615 (discussing Levison's argument that the holy spirit often guides by teaching retrospectively).

⁷¹¹ Yong's 'Pneumatological Imagination' was published in 2002 as part of *Spirit-Word-Community*, but I included it here because those interacting with it were writing in post-2010 and placement worked structurally with the study overall.

⁷¹² See fn. 549 (triangulation).

‘spiritual’⁷¹³ powers at work in the world, including the demonic, and so our pneumatic interpretation and discernment will *always*, to some extent, be partial and fallible. As this study has reasoned, whilst this will always be the case, pneumatic hindrance can be lessened by pursuing intimate relationship with God, through whom pneumatic interpretation and appropriation is brought. Yong’s friends, therefore (the title I gave to this section) included not just those interacting with Yong’s thought (William Atkinson, L. William Oliverio, and Wolfgang Vondey) but *all* scholars in or identifying with the renewal tradition discussed and presented in this study whose thought collectively complements Yong’s ‘pneumatological imagination’ and who are also complemented *by* Yong’s unique contribution.

Subsequently, I focused on the ‘Regent school’ and the ‘Cleveland school.’ Commencing with the ‘Regent school,’ I explained that these scholars came from a range of ecclesial traditions including Pentecostalism, mostly identifying *in*, but some identifying *with*, the renewal tradition. Scholars included Mark Boda, Jacqueline Grey, Craig Keener, Jack Levison, Kevin Spawn, and Archie Wright, and collectively they addressed pneumatic interpretation across, and surrounding, a renewal spectrum. They were mainly biblical scholars and so they focussed on investigating ancient communities, their people, and their interpretive practices to inform contemporary understanding of the Spirit’s interpretation of and through scripture. To varying extents depending on their specialism, scholars all addressed contemporary interpretation. Two emerging and interrelated areas of enquiry were the influence of ethical conduct on pneumatic interpretation, and addressing pneumatic hindrance. These scholars tended to emphasise understanding the cognitive framework (or context) surrounding relevant scriptural passages in their original historical location.

Levison’s focus on living virtuously cultivating cognitive receptivity to the Spirit’s communication significantly aided this study’s developing understanding of the ethical and cognitive components of pneumatic interpretation. He also emphasised figures who prioritised intimate relationship with God, emphasising their devotion and prayerfulness, and therefore implicitly addressed affect. His thought therefore addressed the ethical-affective aspect of the paradox of affective receptivity and ethical willingness, balancing affective-ethical contributions. Following Levison’s understanding, daily cultivation of ethical conduct whilst in intimate, affective relationship with God, influences cognitive

⁷¹³ See fn. 542 (Yong’s understanding of ‘spirit’).

receptivity of truth brought by the Spirit through scripture. Levison's example of Simeon (Luke 2) related this directly to pneumatic interpretation and appropriation.

As Wright recognised, Levison did not discuss the negative aspect or consider the influence of evil spirits on a person. Throughout this conversation, only Vanhoozer, Yong, and Wright⁷¹⁴ briefly highlighted the issue of pneumatic hindrance caused by evil spirits, and this area deserves greater attention. Keener's consideration of unbelief and moral blindness assisted understanding of pneumatic hindrance more widely, and his thought helped emphasise that although the Spirit is the ultimate inspirer and empowerer of our vision, cognitive receptivity to the Spirit's interpretation of and through scripture is also not automatically guaranteed. His personal account was a useful illustration of hindrance from prejudice (which is not necessarily a negative feature) and pneumatic appropriation.

Wright, Levison, and Boda's contributions all showed the value of considering ancient communities, their people, and their interpretive practices within the contemporary conversation. These biblical scholars, in keeping with their specialism, started with and focussed on the ancient communities and people shown in scripture and early Jewish texts, and from this addressed contemporary application. Each, through differing language, discussed the Spirit's appropriation of the scriptural text, with Wright following Aune (Chapter 3) and Pinnock (Chapter 4) in highlighting interpretive practices at Qumran. Boda's contribution highlighted the affective, ethical, and cognitive aspects of pneumatic interpretation, and centrality of intimacy with the triune God.

Grey gave more consideration to contemporary interpretation but was less focused on the Spirit. Her contribution was valuable, providing practical principles for interpreting and appropriating scripture.⁷¹⁵ Her thoughts underscored two interrelated and key principles presented through this study in varying forms. Firstly, the Spirit always communicates through and within a cognitive framework of interpretation: the framework surrounding scripture in its original situation, and the contemporary community framework surrounding the interpreter. Both frameworks should be recognised and respected. Secondly, as we read scripture, the Spirit interprets the triune God to us.⁷¹⁶

⁷¹⁴ Also Atkinson (see fn. 275).

⁷¹⁵ Noting that this study has stressed *the Spirit's* communicative activity over *our* interpretive methodology.

⁷¹⁶ Grey did not discuss trinitarian aspects. Her contribution also aligned with both 'schools' but had a 'Regent school' emphasis. Reflecting this, her contribution was considered at the end of 5.3.

Cleveland school scholars included Bridges Johns, Chris Green, Lee Roy Martin, Moore, Thomas, and Robert Wall. These, mainly Pentecostal,⁷¹⁷ scholars focused on ‘the spiritual experience of reading Scripture with an expectation of encountering God in and through the text,’ whereby the Spirit meets the reader, transforming them into the image of Christ.⁷¹⁸ ‘Cleveland school’ scholars emphasised affect and ethics and their primary cognitive framework of interpretation was the contemporary and/or early Pentecostal community. They therefore differed from, but more importantly, *complemented* ‘Regent school’ scholars by focusing primarily on contemporary readers’ experiences as they engage with scripture today.

Much of the emphasis from Cleveland school scholars complemented this study, especially the emphasis on intimate, transformative relationship with God brought by the Spirit as we read scripture, but Moore, Bridges Johns, and also Green, focused more on scripture itself than this study has. The potential reasons for this were clearest when interacting with Bridges Johns’ ‘Spirit-Word’ discussion. Bridges Johns used ‘Word’ with a twofold sense, seemingly simultaneously referring to scripture *and* Christ as *Logos* (although she did not explicitly state this). My understanding is that this position, which other, mainly Pentecostal scholars also follow,⁷¹⁹ can be traced to Land’s analogy of the Spirit forming of Christ in Mary and the Spirit using scripture to form Christ in us (see 3.2.1) and has been further influenced by Pentecostal scholars interacting with reformed theology (see 4.2.1).⁷²⁰ The issue is threefold: firstly, this position forays into discussions about the nature of scripture, a much larger discussion area (beyond this study’s remit), and not all using the terminology may realise this; secondly, partly because of the terminology, the ‘Spirit-Word’ position can lead to focusing more on scripture and less explicitly on the Spirit; and thirdly, the position *does not actively acknowledge the Father* and therefore relegates the Father’s role (once again returning to hermeneutical implications resulting from the *filioque*). Space and focus did not permit dwelling on these issues further and to do so would have led away from emphasis on transformative communion with the triune God brought by the Spirit as we read scripture.⁷²¹

Aside from this, Green’s emphasis on remaining in apprenticeship to the Spirit when learning to hear and speak faithfully complemented similar emphases from Levison and

⁷¹⁷ See fn. 652 (Wall).

⁷¹⁸ Waddell and Althouse, ‘Pentecostals,’ 116.

⁷¹⁹ See fn. 396 (*Logos* incorporation)

⁷²⁰ See Johnson and Moore, ‘Soul Care’ (2017) 128-130, discussing the ‘Spirit-Word’ position, crediting Land, and Barth’s thought.

⁷²¹ Bridges Johns emphasised the triune nature of God but did not actively discuss the Father.

Keener, and his corresponding stress on our interpretations always remaining tentative aligned with Yong's recognition of partiality. Both supported this study's continuing emphasis, based around the invisible and, by contrast, incarnate nature of God and God's communication, that truth the Spirit communicates through our engagement with scripture – because this truth (self)-interprets God as Father, Son, and Spirit to us – is both interpretative and beyond interpretation; reachable, yet nevertheless also beyond grasp.

Martin's attention to affect evoked in a believer through hearing different psalms was valuable, but for the most part, he did not explicitly discuss the Spirit, focusing instead on scripture and his Pentecostal context, and particular affections like joy, gratitude, lament, love, and compassion. As this study has emphasised, it is by the Spirit through engagement with scripture that affect is transformed and redirected towards God as Father, Son, and Spirit. Daisy Wilkins' 1908 testimony with Martin's analysis highlighted affective, ethical, and cognitive aspects of the Spirit's interpretation of Wilkins and her engagement with Psalm 23, which complemented Boda's consideration using 2 Kings 22 and Nehemiah 8-10. Wilkins' account with Martin's analysis suggested that the Spirit affectively and ethically interpreted Wilkins, bringing cognitive insight of affective aspects in Psalm 23, which aligned her human affections with God's affections. This affective alignment enabled her to persevere (ethical action) through difficulty, and consequently Wilkins drew deeper in intimate relationship with God. Furthermore, her account with Martin's analysis also suggested that the Spirit affectively, but also ethically and cognitively, *appropriated* aspects of Psalm 23 to Wilkins' personal life and surrounding framework (and vice-versa). This therefore helped to emphasise that the contextual coherence of pneumatic appropriation *can* be affective and/or ethical (with cognition). Martin's earlier (2010) thought affirmed this perspective and he discussed the contemporary perspective of pneumatic appropriation that Wright compared with 'Spirit-led' interpretive methods practised by the Qumran community.

As I wrote and considered Chapter 5, I realised that my aim throughout this study had been to focus on *common, uniting features* of scholars' thought over differences (see for example, 1.3.1). Whilst differences do also require noting, overly focusing on them can distract from recognising and attending to commonalities (see for example, 3.4.2). It often requires more effort to locate and focus on these common, uniting features, but it is the stronger position, for where there is unity there is blessing.⁷²² I therefore concluded Chapter 5 by emphasising that although there were different emphases, starting points, and

⁷²² See Psalm 133.

methods, thought from scholars across the conversation between 2010 and 2018 collectively identified affective, ethical, and cognitive components of the Spirit's communication through and beyond scripture, and recognised intimate relationship with God as a central factor of pneumatic interpretation. Contributions also helped to further understanding of pneumatic appropriation and pneumatic hindrance. This affirmed this study's stress on these features, but *more importantly* indicated that these are core features of the Spirit's communication through scripture and our receptivity to this communication.

6.2 Closing Evaluation

As this conclusion commenced, I explained that my understanding of pneumatic interpretation and associated terminology had gradually unfolded throughout this study. The Spirit unfolds scriptural truth over time, and just as my particular understanding has evolved through this study, our understanding of how the Spirit brings truth through the interpretation of scripture will always continually unfold. Furthermore, in keeping with the invisible and, in contrast, incarnate nature of God and God's communication, the truth the Spirit communicates through scripture – because this truth (self)-interprets God as Father, Son, and Spirit to us – is both *interpretable and beyond interpretation; reachable, yet nevertheless also beyond grasp*. Our understanding of how the Spirit brings truth through scripture will *always*, to one extent or another, be fragmentary and incomplete, and yet this recognition has not and should not stop the pursuit. I therefore offer this closing evaluation at this resting point in the unfolding of my own understanding.

Pneumatic interpretation cannot be understood solely in relation to scripture because, as we read scripture, the Spirit works *through* and *beyond* the written words interpreting *and* appropriating (for I realise now at the end of this study that the two terms are intrinsically interrelated) scriptural truth holistically in our lives in ways that cohere in some way with the scriptural narrative and surrounding historical context or framework. This pneumatic interpretation and appropriation is affective, ethical, and cognitive, also creational, redemptive, and reconciliational, and simultaneously personal and communal. *All* these aspects transform and draw us holistically into knowledge of, and relationship with, God as Father, Son, and Spirit, to whom the Spirit, through scripture, ultimately points. As we read scripture, therefore, the Spirit (self)-interprets and appropriates God as Father, Son, and Spirit to us, recognising Christ as the incarnate image. This process is also dynamic, understanding that the Spirit works personally in our lives (and surrounding community frameworks) in ways that lead us towards scripture (and surrounding historical

frameworks), and so the basis for pneumatic interpretation does not always start with scripture.

Central is intimate relationship with God as Father, Son, and Spirit, through whom pneumatic interpretation and appropriation of scripture and self comes. Whilst Christ is the incarnate image of this transformative communication, especially recognising the affective, ethical, and cognitive components, the Spirit, through scripture, and working in our lives in ways that lead us towards scripture, *also* affectively, ethically, and cognitively, holistically interprets and appropriates to us *the Father*, whose love for us was so great that the Father gave us the Son (and thereby providing a supreme example of affective-ethical action). The Son cannot be understood apart from the Father, and so the Spirit's holistic interpretation and appropriation of the Son to us is *also* a holistic interpretation and appropriation of the Father. As Yong stated, 'the truth which Jesus is simply reflects the truth of the Father, and our being conformed to the image of Jesus means the restoration of the image of the Father in us as well.'⁷²³ Moreover, this pneumatic communication is *also* a holistic *self*-interpretation and appropriation, for, as the Spirit interprets the Son and the Father to us, the Spirit is also self-interpreted.

The Spirit, therefore, through our engagement with scripture, and working in our lives in ways that lead us towards scripture, works affectively and ethically, bringing cognitive understanding of both scripture and self and drawing us deeper into holistic knowledge of, but more importantly, *intimate relationship with*, God as Father, Son, and Spirit, to whom the scriptural narrative (and therefore the Spirit through scripture) ultimately points. Cognition is an important and inescapable aspect of pneumatic interpretation and appropriation, but ultimately it is intimate, transformative relationship that is most important, not what we can or cannot 'see.'

However, this study has also shown that there is an ethical-affective aspect, influencing cognition. The paradox is that it is when we are most affectively receptive to God that we are also the most ethically willing to modify behaviour, yet in order to be in a state of open receptivity to God, and pneumatically discern and interpret (and *be* pneumatically interpreted and appropriated), active effort is also required. Every relationship requires effort and our relationship with the triune God through pneumatic encounter is no different. As we cultivate this intimate relationship, cognitive receptivity to the Spirit's communication (through scripture, and in ways leading us towards scripture) grows.

⁷²³ Yong, *Spirit-Word-Community*, 175.

Levison's illustration, using Luke 2:25-32, of Simeon's devotion to God, familiarity with scripture, and pneumatic comprehension of the baby Jesus as the Messiah scripture had spoken of (see 5.3.1) was a beautiful example of this. However, part of cultivating this intimate relationship also involves recognising and addressing aspects that can hinder ability to perceive, discern, or receive truth brought by the Spirit through scripture, and in ways steering us towards scripture, and this area has received the least attention in the conversation. This study has highlighted a number of aspects related to pneumatic hindrance, including hindrances from evil spirits seeking to distort understanding, and as this study closes, I return to Francis Martin's emphasis on inner healing (see 2.2.3). Past experiences that have caused emotional hurt in some way can hinder ability to receive truth brought by the Spirit through scripture (or to receive truth in our lives in ways steering us towards scripture), for it is in these areas where our heart is damaged and our discernment distorted.⁷²⁴ Inner healing – healing of the heart through the work of the Spirit – can help correct this, bringing freshness of vision and understanding of both scripture and self (in ways that are affective, ethical, and cognitive, creational, redemptive, and reconciliation, and simultaneously personal and communal) but this also necessarily involves an attitude of humility and willingness to be pneumatically transformed and reordered. Central once again is intimate relationship with *our* triune God through pneumatic encounter through whom pneumatic interpretation and appropriation of scripture and self comes, and to whom the Spirit through scripture, and working in our lives in ways that lead us towards scripture, ultimately points.

6.3 A Closing Word

This study has been a consideration of the Spirit's role in the interpretation of scripture through a conversation surrounding this topic, taking place amongst scholars in or identifying with the renewal tradition since 1970. In choosing to consider pneumatic interpretation (and appropriation) via this approach, I have also intended that this study is a celebration of continually unfolding renewal thought. Much like an orchestra comprised of different instruments and sections, each renewal voice, and family of renewal voices makes their own sound. All are individually valued, with their particular tones and melodies, but together there is also a collective richness, depth, complexity, and complementarity that only the whole orchestra can bring.

⁷²⁴ Remembering that this study has placed the heart as the locus of discernment.

Writing in 2000, Pinnock, championing Pentecostals in academia, stated that their gift to the academy was an ability, as ‘biblical and practical people’ to communicate ‘the personal nature of God’s relationality.’⁷²⁵ He stressed that Pentecostals had not fully realised the uniqueness of their contribution and needed to, stating:

It is time for Pentecostals to realize that they have a distinctive doctrine of God implicit in their faith and that they need to make it explicit – not just for purely academic purposes but for revival too, because Christianity is only as dynamic as its understanding of God.⁷²⁶

Whilst endorsing Pinnock’s comments, this study has shown that they apply, not just to Pentecostals, but to all across or identifying with the renewal tradition who prioritise personal experience *of* and intimate relationship *with* God as Father, Son, and Spirit through pneumatic encounter. This priority is central to pneumatic interpretation in the renewal tradition and has been the core theme around which this study has revolved. It is *now* time, therefore, for scholars to recognise that this distinctive characteristic is not just particular to those in the Pentecostal tradition.

This study has only focussed on the renewal tradition inasmuch as I have concentrated on thought from those who emphasise the Spirit and accentuate the Spirit’s role in their hermeneutical considerations. Whilst other features also characterise renewal spirituality (see 1.1), the focus on the Spirit is *the* overriding and defining feature uniting renewal Christians across their varied ecclesial traditions. Without this common focus there would be no renewal tradition, and when aspects particular to the tradition become the main focus, attention to the Spirit can actually lessen. The self-effacing nature of the Spirit is to consistently look beyond the Spirit towards the other,⁷²⁷ and so, as people characterised by a uniting emphasis on the Spirit, I humbly suggest that renewal scholars should correspondingly always seek to prioritise welcoming others into this conversation and others like it regardless of their ecclesial background.

79,060 words

⁷²⁵ Pinnock, ‘Divine Relationality,’ 6, 4.

⁷²⁶ Pinnock, ‘Divine Relationality,’ 6.

⁷²⁷ Yong, *Spirit-Word-Community*, 216.

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