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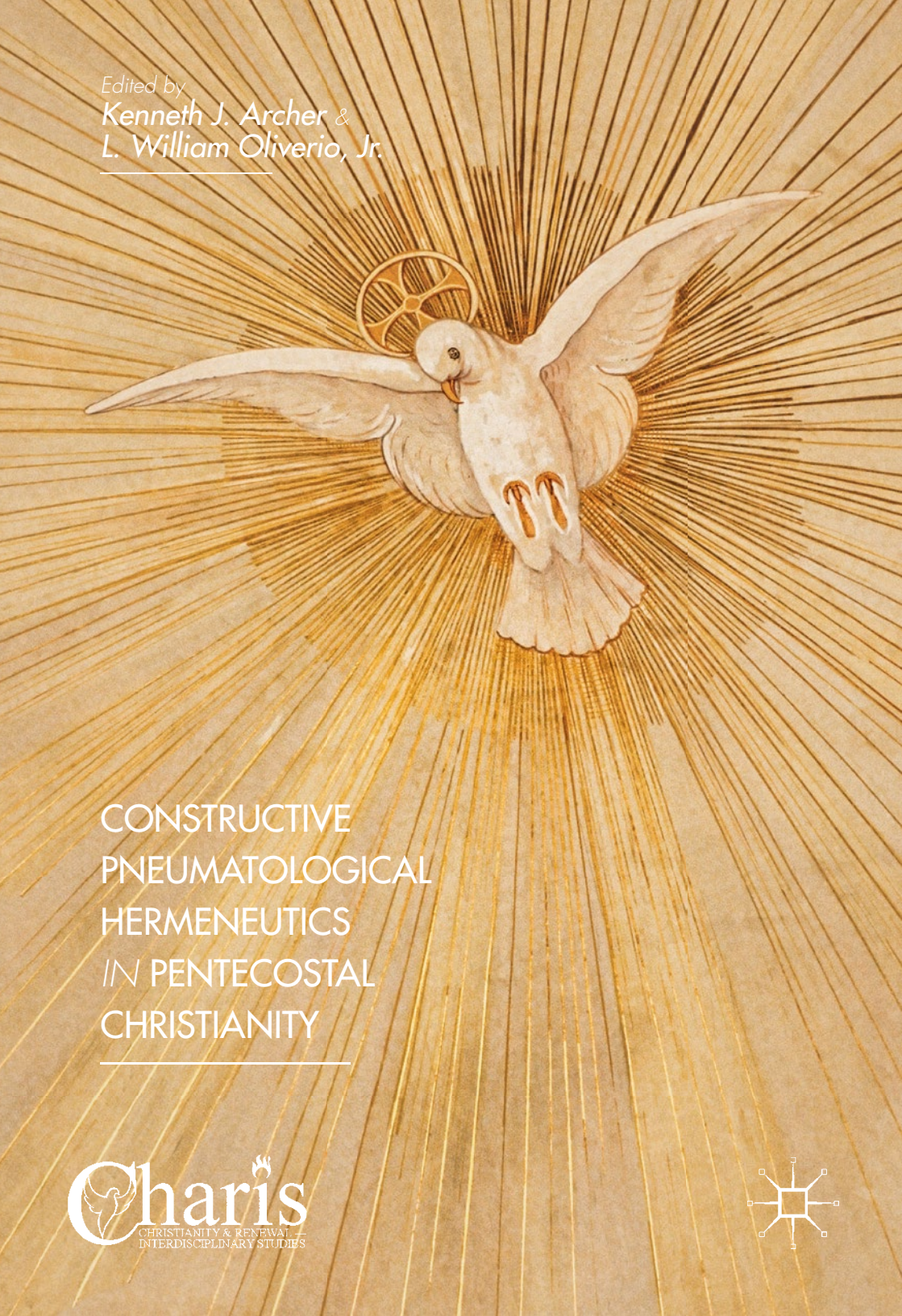

CONSTRUCTIVE PNEUMATOLOGICAL HERMENEUTICS *IN* PENTECOSTAL CHRISTIANITY

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Constructive Pneumatological Hermeneutics in Pentecostal Christianity

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To Nicholas and Joshua,
and our spiritual daughters and sons,
and other future "Pentecostal" and "Charismatic" hermeneuts.
May our communities flourish.

Acknowledgements

This volume represents what we as the editors have come to see as some of the more interesting constructive contributions to hermeneutics from those in the scholarly guild involved in Pentecostal studies. While we called on contributors from a number of locations, most of the chapters in this book developed out of presentations from the 43rd Annual Meeting of the Society for Pentecostal Studies hosted by Evangel University in Springfield, MO, March 6–8, 2014. I (Ken) was the program chair and set the theme which was "Hermeneutics and the Spirit: Identities, Communities, and the Making of Meaning." I appreciated that many papers did address the theme in a substantial manner. The plenary speakers responded to my personal invitation and agreed to address the theme, and did so enthusiastically. Most were willing to submit their essay for possible publication. I am grateful to all, especially Professor Merold Westphal, who presented the keynote address which was revised and serves as the opening chapter of the body of the compilation. His work on hermeneutics for the Christian community is significant, and this chapter does serve as an important contribution to the importance of taking our particular theological identity seriously in the interpretive process without collapsing into modernism's objectivism or a problematic relativism. The program was well attended and some of the membership saw it as historic in a number of ways. Joel Green, who was not at the 2014 SPS Meeting, agreed to give us a Wesleyan outsider's reflection on Pentecostal hermeneutics, and we are grateful for his willingness to enter into ecumenical dialogue with us. All of our other contributors, roughly speaking at least, somehow identify as a Pentecostal or have been profoundly formed by Pentecostalism

in some way. We appreciate all the contributors and their willingness to reshape their material for publication in this constructive volume.

Our attempt at inclusion of more female theologians was, in part, disrupted when Cheryl Bridges Johns decided to publish elsewhere because of the urgency in getting the message of her essay on hermeneutics out elsewhere. Her presentation at SPS 2014 was powerful in various ways, and thus will be remembered for some time by many. Her presentation paper that was published has become frequently cited. She most certainly remains an important theologian in the "Cleveland School" of Pentecostal theology and hermeneutics, not least through that presentation available as "Grieving, Brooding, and Transforming: The Spirit, the Bible, and Gender" in *Journal of Pentecostal Theology* 23:2 (2014): 141–153. The essay would have sat nicely in the volume, but I would hope that it would be read in the context of the conference theme which these papers represent. We know that it is unusual to acknowledge a contribution not published in a volume, but due to the closeness of our guild and Cheryl's important voice, we suggest her essay as a companion voice to what we are publishing here as a set of important voices in contemporary Pentecostal hermeneutics. And to the many other voices—better, friends—in our guild who have been contributing to this wider conversation, we also express our appreciation.

I am grateful to Bill who agreed to join me in this project and co-edit this volume. Together we have edited the book. We sent out invitations, read the essays, responded to emails, and secured a publisher. Bill, however, took point by becoming the primary contact person with the publisher's editors as well as becoming the one receiving all the final drafts and making sure everything was in proper order before we sent off the final draft to the series editors. Without Bill's involvement in this project, the compilation would not be of the same caliber that it has become. During the past two years, I have come to appreciate Bill for his communication and administrative skills. But even more so I have come to discover within him a passion for the Pentecostal tradition born out of a deep love for Christ, the Church, and his family. He is more than a colleague, he has become a friend, a brother in Christ.

I also want to thank Robby Waddell and Peter Althouse for their friendship and also encouragement on this project. Not only did they pray for us, but also took time to listen to some of my concerns that I was addressing in the Afterword, providing some insightful feedback. Melissa Archer, as always, was willing to read my chapter and provided helpful suggestions

and corrections. Aaron Ross, my colleague at Southeastern, must be acknowledged for introducing me to metamodernism.

I (Bill) want to thank Ken for the invitation to co-edit this project. It was because of his vision for this volume that it has now come to be. Ken's contributions to contemporary Pentecostal hermeneutics have been central to our current conversation, and no responsible telling of this era in Pentecostal hermeneutics will be able to ignore his work or his array of contributions to the furthering of this area of inquiry, which includes this volume and all of the work stimulated by the 2014 Society for Pentecostal Studies Meeting. Ken and I have complemented one another here, just as I see our work on hermeneutics doing so altogether. Some have wondered or even assumed that because Ken and I have disagreed (often less so than some have assumed) on certain hermeneutical matters or told somewhat different historical stories on Pentecostal hermeneutical development that we see ourselves in some sort of competition with one another. On the contrary, we esteem one another and consider each other not only as friends but also as Christian brothers. Such friendship is at the heart of this volume, and not only between Ken and me but also among the contributors altogether.

Further, I would also like to thank my family, friends, and church family for their support. First and foremost, none of my scholarly work would be possible without the support of my wife Rachel. She and our sons, Nicholas and Joshua—to whom this volume is, in part, dedicated—inspire me every day. The Immanuel Church family and my parents have been sources of support and love, and they are—to put it hermeneutically—"always already" there, traditioned in, assumed, implicit, in what I do, and, with Rachel and the boys, are, thus, *in* this.

This project is of course here because of many contributors, and not just the authors and editors. Wolfgang Vondey and Amos Yong, as CHARIS series editors, have made this volume better from the beginning of the process. As two of the leading global Pentecostal theologians, their breadth of knowledge and acumen in the topic has aided us in refining it, though its shortcomings are ours. Teirney Christenson's sharp eyes read through the entire text as our proofreader. The generosity of his time was met only by his knowledge in theology and law and editing. Though, again, any shortcomings in this regard are ours. Caroline Redick kindly provided the terms for the index. Alexis Nelson, Phil Getz, and the team at Palgrave Macmillan have kept us on track and served us well, and we thank them for bringing this volume to the place where you find it in your hands.

In the days after Pentecost, 2016

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CHAPTER 1

Introduction: Pentecostal Hermeneutics and the Hermeneutical Tradition

L. William Oliverio, Jr.

Drawing from a number of tributaries, especially nineteenth-century Romanticism, the twentieth century saw the emergence of the hermeneutical tradition in philosophy which moved beyond the Enlightenment's quest for neutral viewpoints and criteria with its situating of epistemology as "first philosophy."[1] For the hermeneutical tradition, the contingent factors of human existence in communities, and the languages that human communities use to express their understandings concerning all human noetic domains, have meant that all human understanding is irreducibly finite, social, linguistic, and contingent, and thus tradition is inevitable rather than an old city to be bulldozed in order to begin (again and again) from a supposed neutrality or nowhere.

That is, the hermeneutical tradition has worked with the strong affirmation that all human interpretation is rooted in traditions and communal understanding which are limited and human, and it has held that this claim is, essentially, a tautology. From the nineteenth-century Romantics to the "linguistic turn" in the twentieth century through the later Ludwig Wittgenstein and Martin Heidegger to Hans-Georg Gadamer to the post-structuralists and Jacques Derrida and the postmoderns, and in philoso-

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phy of science through Michael Polanyi and Thomas Kuhn as well as Imre Lakatos, the hermeneutical tradition in philosophy has couched all human understanding as human, finite, and communal. There are certainly large differences in the hermeneutical tradition, yet there is enough continuity to speak of it as a major philosophical approach to the manner in which human interpretation occurs. It is in fact a tradition because it includes such continuity and difference.[2]

Hermeneutics has also had a long history in Christian theology and practices, as the interpretation of Scripture has continually been a major issue for Christian thought and living. From the New Testament's hermeneutics of the Old to Patristic allegorical approaches and Augustine's semiotics to the Medieval "four senses," and then from modern historical–critical exegesis to postcolonial approaches to the contemporary theological interpretation of Scripture movement, biblical hermeneutics has been a central discipline for Christian theologians and practitioners.[3] Late modern consciousness and the hermeneutical tradition have broadened the understanding of what inevitably happens in interpretation and the necessary sources that come into play in biblical interpretation. That is, contemporary biblical hermeneutics has recognized the interdependence between theological hermeneutics, general hermeneutics, and biblical hermeneutics, so as that the failure to recognize their interdependence will result in a less than adequate Christian hermeneutics.[4]

Further, contemporary Christian theologians, like James K.A. Smith, have been pressing the case that a more genuinely Christian theological anthropology and resulting approach to human knowledge will affirm the basic conclusions which the hermeneutical tradition has come to concerning the limitations it places on the finitude and situatedness of human understanding.[5] Speaking of the "literary turn in contemporary philosophy," Kevin Vanhoozer, with attention to its implications for Christian biblical and theological hermeneutics, characterizes this transition where:

> Hermeneutics has become the concern of philosophers, who wish to know not what such and such a text means, but what it means to understand… Implicit in the question of meaning are questions about the nature of reality, the possibility of knowledge, and the criteria of morality…We now look at hermeneutics not only as a discipline in its own right but especially as an aspect of all intellectual endeavors. The rise of hermeneutics parallels the fall of epistemology… It was not always so.[6]

Hermeneutics is no longer just a matter of philology or technique, but understanding and its conditions. And epistemology no longer rules the day, and in many realms has been surpassed by the hermeneutical paradigm.

Classical Pentecostalism began with hermeneutical developments which reframed regnant interpretations of Scripture and developed the interpretive quest for deeper fillings of the Holy Spirit which sprang from holiness and revivalist movements.[7] I have accounted for the Classical Pentecostal tradition as having begun with the development of an original hermeneutic that, working with new theological constructions that were constructive of this new tradition, focused on the dialogical interaction between understanding Scripture and interpreting human experiences.[8] Yet as Pentecostalism further emerged in the twentieth century, the movement-become-tradition engaged Evangelical and Fundamentalist hermeneutics, which predominated at the time, and Pentecostals created a hybrid hermeneutic. This Evangelical–Pentecostal hermeneutic worked with an Evangelical approach to theology that had most often turned to a scholastic rationalism to defend the legitimacy of Evangelical theological interpretations in the face of modernisms and liberalisms, though the Evangelical rationalism was an odd and unwittingly modern form to merge with Pentecostal content and experience. In this hybrid form, Pentecostals retained their doctrines but turned to a much different interpretive ethos than in their original hermeneutic, and their theory even conflicted with what was commonly practiced in Pentecostal preaching and piety.[9] Later twentieth-century and now contemporary forms of this Evangelical–Pentecostal hermeneutic often sought to reconcile this tension by developing a strong pneumatic element in Pentecostal hermeneutics in order to authentically account for the Pentecostal ethos and tendencies.[10] Other versions of this hybrid hermeneutic, commonly taught at Pentecostal denominational institutions of higher education, drew more strongly on author-centered hermeneutic theory in the vein of its leading hermeneutic theorist, E.D. Hirsch, Jr., and significant emphasis was placed on biblical interpretation in the form of historical–critical approaches that are often characterized as "believing criticism."[11]

Two contemporary counterapproaches responded to Evangelical–Pentecostal hermeneutics as insufficiently accounting for, respectively, the hermeneutical insights of the hermeneutical tradition and the wider agenda of Christian theology. A contextual–Pentecostal hermeneutic arose that began to turn the insights of the hermeneutical tradition to the concerns of Pentecostal hermeneutics. Though at first this resulted in

largely unfruitful debates,[12] more fruitful constructive hermeneutical work quickly emerged.[13] Such a contextual–hermeneutic considers all interpretation contextual so that "contextual" interpretation is not a code-word for non-European or non-American interpretation, but, rather, that every and any interpretation is always and already traditioned and contextual. A second response has been in the form of a broader, ecumenically constructive Pentecostal theological hermeneutic, an ecumenical–Pentecostal hermeneutic that has engaged in theological interpretive work by drawing on multiple sources from the wider Christian tradition and has integrated multiple biblical theologies in constructing Pentecostal theology.[14]

Constructing Pneumatological Pentecostal Hermeneutics

This volume is a constructive effort that is demonstrative that a new and broader stage for Pentecostal hermeneutics is underway in which new constituents are providing more diverse approaches—in terms of disciplines, contexts, and approaches—which are nevertheless pneumatologically oriented and hold to Pentecostal identities. Most of the chapters in this volume stand in continuity with the emergence of the contextual–Pentecostal hermeneutic, though several stand in some level of dissent to it, and others still might be well understood as primarily in continuity with the ecumenical–Pentecostal hermeneutic. Nevertheless, this volume represents a broadening that is primarily twofold.

The first area of broadening is in the multitudinous constitution of the global charismatic–Pentecostal or renewal tradition. Over the course of the past century, Pentecostalism has become a major religious tradition within the wider Christian tradition to be accounted for along with Catholic, Orthodox, and Protestant traditions.[15] While Classical Pentecostals make up a sizable portion of this tradition, a majority of charismatic–Pentecostal or renewal Christians are part of the larger and more fluid set of movements which constitute the majority in this emerging tradition.[16] While our collection still operates with an acknowledgment of the terms of the hermeneutical discussion set by Classical Pentecostalism and its theological agenda, it also lowers the boundaries of the distinctions among Pentecostals to move into the wider world of the larger charismatic–Pentecostal or renewal tradition. It is also demonstrative of the manner in which contemporary Pentecostalism, while still closely related

to contemporary Evangelicalism and its Protestant heritage, is no longer reliant upon Evangelical and even Protestant Christianity as it was through much of the twentieth century. The greater Pentecostal tradition now stands on its own resources. To pick up on D. Lyle Dabney's admonition that Pentecostals set aside Saul's armor and take up David's sling by "starting with the Spirit," perhaps this volume may include a number of those slings.[17]

The second area of broadening for Pentecostal hermeneutics which this volume represents is the widened scope of inquiry that involves interdisciplinary endeavors into newer frontiers for charismatic–Pentecostal thought. As the CHARIS Series itself represents, multidisciplinary, interdisciplinary, and transdisciplinary efforts in charismatic–Pentecostal and renewal studies have been underway for some time now, even as it is reasonable to say that the jury is still out on what has been accomplished thus far through CHARIS and other like work.[18] Thus, this project is made up of a series of forays into new areas opened up by interdisciplinary engagement, whether that interdisciplinarity functions as just an initial effort to utilize multiple disciplines side by side in a manner that allows for two or more disciplines to illuminate a subject matter, or if they are able to go further toward more integrative approaches that move easily between approaches usually seen as domains of certain disciplines in order to provide new understanding of their subject.

Hermeneutics is suited for this task as an umbrella for interdisciplinary work as it is well understood as a broad and interdisciplinary domain that integrates many of the matters traditionally covered by philosophy, which is an important reason why philosophical approaches open this collection. As the field of hermeneutics is about human understanding, particular hermeneutics function as full orbed paradigms of understanding, with deep faith commitments about reality operating in the core of each paradigm which include multitudinous layers of the ways in which humans and human communities know, feel, and altogether experience their worlds, deep into what the eminent philosopher Charles Taylor has called the "unthought," our deepest tacit assumptions through which we operate. Deep affirmations form hermeneutical paradigms, including anthropological, epistemological, ontological, empirical, and linguistic assumptions.[19] Further, hermeneutical development happens because of the dynamic nature of humanity, human understanding, and language. Taylor explains this dynamic becoming well, especially as it pertains to the

affective aspects of human experience, which have often been emphasized in Pentecostal studies:

> If language serves to express/realize a new kind of awareness; then it may not only make possible a new awareness of things, an ability to describe them; but also new ways of feeling, of responding to things. If in expressing our thoughts about things, we can come to have new thoughts; then in expressing our feelings, we can come to have transformed feelings.[20]

Like all other language, Pentecostal understanding is becoming, and that is evidenced by the collection here in this volume. There is new awareness and description for Pentecostal hermeneutics. But not only that, there are new ways of feeling and being as Pentecostals; new expression of thoughts and new thoughts, with transformed understanding and feelings.[21] And scholars from within the charismatic–Pentecostal or renewal tradition have now developed a generation that is making forays beyond the domains of just biblical and theological hermeneutics. Though, because of the complexities inherent to addressing hermeneutical issues, the chapters found in this volume can only offer an account of, or a program for, or an evaluation of some layer of the complex paradigms that are the hermeneutics which constitute such a broad tradition.

An Overview of the Volume

As the hermeneutical tradition has especially addressed issues which have traditionally been within the domain of the discipline of philosophy,[22] philosophy takes a certain primacy, and thus our chapters begin with primarily philosophical approaches to charismatic–Pentecostal or renewal hermeneutics. We begin with a sympathetic friend of Pentecostals, the philosopher Merold Westphal, who has made significant contributions to the development of the hermeneutical tradition, especially regarding its relationship to Christianity. Westphal opens this collection with a chapter that argues through demonstration that the insights of the hermeneutical tradition integrate well with the Christian theological affirmation of the human–divine dialectic in Scripture. Working in particular with Hans-Georg Gadamer, he merges insights from the hermeneutical tradition and pneumatology together in a series of items of practical importance for Pentecostal and other Christian hermeneutics. Here and elsewhere, his work epitomizes the coming together of the hermeneutical tradition in

philosophy and Christian hermeneutics. Christopher C. Emerick's chapter then unpacks the ubiquity of tradition in language and human understanding in Gadamer's hermeneutics, further developed as "conversation" in the work of Santiago Zabala. Emerick then considers Christian hermeneutics in Trinitarian theology as "conversation," in particular drawing on the work of Oliver Davies. Jared Vazquez's chapter draws on Heidegger's understanding of the self-revealing nature of truth and the operation of language, and the affective and bodily in Pentecostal experience, particularly speaking in tongues, as they mutually interpret one another. He is able to conclude that Pentecost is a particular way of situating one's self in the world so that it is an embodied interpretive experience of the world which unconceals and lets be a Pentecostal way of life.

The contributions from Jack Poirier and Glen Menzies represent measures of dissent from the turn to the hermeneutical tradition. While Poirier rejects some of the central aspects of the hermeneutical tradition on philosophical grounds to reassert a Hirschian hermeneutic, Menzies critically dialogues with the hermeneutic tradition from an author-centered Evangelical–Pentecostal hermeneutic common among Classical Pentecostals today in order to produce a mediating position which works toward an ecumenical–Pentecostal hermeneutic. Their chapters measure the breadth of current hermeneutical discussions in Pentecostal Christianity, pointing to the kind of debate and genuine dialogue occurring within this tradition. Both of these authors represent the importance of author-centered approaches in hermeneutical currents. And in Poirier's case, he represents our desire as editors to include voices which may even significantly disagree with our particular understanding of and approaches to Pentecostal hermeneutics. The hermeneutical tradition is, in part, what it is in response to its critics, some of whom, as is the case with Menzies here, find at least some positive value in it, as he brings author- and reader-centered approaches together in a reconciliation of textual interpretation.

Thus, Poirier's chapter represents the philosophical case that textual "meaning" is properly located solely in authorial intention as there is no meaning to "meaning" beyond psychological states, and the author is the only proper authority for such "meaning" as the originator of a text's existence. Menzies also works out the "meaning of meaning" for Evangelical–Pentecostal hermeneutics in light of Hirsch's distinction between "meaning" and "significance." Yet he dialogues with the emphasis on the reader in the work of Umberto Eco, finding points of application for Pentecostal biblical and theological hermeneutics, and concludes

with takeaways for canonical hermeneutics, in an ecumenical–Pentecostal tone, which segue into this volume's second section.

Explicitly biblical–theological hermeneutics have, of course, been at the core of Pentecostal hermeneutical paradigms and the Pentecostal tradition, thus constructive biblical–theological hermeneutics follow our opening philosophical queries. These biblical–theological forays represent contemporary constructive approaches as they engage important hermeneutical concerns that are broadening Pentecostal hermeneutical paradigms.

In the first of these, Chris Green develops a late modern Origenic and spiritual approach to Scripture, reveling in the messiness of what God is speaking in and through the texts, and developing an understanding of harmony, using a musical analogy, in which the Scriptures might be understood as an instrument of the Spirit. The Spirit, he claims, leads us to read and hear the beauty of God through them. Yoon Shin, then, works to integrate a "holistic anthropological doxology" into a theology of Pentecostal worship that follows from a rejection of univocal theological language in favor of the analogical. He engages Exodus 20 and resources the Radical Orthodoxy theological sensibility in order to address liturgical existence for Pentecostal communities and the "formative power of existence as being-in-the-world."

Jacqui Grey's chapter addresses the interrelation of Spirit, tradition, and text, testing out the hermeneutical paradigm developed by John Christopher Thomas, Ken Archer, and others in the "Cleveland School" for charismatic–Pentecostal hermeneutics. She examines the post-exilic hermeneutic found in Isaiah 56:1–8 and asks what can be learned from this ancient dynamic reading of Scripture. She points to further accounting for the importance which experience plays in Pentecostal biblical interpretation, especially for pressing theological and ethical issues. Joel B. Green then offers a Wesleyan assessment of Pentecostal hermeneutics by urging Pentecostals to understand how their particular tradition and ecclesial hermeneutics situates their readings of Scripture, and offers critical commentary on the roles of experience and tradition in Pentecostal hermeneutics.

The next group of chapters moves into phenomenological issues in charismatic–Pentecostal hermeneutics and historical, social, and political criticism. These chapters integrate hermeneutical readings of socio-cultural situations with theological and moral affirmations.

First, Amos Yong provides an Asian American approach that frames the contextualization of contemporary theology in the vast multiplicity

of overlapping commitments and situations. As in his other work, Yong situates his own theological hermeneutics through Acts 2 and the paradigmatic significance of the Day of Pentecost for the renewal of Christian theology in the late modern world. This chapter offers a significant update to his hermeneutical and methodological work as he addresses the important issue of contemporary multiculturalism for hermeneutics in relation to the "science, sighs, and signs," that is, "the rules, affections/motivations, and behaviors/purposes" involved in interpretation. Next, Daniel Castelo presses the importance of communities for interpretation as he uses the Latina/o notion of *en conjunto*, or "being with others," as critical to reading Scripture "in the Spirit," so that a pneumatology of Scriptural interpretation is brought together with a contextual charismatic approach. In doing so, Castelo draws on D. Lyle Dabney's call for Pentecostals to develop a "theology of the Third Article" as he finds the kind of pneumatological hermeneutic to transcend certain problematic theological dichotomies commonly found in traditional Western Christian theology.

David Daniels then reflects on Pentecostal hermeneutics through the image of a 1917 photograph of early interracial Pentecostal fellowship in the Church of God in Christ. In doing so, he works with the philosopher and social critic Tzvetan Todorov's hermeneutics of the uncanny, fantastic, and marvelous, and the political and legal theorist Bonnie Honig's hermeneutic of the miraculous as lenses for understanding how early Pentecostal interracial communities related to the dominant orders of the day. Daniels reinterprets the schema of histories of early Pentecostal interracial exchanges, showing how an alternative historical hermeneutic framework might differently illuminate the history of early Pentecostal race relations. Next, and integrating the work of liberation theologians and critical race theorists with early Pentecostal history and contemporary Pentecostal hermeneutic theory, Duane Loynes presses a complementary but more philosophical hermeneutic case. He argues that a key point of failure in early Pentecostal race relations was in the lack of a sufficient hermeneutic of culture in early Pentecostal theological hermeneutics. Loynes concludes by noting how the development of a thoroughgoing Pentecostal hermeneutics of culture might serve contemporary Pentecostal hermeneutics, especially on behalf of the marginalized today.

The last set of chapters further widens charismatic–Pentecostal paradigms in the direction of the social and physical sciences. Precedence for such an integration between the sciences and the hermeneutical tradition

was generated by philosophers of science including Thomas Kuhn, Imre Lakatos, and Michael Polanyi, among others.

In the first chapter in this final set of chapters, Mark Cartledge articulates the hermeneutical approach to his "empirical theology" that integrates the social sciences and Pentecostal theology as it focuses on how Pentecostal theology is enacted on the ordinary, ecclesial, and academic levels. Cartledge's work, here and elsewhere, is demonstrative of the potential of interdisciplinary endeavors between sociology and theology. William K. Kay's career has also modeled integration, in his case, between theology, philosophy, and psychology. And in his chapter, he draws on the work of the psychologist Jean Piaget, and Piaget's resourcing of the philosopher Immanuel Kant, with a focus on the integration of developmental psychology and the learning of logic in children, in order to examine how accounts of Pentecostal theological hermeneutical types might be empirically tested in populations of children and young people. Kay also challenges Pentecostal hermeneutic theorists to take psychology seriously as they render explanations of Pentecostal interpretation.

Interdisciplinary approaches to Pentecostal hermeneutics would be incomplete and remiss without resourcing the physical sciences. Thus, our collection includes two chapters which do just that. A co-authored chapter by three colleagues—David Bundrick, theologian; Donald Johns, biblical scholar; and Michael Tenneson, biologist—examine options for science–theology dialogue and interdisciplinarity, framing the question with the classical notion of God's two books—his world and his Word. In doing so, they contend that multiple hermeneutical approaches from each field, science and theology, are in fact employed by particular scientists and theologians, while others are rejected. Simply put, this situation results in a plurality of contemporary models for science–theology integration, among Pentecostals just as others, though they identify a number of predominant models. Their categorizations are furthered by their use of the Science–Faith Paradigm Scale which they have empirically tested on several constituencies, including Pentecostal educational communities. The concluding chapter in this section comes from the veteran biologist Bev Mitchell who offers an interpretive chapter that integrates the Pentecostal emphasis on experience and the biological imperative to observe relationships and events to better reflect on the important theological questions of creation, existence, and death. Mitchell provides a pneumatological–biological interpretation of some of the profound questions of human exis-

tence, and thus caps off the body of our collection with a serious reflection integrative of pneumatological and biological concerns.

In the Afterword, my co-editor Ken Archer provides an evaluative argument that assesses contributions and provides an argument concerning the development of constructive Pentecostal hermeneutics and interdisciplinary work.

Notes

1. See Charles Taylor, "Overcoming Epistemology" in *Philosophical Arguments* (Cambridge, MA: Harvard University Press, 1995), 1–19; and Merold Westphal, *Overcoming Onto-Theology: Toward a Postmodern Christian Faith* (New York: Fordham University Press, 2001).
2. For leading contemporary overviews of the hermeneutic tradition in relationship to theology, see Stanley E. Porter and Jason C. Robinson, *Hermeneutics: An Introduction to Interpretive Theory* (Grand Rapids, MI: Eerdmans, 2011); Anthony Thiselton, *Hermeneutics: An Introduction* (Grand Rapids, MI: Eerdmans, 2009); and Kevin J. Vanhoozer, *Is There a Meaning in This Text?: The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan, 1998). See Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (Oxford: Blackwell, 1962, orig. 1927); Hans-Georg Gadamer, *Truth and Method*, 2nd rev. ed., trans. Joel Weinsheimer and Donald G. Marshall (New York: Continuum, 2002, orig. 1960); Jacques Derrida, *Of Grammatology*, trans. G.C. Spirak (Baltimore: Johns Hopkins University Press, 1975); Thomas Kuhn, *The Structure of Scientific Revolutions*, 3rd ed. (Chicago: University of Chicago Press, 1996); and Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy* (Chicago: University of Chicago Press, 1962).
3. See Raymond E. Brown, "Hermeneutics," in *The Jerome Biblical Commentary*, Vol. 2, ed. Raymond E. Brown, Joseph A. Fitzmeyer, and Ronald E. Murphy (Englewood Cliffs, NJ: 1968), 605–623; and, again, Porter and Robinson, *Hermeneutics*; Thiselton, *Hermeneutics*; and Vanhoozer, *Is There a Meaning in This Text?*
4. Werner Jeanrod, *Theological Hermeneutics: Development and Significance* (New York: Crossroad, 1991); Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Aldershot, UK and Burlington, VT: Ashgate, 2002); and Jens Zimmerman, *Recovering Theological Hermeneutics: An Incarnational-Trinitarian Theory of Interpretation* (Grand Rapids, MI: Baker, 2004).

5. Smith, *The Fall of Interpretation: Philosophical Foundations for a Creational Hermeneutic* (Downers Grove, IL: InterVarsity Press, 2000); and idem., *Speech and Theology: Language and the Logic of Incarnation* (London and New York: Routledge, 2002). Similarly, see D. Stephen Long, *Speaking of God: Theology, Language, and Truth* (Grand Rapids, MI: Eerdmans, 2009).
6. Kevin J. Vanhoozer, *Is There a Meaning in this Text?*, 19.
7. Donald Dayton, *Theological Roots of Pentecostalism* (Metuchen, NJ: Scarecrow Press, 1987); and William W. Menzies, "The Non-Wesleyan Origins of the Pentecostal Movement," in *Aspects of Pentecostal-Charismatic Origins,* ed. Vinson Synan (Plainfield, NJ: Logos International, 1975), 81–98.
8. My detailed account can be found in *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account* (Leiden, The Netherlands: Brill, 2012).
9. See Douglas Jacobsen, "Knowing the Doctrines of Pentecostals: The Scholastic Theology of the Assemblies of God, 1930–1955," in *Pentecostal Currents in American Protestantism*, ed. Edith L. Blumhofer, Russell P. Spittler and Grant A. Wacker (Urbana, IL: University of Illinois Press, 1999); and Christopher A. Stephenson, *Types of Pentecostal Theology: Method, System, Spirit* (Oxford and New York: Oxford University Press, 2013), 11–27.
10. See French L. Arrington, "Hermeneutics," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee (Grand Rapids, MI: Zondervan, 1988); Howard M. Ervin, "Hermeneutics: A Pentecostal Option," *Pneuma* 3:2 (Fall 1984): 11–25; and Stanley Horton, *What the Bible Says about the Holy Spirit* (Springfield, MO: Gospel Publishing House, 1976).
11. See Gordon L. Anderson, "Pentecostal Hermeneutics: Part I," *Paraclete* 28:1 (Winter 1994): 1–11; idem., "Pentecostal Hermeneutics: Part II," *Paraclete* 28: 2 (Spring 1994): 13–22; and William W. Menzies, "The Methodology of Pentecostal Theology: An Essay on Hermeneutics," in *Essays on Apostolic Themes: Studies in Honor of Howard M. Ervin*, ed. Paul Elbert (Peabody, MA: Hendrickson, 1985), 1–14.
12. While the Fall 1993 and Spring 1994 issues of *Pneuma* initiated important discussions, I have argued that this initial debate was largely unhelpful as it focused hermeneutical discussions among Pentecostals into unhelpful categories in which participants talked past one another. See my *Theological Hermeneutics in the Classical Pentecostal Tradition*, 190–202.
13. See Kenneth J. Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community*, Journal of Pentecostal Theology Supplement 28 (London and New York: T&T Clark, 2004); idem., "A Pentecostal Way of Doing Theology: Method and Manner," *International*

Journal of Systematic Theology 9:3 (July 2007): 301–314; idem., "Pentecostal Story: The Hermeneutical Filter for the Making of Meaning," *Pneuma* 26:2 (Fall 2004): 26–59; John Christopher Thomas, "Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics," *Journal of Pentecostal Theology* 5 (April 1994): 41–56; and Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Aldershot, UK and Burlington, VT: Ashgate, 2002).

14. This has largely been the tendency of certain Pentecostal systematic theologians. More historically, see Ernest Swing Williams, *Systematic Theology*, 3 vols. (Springfield, MO: Gospel Publishing House, 1953). Exemplars of contemporary ecumenical–Pentecostal theologians would include Simon Chan, Chris E.W. Green, Cheryl Bridges Johns, Frank Macchia, Tony Richie, Christopher A. Stephenson, and Wolfgang Vondey. I see Amos Yong as combining contextual–Pentecostal and ecumenical–Pentecostal approaches.
15. For example, see the Pentecostal tradition identified as one of the four major Christian traditions in Douglas Jacobsen, *Global Gospel: An Introduction to Christianity on Five Continents* (Grand Rapids, MI: Baker Academic, 2015).
16. See Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, 2nd ed. (Cambridge, UK: Cambridge University Press, 2014); idem., *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (Oxford and New York: Oxford University Press, 2013); and Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: University of California Press, 2007).
17. D. Lyle Dabney, "Saul's Armor: The Problem and Promise of Pentecostal Theology Today," *Pneuma* 23:1 (Spring 2001): 115–146.
18. See Wolfgang Vondey, "Introduction: The Presence of the Spirit as an Interdisciplinary Concern," in *The Holy Spirit and the Christian Life: Historical, Interdisciplinary and Renewal Perspectives*, ed. Wolfgang Vondey, CHARIS (New York: Palgrave Macmillan, 2014), 1–20.
19. For further explanation of my understanding of hermeneutics as paradigms, see Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition*, 327–342.
20. Charles Taylor, "Language and Human Nature," in *Human Agency and Language: Philosophical Papers*, Vol. 1 (Cambridge, UK: Cambridge University Press, 1985), 232–233.
21. Since the early 1990s at least, Pentecostal scholars have been quite conscious of the interrelations between right belief and worship (orthodoxy), right affections (orthopathy), and right practices (orthopraxy). Steven J. Land's *Pentecostal Spirituality: A Passion for the Kingdom*, Journal of

Pentecostal Supplement 1 (Sheffield, UK: Sheffield Academic Press, 1993) is the landmark work identifying orthopathy as central to Pentecostal spirituality and theology, in concert with orthodoxy and orthopraxy.

22. See Habermas, "Philosophy as Stand-in and Interpreter," 1–20, in Habermas, *Moral Consciousness and Communicative Action*, trans. Christian Lenhardt and Shierry Weber Nicholsen (Cambridge, MA: MIT Press, 1990).

PART I

Constructive Philosophical Hermeneutics

CHAPTER 2

Spirit and Prejudice: The Dialectic of Interpretation

Merold Westphal

A dialectical relation is an unresolved tension between two elements that belong together but seem not to fit together, in this case the human and the divine. We find such a dialectic in Christology when we affirm that Jesus is fully human and fully divine. Early on, the Docetists and Ebionites fell into heresy by trying to ease the tension by emphasizing one pole to the effective elimination of the other. We have a similar dialectic in Scripture itself. It is both human and divine, and the church has often pendulumed between affirming the divine at the expense of the human and then the human at the expense of the divine.

I want to suggest that there is a similar dialectic at work in the *interpretation* of the Bible. Just because we are human, our readings are all too human. We need divine help, and by the grace of God it is available. We are like the disciples on the road to Emmaus, who didn't understand the role of the Messiah until Jesus "interpreted to them the things about himself in all the scriptures" (Luke 24:27).[1]

But Jesus no longer walks with us the way he walked to Emmaus. Here are some biblical passages suggesting that the task of bringing a divine

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dimension to our all-too-human interpretations has passed over to God the Holy Spirit, who is, after all, none other than the Spirit of Christ (Rom. 8:9–11, 1 Pet. 1:11):

"First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God" (2 Pet. 1:20–21). Two things to notice. First, the interpretation of Scripture is tied to its origin, and second, that origin is dialectical. Men and women spoke, but not by merely human will; they were moved by the Holy Spirit. It follows that the Spirit has a rightful role in the interpretation of such divinely inspired writings.[2]

Paul is, if anything, more explicit. He preaches a "secret and hidden" wisdom of God, "not a wisdom of this age or of the rulers of this age." It is what "God has revealed to us through the Spirit … And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual" (1 Cor. 2:6–13).

Then there is Jesus' farewell discourse as found in John 14–16. In each of the three chapters, the Spirit is identified as the Spirit of truth whose role is to teach, to testify, and to guide. As in Paul, there is a sustained polemic against the world, portrayed as both ignorant of and hostile toward what the Spirit teaches. This we might call the sociological dimension of the Spirit's role as teacher. The world, what Kierkegaard calls "the Established Order," and the Spirit are at odds.

But there is also a positive, ontological dimension. We get the mutual indwelling of the Father and the Son (*perichoresis*) and an analogous indwelling of the Father, the Son, and the Spirit in the believers, illustrated with the metaphor of the vine and the branches.[3] The relation between the teacher and the pupil is not external but one of indwelling and abiding.

This is no explicit reference to Scripture in these last two passages. But if we read our four texts (Luke, 2 Peter, 1 Corinthians, and John) intertextually, it makes sense to say that there is an epistemic dimension to divine grace, and that in the role of revealer and teacher, the Holy Spirit not only *played* a role in the production of the various writings that make up the Bible but also *plays* a role today in our interpretations of them, just to the degree that we are open to hearing a voice other than our own or those of our culture (including our religious culture).

We can distinguish three general views of the role of the Holy Spirit in interpreting the Bible. There is the traditional Catholic view. In response