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How does one go about "doing Christian theology"? Yong explores this question by proposing a pneumatological-trinitarian hermeneutic. Its thesis is that interpretation and theological method is an ongoing tri-logue of Spirit-Word-Community: of interpretive subjects as imaginative, obligated and relational agents; of the horizons of the interpreter, the biblical and ecclesial traditions, and ...

Spirit-word-community: Theological Hermeneutics in ...

Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective (book review) Following up on my recent review of Archer's study on Pentecostal hermeneutics, I picked up another gem, namely Yong's exercise in pneumatological hermeneutics. It is a different kind of book, as we shall see.

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The main thesis of Spirit-Word-Community is that Christian theological reflection in a postmodern world starts with the experience of the Holy Spirit, but is at the same time post-foundationalist in terms of being formed by the word and being adjudicated by various communities of interpretation. Yet the book ' s hermeneutical and methodological proposals are not merely prolegomena to theology ...

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Introduction: On Theological Hermeneutics and Theological ...

Spirit-Word-Community is meant in each of these senses to be a contribution to the formulation of a comprehensive theology of the Third Article for the twenty-first century.Endorsements:"Amos Yong is a leading constructive Pentecostal theologian. In this challenging and creative work, he brings together a number of theological, hermeneutical, and philosophical perspectives to bear on a ...

Spirit, Word, Community: Theological Hermeneutics in ...

This title was first published in 2002. How does one go about "doing Christian theology"? Yong explores this question by proposing a pneumatological-trinitarian hermeneutic. Its thesis is that interpretation and theological method is an ongoing tri-logue of Spirit-Word-Community: of interpretive subjects as imaginative, obligated and relational agents; of the horizons of the interpreter, the biblical and ecclesial traditions, and the world; and of founding, historical, and ongoing communities of faith and inquiry. Ecumenical perspectives on the topics of pneumatology (the doctrine of the Spirit), metaphysics (foundational pneumatology), epistemology (the pneumatological imagination), and trinitarian theology converge in this book to move forward the present discussion of theological method.

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Can Christians learn from other religions? This book offers a fascinating account of the nature, role, and purposes of religious diversity within God's providential plan.

In Theological Hermeneutics in the Classical Pentecostal Tradition, L. William Oliverio Jr. accounts for the development of Classical Pentecostal theological hermeneutics through four hermeneutical types and concludes with a philosophical basis for future Pentecostal theological hermeneutics within the contours of a hermeneutical realism.

How does the Holy Spirit guide the Christian community in its custodianship and interpretation of Scripture? How does the fact that the Spirit is characterized by koinonia impact upon this task? In light of this, do we read Scripture with too much of an individualistic mindset? In this new book, Dr Trevor Reynolds addresses these questions, seeking answers primarily from within Scripture itself. He explores in depth what Jesus and the New Testament community taught concerning the interpretive role of the Holy Spirit. How did they interpret Scripture, with the help of the Spirit? He highlights their corporate/Spirit-led hermeneutic, with its challenge to our individualistic approaches. The New Testament writers interpreted the Old Testament in a way that revealed communal methods of interpretation. These were informed by Jewish pneumatic and corporate solidarity notions, as reshaped by Jesus' own Spirit-given example and legacy. In this book, New Testament extracts are discussed which contain either specific examples of how Old Testament Scripture is interpreted by members of the New Testament community, with the Spirit' s help, or speak of the Spirit' s work of interpretation in a more general way. Trevor Reynolds seeks to uncover their implications for biblical hermeneutics, as well as for the doctrine, use and custodianship of Scripture in the life and witness of the church today. The book concludes by pointing to the wide-ranging implications that reading Scripture in the fellowship of the Spirit poses for today' s church.

In Pentecostal Hermeneutics in the Late Modern World, L. William Oliverio, Jr. offers a series of forays into the places where late modernity and Pentecostalism have met in interpreting God, the world, and human selves and communities. Oliverio provides a historical, constructive, and ecumenical approach to understanding current trajectories in Pentecostal interpretation as he engages a variety of philosophers and theologians. Together, these essays point to a way forward for Pentecostal hermeneutics in the context of the late modern world.

The Interpreting Spirit is both a consideration of the Spirit's role in the interpretation of Scripture and a celebration of renewal scholarship. It examines those who have focused on the Spirit's role in their hermeneutical considerations, recognizing common, uniting themes amidst the diversity of scholarly approach and opinion. Working on the principle that the Spirit communicates in ways that seek to unify and celebrate the other, Mather works diachronically from 1970, identifying and drawing together these common, uniting hallmarks into a collective understanding. Pivotal to Mather's argument is her emphasis that we do not just interpret Scripture, but that the Spirit through Scripture, and working in our lives in ways that lead us towards Scripture, interprets us. The Interpreting Spirit is the first comprehensive analysis of the conversation surrounding pneumatic interpretation that has been taking place, particularly among renewal scholars, since 1970. It seeks to answer the notoriously difficult question, "What does the Spirit do in the process of biblical interpretation?"

The Spirit Says offers a stunning collection of articles by an influential assemblage of scholars, all of whom lend considerable insight to the relationship between inspiration and interpretation. They address this otherwise intractable question with deft and occasionally daring readings of a variety of texts from the ancient world, including—but not limited to—the scriptures of early Judaism and Christianity. The thrust of this book can be summed up not so much in one question as in four: o What is the role of revelation in the interpretation of Scripture? o What might it look like for an author to be inspired? o What motivates a claim to the inspired interpretation of Scripture? o Who is inspired to interpret Scripture? More often than not, these questions are submerged in this volume under the tame rubrics of exegesis and hermeneutics, but they rise in swells and surges too to the surface, not just occasionally but often. Combining an assortment of prominent voices, this book does not merely offer signposts along the way. It charts a pioneering path toward a model of interpretation that is at once intellectually robust and unmistakably inspired.

In the first critical study of the major theologians of pentecostalism, one of the fastest growing and most influential religious traditions in the world, Christopher A. Stephenson establishes four original categories to classify pentecostal theologians' methodologies in systematic/constructive theology. The four categories are based respectively on: the arrangement of biblical texts; the relationship between theology and Christian spirituality; doctrine concerning the kingdom of God; and pneumatology as a basis for philosophical and fundamental theology. Stephenson analyzes each methodological type and suggests a pentecostal theological method that builds on the strengths of each. He then offers his own, original contribution, arguing for a reciprocal relationship between pentecostal spirituality and doctrine that follows the pattern of *lex orandi, lex credendi*, and develops a doctrine of the Lord's supper as a demonstration of this reciprocal relationship. Types of Pentecostal Theology provides critical insight into such fundamental issues as the relationship between theology and philosophy, the dynamic between scripture and tradition, and the similarities and differences between recent pentecostal theology and other currents in contemporary theology.

Since the 1980s, renewal scholars have given considerable attention to the role of the believing community in the interpretive process. A broad consensus has emerged that a triad involving Scripture, the Spirit, and the believing community forms a cooperative relationship resulting in theological development, followed by commensurate action—identified in this research as theological creativity. In the context of this research, to be creative with theology is to take an existing theological assumption and broaden or adapt it to current circumstances, given the Spirit' s evidential work and a consensual understanding of Scripture. But how does the community negotiate between Spirit and Scripture without subsuming either into its own predilections? For Luke, the first-century community of believers in Acts functions as an indispensable character in the formation of theological creativity. This work will demonstrate how Luke positions the community as a character in story form, between Spirit and Scripture, functioning as a bridge through which its testimony of the Spirit' s evidential work and its application of Scripture interact. In order to illustrate this balancing act, we will use a modified configuration of the triadic notion: Spirit–Community–Scripture.

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