An Editorial Note on the Roundtable Dialogue of Craig S. Keener’s *Spirit Hermeneutics: Reading Scripture in the Light of Pentecost*

The second half of this double issue contains a roundtable dialogue on Craig S. Keener’s *Spirit Hermeneutics: Reading Scripture in the Light of Pentecost*.¹ Keener is F.M. and Ada Thompson Professor of Biblical Studies at Asbury Theological Seminary in Wilmore, Kentucky. Well known for his bestselling *IVP Background Commentary*, Keener has also produced a four-volume commentary on Acts, a two volume monograph on miracles, and commentaries on Matthew, John, Romans, 1 and 2 Corinthians, Galatians, and Revelation.²

*Spirit Hermeneutics* was originally intended to be included in the Pentecostal Manifestos series published by William B. Eerdmans and coedited by James K.A. Smith and Amos Yong, though, as Yong states in the foreword, the final manuscript surpassed the page count of the series to such an extent that

---

publisher “decided that it would be better to publish it as a stand-alone volume.” Although this book does not appear in the series, it is, nevertheless, a manifesto with which future works on pneumatic hermeneutics will have to contend. *Spirit Hermeneutics* is ecumenical and global in its scope. In a manner typical of Keener’s work, the main text of the book is heavily supplemented with extensive footnotes. In the case of this book, a large portion of Keener’s engagement with previous work on pentecostal hermeneutics is found in the footnotes, making the notes of special interest for Pentecostals.

The scholars for the roundtable were selected because they have expertise in pentecostal hermeneutics and/or biblical studies. L. William Oliverio, Jr. opens the dialogue with a contribution that both summarizes the book for a reader who has not read it and engages Keener’s hermeneutic in constructive ways. Oliverio’s own work, including *Theological Hermeneutics in the Classical Pentecostal Tradition* and *Constructive Pneumatological Hermeneutics in Pentecostal Christianity* (coedited with Kenneth J. Archer), makes him a good choice to begin the discussion. Kevin L. Spawn, coeditor (with Archie T. Wright) of *Spirit and Scripture: Exploring a Pneumatic Hermeneutic*, joins the dialogue as a Hebrew Bible specialist. Spawn raises questions about Keener’s hermeneutic on a number of fronts. Hannah R.K. Mather, who is completing her PhD research on pneumatic hermeneutics at the London School of Theology, offers an appreciative assessment of the book, highlighting various confessional elements of Keener’s approach along with his attention to the original text and his claim for the need of a pneumatic epistemology. Mather raises questions concerning the role of prophecy within a Spirit hermeneutic. The next contributor is New Testament scholar Ben Aker, who is Keener’s former professor. Aker raises fundamental theological questions that lie beneath the legitimacy of the Classical Pentecostal reading of Acts 2, suggesting that the Spirit is equally active in the process of salvation and in the empowerment for mission. After exploring a number of characteristics of Keener’s hermeneutic, including its attention to the global, ecumenical community, pentecostal pneumatol-

---

3 Amos Yong, foreword to Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in the Light of Pentecost* (Grand Rapids, MI: Eerdmans, 2016), xvii. The Pentecostal Manifesto series has been discontinued.
