

A STUDENT RESPONSE TO CRAIG KEENER'S TALK ON SPIRIT HERMENEUTICS

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Introduction and Summary

I must thank Jeffrey Lamp for inviting me to write a student response. I am deeply honored. Lamp was my professor for New Testament Greek Hermeneutics and Exegesis, and I also had the privilege to serve as his teaching assistant for Greek Synthesis II. The months that I spent with him as a student and as a servant were academically rewarding and personally enjoyable. I graduated from Oral Roberts University (ORU) in August 2017 with a Master of Arts Degree in Biblical Literature—Judaic Christian Studies Concentration (hereafter, JCS).

I first heard Craig Keener at the March 2014 Central Regional meeting of the Society for Pentecostal Studies (SPS). In a jammed session, he lectured on his book *Acts: An Exegetical Commentary: Introduction and 1:1–2:47*. In October 2014, I saw Keener at ORU during ORU's fiftieth anniversary celebration. He spoke from his book *Miracles: The Credibility of the New Testament Accounts*. The March 2018 lecture (henceforth, “today's” lecture) is my third opportunity to hear Keener.

Keener used multiple sources for his talk: his comprehensive book *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (hereafter, *SpiritH*), several articles, a book article entitled “Pentecostal Biblical Interpretation/Spirit Hermeneutics,” and “subsequent discussions” on *SpiritH*. By necessity, Keener narrowed his presentation to two “common sides” of Spirit hermeneutics: “to hear the message . . . between the ancient author and audience” and to “hear what the Spirit says to the churches . . . today.” Despite his abridgment, the

talk contained five sections and mentioned some fifty topics and theological terms, such as “canonical authority,” “recontextualization,” “methodological naturalism,” “patterns in Scripture,” “interpretive communities,” “unbridled subjectivism,” and “dire errors from charismatic scholars.” Keener opened his talk in prayer and spoke for an hour and twenty minutes. Occasionally, he veered from the transcript to add amusing details.

In this response, I will address five concerns. First, I will discuss the absence of a precise definition for Spirit hermeneutics. Second, I will consider Keener’s omission of P/pentecostal history.¹ Third, I will comment on his inclusion of multiple subjects. Fourth, I will advocate for an inclusion of Jewish hermeneutics in a Spirit hermeneutic. Finally, I will examine how well Keener investigates the Jewish context of Pentecost. My observations are presented humbly, respectfully, and thanks to Brad H. Young, with a little bit of chutzpah.²

Five Specific Reactions to Keener’s Lecture

Originally, I anticipated a straightforward lecture contrasting a pneumatological hermeneutic with traditional historical criticisms—especially those that minimize or negate supernatural activities of the Holy Spirit (such as Rudolph Bultmann’s demythologizing).³ I also expected my previous knowledge of P/pentecostal hermeneutics to equip me intellectually. To start, I was familiar with Amos Yong and Steven M. Studebaker and was intrigued by their separate pursuits for distinct academic pneumatologies concerning the Trinity.⁴ Additionally, I had a basic understanding of P/pentecostal hermeneutics from lengthy conversations with two ORU alumnae. Both are now pursuing Ph.D.s and have academic relationships with professors and scholars who advocate variations of P/pentecostal hermeneutics—whom Keener cites in *SpiritH* (Chris E. W. Green, Kevin L. Spawn, Archie T. Wright). Lastly, I had attended a session on P/pentecostal hermeneutics at the 2014 SPS meeting that Lamp chaired.

By the end of Keener’s lecture, I realized that my past familiarity was marginal. Keener was instructive and humorous, but as a neophyte in these P/pentecostal conversations, I did not grasp the magnitude of

Spirit hermeneutics until I thoroughly studied his transcript, read his book, and researched the reviews of several national and international P/pentecostal scholars. Hence, this response is the result of months of prayerful investigation. I will begin by addressing Keener's approach to definitions and P/pentecostal history.

Lacking: One Clear Definition and a History of Pentecostal Hermeneutics

Keener's lecture was filled with meaningful content, but to my surprise, he did not supply one plain definition of Spirit hermeneutics. Instead he defined the term through a series of attributes (characteristics). Keener describes an initial attribute within the first twelve minutes, but it is only implicit: "a *full-orbed hermeneutic* [emphasis added] invites us to [consider] . . . ancient [and] modern contexts." Unfortunately, the first explicit characteristic arises much later, almost thirty minutes into the talk: "A Spirit hermeneutic is a . . . relational hermeneutic . . . we . . . read the Bible" by trusting in God. The next explicit characteristic (about twenty minutes later) is: "A Spirit hermeneutic means that we embrace the message of the text and live it out . . ." Within the last quarter of the lecture, Keener offers a fourth characteristic: "the spiritual dimension of Spirit hermeneutics . . . [is not] . . . the prerogative of the highly educated." Each attribute appears in different subsections of the lecture, "Hearing the Other Author," "Spirit and Letter in Romans 7:5–6," and "Reading with the Humble." Since they surface unannounced, a listener is constrained to devise his or her own definition of a Spirit hermeneutic. Thus, Keener's approach is inductive. He supposes an informed audience—one prepared to assimilate the sundry characteristics.

Today's approach mirrors *SpiritH*. Keener inserts attributes unpredictably throughout the book and usually inserts them in a chapter's conclusions. While he never intended a manual, I still expected a tidy compilation somewhere in the book. Therefore, a practical and necessary solution for the lecture and the book is to take copious notes.

My second reaction concerns history. Keener omits a history of P/pentecostal hermeneutics or Spirit hermeneutics, whether long

or short. Who originated Spirit or P/pentecostal hermeneutics and when? Does the discipline incorporate stable or variable traits? Does it interconnect with charismatic hermeneutics or the Spirit-empowered approach at ORU? As an external observer lacking a historical basis, the talk proved to be interesting, but it was not entirely useful. Let me clarify. Keener offers many practical techniques to enhance biblical exegesis (consider ancient contexts, “hear[ing] the other Author,” study devotionally and with faith, and exegete with humility), but I am unsure if his suggestions are fresh contributions to Spirit hermeneutics or if they only affirm and fortify what already exists. John Christopher Thomas also notices “the absence of intentional engagement with the origins and development of contemporary Pentecostal hermeneutics . . .”⁵ In Keener’s defense, according to *SpiritH*, his aim is “to stimulate . . . further discussion and contribute to this intriguing area at the interface of various disciplines and the Christian life.”⁶ Consequently, he approaches the subject “as a biblical scholar,” not as “a theologian . . . or historian of interpretation.” So, my immediate response after the talk was awe and appreciation for Keener’s scholarship. However—excluding seven months of concentrated study, which I completed after the talk—I was immediately uncertain about the purpose or mechanisms of a Spirit hermeneutic. How or when would I apply it? In fact, I did not realize that any controversies existed until I heard Arden Autry’s response.⁷ An overview or synopsis of charismatic and P/pentecostal histories would benefit the listeners. A discussion of one aspect of Keener’s methodology follows.

The Inclusion of Multiple Topics

Keener builds his lecture on two pillars—the ancient contexts and hearing the text’s message for personal application. The two function well as his thesis statement. Right away, Keener emphasizes the ancient context through various paradigms: ancient genres, languages, events, original authors’ minds, and ancient meanings. He gives extra attention to hearing the ancient message and hearing the message “afresh.” However, after the first third of the talk, Keener divagates to multiple subjects. For me, his inclusions are confusing or at least distracting.

Some of them are: canonical meanings; God provided a textual book in “Hebrew, Aramaic, and Greek”; proper recontextualization; engaging the texts intellectually; and a stray but auspicious comment about “women in ministry.” Comparable to his use of attributes for a single definition (in the previous section), these subjects arise unannounced and are prominent between paragraphs. For example, at the eighteen-minute spot, Keener begins with “original meaning,” moves to “canonical authority,” and ends with “interpretive communities . . . Jehovah’s Witnesses or Mormons.” The next paragraph jumps to exegetical “specialists” and mentions “women in ministry,” and the following two paragraphs discuss biblical languages (“Hebrew, Aramaic, and Greek”) and the “textual form” of Scripture.⁸

The practice of juxtaposing seemingly unrelated subjects mimics Keener’s style in *SpiritH*. He explains, “my approach to the biblical witnesses here is *deliberately integrative* [emphasis added], *moving back and forth* [emphasis added] among different biblical writers in an effort to show that the emphases in question are rarely limited to a single biblical writer.”⁹ For the talk, Keener extracted the subjects from different chapters in *SpiritH*, which broadens the disconnect. As subjects move back and forth in the lecture, it becomes more difficult to follow his schema for a Spirit hermeneutic.

Thomas observed a similar weakness in *SpiritH*, noting “the book’s rhetorically charged tone, and a certain imprecision that occurs throughout.”¹⁰ From my humble position, the somewhat ambiguous flow is an evident drawback in Keener’s lecture. My fourth and fifth reactions follow, and they are closest to my heart and academic training.

The Jewish Hermeneutics and the Jewish Context of Pentecost

As a JCS graduate, I am particularly aware of the Jewish (Hebraic) practices, thoughts, and interpretative methods embedded in the New Testament. Undeniably, Keener is aware, and I missed hearing more of that in his presentation. In Section V of *SpiritH*, “Intrabiblical Models for Reading Scriptures,” Keener asserts that intrabiblical methods of interpretation are another element of a Spirit hermeneutic.¹¹ The New

Testament is Keener's "expertise,"¹² and in Section V he asks, "How did Jesus handle Scripture? How did Paul interpret the law . . . ?"¹³ I realize that it is impossible to address every topic in one lecture, but it seems reasonable to prioritize Jewish perspectives as a foundation when one discusses anything related to the Holy Spirit (*Ruach HaKodesh*).

In Section V of *SpiritH*, Keener elaborates on the interpretative methods used by primary Jewish Bible figures, such as Jesus, Matthew, and Isaiah.¹⁴ He even consults several Talmudic sources and mentions *gezerah shevah* in the endnotes.¹⁵ The *gezerah shevah* is one of several Jewish hermeneutics used by tannaitic rabbis who are contemporaries of Jesus. This is extremely significant. In Section V of *SpiritH*, Keener reveals the heart of the way we understand and practice hermeneutics today, and too often, we sweepingly apply current methods to Jesus' day. Keener rightly says, "Jesus and his first followers modeled a way of reading Scripture that [exceeds] our modern exegetical methods. The original sense of the text . . . as we may recover it, remains foundational . . . but the Spirit working in God's people helps us" with fresh applications today.¹⁶ He continues, "Jesus read the Scriptures in a disciplined and sophisticated way that contrasts the common abuse of popular Scripture verses today."¹⁷ (I am not completely innocent either.)

I definitely appreciate Section V, and again, I missed more from that section in the lecture. To be specific, regarding the pivotal events of the Spirit described in Acts 1 and 2, Keener does not attempt to investigate Peter's hermeneutical methods at all, whereas in Section V he examines Jesus' methods with vigor and scrutiny. Keener overlooks the epic discourses from Peter—one of Jesus' leading apostles. In Acts 1:15–26 and 2:14–36, Peter authoritatively and masterfully explains two crucial events (Judas's replacement and the Spirit's outpouring), utilizing texts from Psalms and Joel. Keener offers a tepid reference to Peter saying, "Peter's announcement is consistent with the rest of the NT" and "some argue that many or most of the first apostles, such as Peter, could not read, although they could dictate." To declare a possible illiteracy for Peter without affirming his obvious ability to interpret publicly from the Hebrew Scriptures (as Jesus did) is not only disappointing, but a considerable oversight.

Thomas comments likewise on *SpiritH*, "[In] several areas . . . the

work missed opportunities for significant engagement within this area of hermeneutics, including the . . . absence of specific examination of several NT texts that reveal much about concrete ways in which the Spirit functions in interpretation.”¹⁸ By neglecting Peter’s interpretation in the lecture (and in the book),¹⁹ Keener foregoes a prime occasion to study and appreciate Peter’s Jewish hermeneutics. Peter’s Jewish interpretive methods in Acts 1 and 2 must also be considered a Spirit hermeneutic.

Keener’s oversight spawns another concern: it deflates the ancient Jewish context of Pentecost documented in Acts 1 and 2. The Hebrew word for Pentecost is *שבועות*, or Feast of Weeks (Lev 23:15–16). Deuteronomy 16:16 records it as the second of three required Jewish festivals. The Jewish Messiah Jesus (*Yeshua*) told His eleven Jewish disciples (now apostles) to wait for the promise of the Father—the full outpouring of the *Ruach* (Acts 1:4). Acts 2:5 says that “devout” Jewish men from “every nation under heaven” heard the diverse tongues. The *Ruach*’s inimitable appearance during the festival of Shavuot (*שבועות*) is entirely Jewish. Keener’s discourse would have benefited from a more thorough recognition of this crucial fact. I will finish with a summary of the response and include some important insights on Jewish midrash.

Conclusions

Keener’s lecture politely and competently expanded a prevailing topic throughout national and global P/pentecostalism—Spirit hermeneutics. Jacqueline N. Grey, an Australian scholar, encapsulates the current situation of P/pentecostal hermeneutics:

At the center stage of pentecostal theology and scholarly discourse for several decades has been the theme of hermeneutics . . . from the global community, including biblical scholars, theologians, historians, philosophers¹ At the heart of the drama are issues of pentecostal identity, culture, and theology . . . driven by conflict between advocates of evangelical reading approaches (. . . historical-critical methodologies) and those that promote more postmodern readings (. . . reader-response and postcolonial approaches).²⁰

Keener does not participate in “the drama.” Instead, he mediates and contributes from a unique position of qualification and personal experience. By using the term Spirit hermeneutics,²¹ Keener gracefully deemphasizes the word *P/pentecostalism* and stresses *Christian* hermeneutics in general.

In my response, I addressed five concerns. The fourth and fifth points require additional focus: Peter’s Jewish hermeneutics and Keener’s limited attention towards the inherent and visible Jewish context in Acts 1–2. In today’s lecture, Keener did not discuss or elevate the Jewish environment of Pentecost, despite his requirements for fastidiousness. He says: “. . . our reconstructions of background vary in degrees of probability and still leave lacunae in our knowledge . . . not that our background knowledge will be perfect but that we should do the best we can, which is . . . considerably better than . . . if we do not try.” This statement is more emphatic in *SpiritH*. Quite early Keener asserts, “As will become clear later in the book, I have little patience for approaches that claim to be ‘of the Spirit’ yet ignore the concreteness of the settings in which the Spirit inspired the biblical writings, settings that help explain the particularities in the shape of such writings.”²² As a polite criticism I would like to see a better execution of what Keener consistently expects from his readers and listeners. Secondly, I will remark on Peter’s hermeneutics.

At the 2014 SPS Convention in Missouri, Alicia Panganiban presented a paper entitled, “Towards a Pneumatic Biblical Hermeneutics That Takes into Account Jewish Hermeneutical Practices.” She argues “for a pneumatic hermeneutic that takes into account Jewish hermeneutical practices to develop and deepen Pentecostal understanding of pneumatic hermeneutics.”²³ She concludes, “Jewish hermeneutics must be included because of its scriptural origin and similarities within the Christian tradition, and specifically to the renewal tradition and more specifically with Pentecostalism.”²⁴ Panganiban’s entire paper is closely related to my response and is worth reading.

I am also reminded of James D. McCaw’s M.A. thesis completed at ORU: “Spirit Inspired Utterance: A Comparative Study of Acts 2:14–21 and Second Temple Period Jewish Literature.” His work is imperative because it investigates Peter’s discourse as a Jewish midrash and not solely

as an oratory recorded by Luke.²⁵ His abstract states: “Peter’s sermon on Pentecost marks the seminal event In the fertile atmosphere of Messianic expectation during the Second Temple Period, the outpouring of the Holy Spirit assumes eschatological significance Peter’s midrash of Joel 2:28–32 must be interpreted in this context (Acts 2:14–21).”²⁶ In the lecture, Keener only identifies the “eschatological” features of a Spirit hermeneutic without mentioning midrash.

Walter C. Kaiser, Jr.’s, definition of midrash typifies one reason many scholars dismiss this ancient Jewish interpretive method. He writes, “A [midrash is a] type of early rabbinic interpretation characterized by fanciful and whimsical explanations of the biblical text that generally ignored the grammatical-historical context of the Scriptures being interpreted.”²⁷ Rabbinic scholar Reuven Hammer affirms the indifference, “Non-Jewish scholars belittled all rabbinic literature and took little interest in these works of midrash, which, they felt could hardly be taken seriously as Bible exegesis.”²⁸ Young defines Jewish midrash as: “[A] Hebrew term meaning ‘Bible commentary, sermon on Scripture’ (plural, *midrashim*). A collection of rabbinic expositions that interpret the Bible in order to bring out legal or moral truths.”²⁹ Jewish midrashim are not merely whimsical explanations.

Hebrew scholar Judah Goldin says midrash “save[s] the Scriptures from becoming archaic, from being treated as though their specific lessons, down to the minutest particularities, were only of sentimental historical interest . . . and narratives no longer compelling.”³⁰ Jewish midrash is a sound ancient interpretive process that is dissimilar to and independent of modern grammatical-historical techniques. For my M.A. thesis, I utilized a Jewish midrash as a comparative source to help clarify the meaning of πέτρα (bedrock) in Matthew 16:18.³¹ Who or what is the bedrock? The thesis is entitled, “A Comparative Linguistic Analysis of Matthew 16:18, the *Midrash Yelamdenu* of Numbers 23:9 in the *Yalkut Shim 'Oni*, and the *Hodayot* 1QHa 14:25b–27a.” Several scholars acknowledge the *Midrash Yelamdenu* as a comparative source, but more discount its utility without investigating the *Midrash*’s surprising linguistics.

Just as Keener seeks to *hear* the ancient context in his exegetical research, my desire was to hear the original message in Matthew 16. What did the twelve Apostles hear from Jesus that day?³² The project

fully revised and extended my understanding of Matthew 16:18, because I did not rely on the known, well-meaning interpretations (Jesus, God, faith, Peter, or Peter's confession are the bedrock)³³ or modern grammatical-historical hermeneutics to illuminate Jesus' enigmatic saying.

The foundation for Keener's Spirit hermeneutics begins at Pentecost. I am extremely grateful that he includes the Jewish hermeneutics of Jesus, Matthew, and Isaiah as a component of a Spirit hermeneutic. How much richer would Spirit hermeneutics be if Keener built it on a foundation that wholly explored and utilized the vibrant contextual Jewish elements and interpretive insights (Peter's *midrash*) entrenched in Acts 1–2?

My final comments are personal. While writing this response, I experienced what Keener addresses in *SpiritH*. The author urges scholars to invite the Spirit to assist them during and after their exegetical studies.³⁴ Consequently and thankfully, the Holy Spirit solved the wrestles I experienced researching and writing for the past seven months. Praise the LORD for *Ruach HaKodesh*.



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Notes

1 I adopt the nomenclature Keener used in *Spirit Hermeneutics: Reading Scripture in the Light of Pentecost* (Grand Rapids: Eerdmans, 216), 3, 7. The “P” represents Classical Pentecostalism or specific Pentecostal denominations, and “p” applies to global pentecostals.

2 See Brad H. Young, *The Parables: Jewish Tradition and Christian Interpretation* (Peabody: MA: Hendrickson, 1998), 55, 61, 65.

3 Keener, *Spirit Hermeneutics*, 161.

4 Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* (Grand Rapids: William B. Eerdmans, 2012), 214–15. See also, Amos Yong, *Who Is the Holy Spirit?* (Brewster, MA: Parakeet Press, 2011), xiii. Worth noting, Yong and James K. A. Smith originally asked Keener to contribute a volume to their series on pentecostal theology. The result was too long, so the work was published separately as *Spirit Hermeneutics*.

5 John Christopher Thomas, “A Critical Engagement with Craig S. Keener’s *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*,” *Journal of Pentecostal Theology* 27:2 (September 2018), 1, <http://booksandjournals.brillonline.com/content/journals/10.1163/17455251-02702001/> (14 October 2018).

6 Keener, *Spirit Hermeneutics*, 17.

7 Chris E. W. Green, “A Review of Craig Keener’s *Spirit Hermeneutics: Reading Scripture in the Light of Pentecost*,” *Journal of Pentecostal Theology* 27:2 (14 September 2018), 1, https://brill.com/abstract/journals/pent/27/2/article-p213_213.xml (31 December 18). Despite his concerns, Green advises Pentecostals to receive “Keener’s offering [*Spirit Hermeneutics*] as [a] gift.”

8 In Keener, *Spirit Hermeneutics*, find women in ministry in the “Introduction,” “Reading Experientially,” “Do Ancient Meanings Matter,” 18, 27, 124, respectively; canonical authority in “The Measuring Stick,” 103–4, 124; deconstructionists in “Needing Other Cultures’ Input,” 86; and Hebrew, Aramaic, and Greek in “Room Left for Authors,” 134.

9 Keener, *Spirit Hermeneutics*, 17.

10 Thomas, “Critical Engagement,” 1.

11 Keener, *Spirit Hermeneutics*, 205.

12 Keener, *Spirit Hermeneutics*, 367n4.

13 Keener, *Spirit Hermeneutics*, 205.

14 Keener, *Spirit Hermeneutics*, 219–46.

15 Keener, *Spirit Hermeneutics*, 373n15.

16 Keener, *Spirit Hermeneutics*, 219.

17 Keener, *Spirit Hermeneutics*, 208. The chapter’s title is “How Jesus Invited Us to Hear the Bible.”

18 Thomas, “Critical Engagement,” 1.

19 Keener, *Spirit Hermeneutics*, 39, 43, 45.

20 Jacqueline N. Grey, “A Review of Craig Keener’s *Spirit Hermeneutics*,” *Pneuma* 39:1–2 (2017), 2, <http://booksandjournals.brillonline.com/content/journals/10.1163/15700747-03901008/> (14 October 2018). Her footnote 1 says, “For a summary and overview of the scholarly study of hermeneutics by Classical Pentecostals see L. William Oliverio, Jr., *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account* (Leiden: Brill, 2012). ‘Hermeneutics and the Spirit: Identities, Communities, and Making of Meaning’ was the conference theme of the 43rd Society for Pentecostal

Studies Annual Meeting in 2014.”

21 Keener, *Spirit Hermeneutics*, 3.

22 Keener, *Spirit Hermeneutics*, 2.

23 Alicia Panganiban, “Towards a Pneumatic Biblical Hermeneutics That Takes into Account Jewish Hermeneutical Practices,” paper from the 43rd Central Regional Meeting, Society of Pentecostal Studies, 7 March 2014, 1.

24 Panganiban, “Towards a Pneumatic Biblical Hermeneutics That Takes into Account Jewish Hermeneutical Practices,” 16.

25 James D. McCaw, “Spirit Inspired Utterance: A Comparative Study of Acts 2:14–21 and Second Temple Period Jewish Literature,” (M.A. thesis, Oral Roberts University, 2014), Abstract, n.p.

26 McCaw, “Spirit Inspired Utterance,” 73–90.

27 Walter C. Kaiser, Jr., *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Zondervan, 2008), 401.

28 Reuben Hammer, *Classic Midrash: Tānaistī Commentaries on the Bible* (New York: Paulist Press, 1995), 13.

29 Brad. H. Young, *Meet the Rabbis: Rabbinic Thought and the Teachings of Jesus* (Grand Rapids: Baker Academic, 2007), 230.

30 Judah Goldin, “Preface,” *The Classic Midrash*, trans. Reuben Hammer (New York: Paulist Press, 1995), 10.

31 In Pamela L. Idriss, “A Comparative Linguistic Analysis of Matthew 16:18, the *Midrash Yelamdenu* of Numbers 23:9 in the *Yalkut Shim ‘Oni*, and the *Hodayot* 1QH^a 14:25b–27a,” (M.A. thesis, Oral Roberts University, 2017), chapter 3, I show that the *Midrash Yelamdenu* is defensibly contemporaneous with the time of Jesus.

32 I uphold the authenticity of Matthew 16:18. In Idriss, “Comparative Linguistic Analysis of Matthew 16:18,” chapters 1 and 2, I discuss authenticity issues. The debate primarily concerns the Greek word ἐκκλησία (assembly, congregation), which is usually translated “church.” Chrys C. Caragounis states that Friedrich Andreas Stroth (circa 1781) formulated the initial suspicions on the authenticity of Matthew 16:18. See Chrys C. Caragounis, *Peter and the Rock* (Berlin: Walter de Gruyter, 2010), 2n10, (E-book accessed 2 September 2015, from ProQuest ebrary database.)

33 See Idriss, “Comparative Linguistic Analysis of Matthew 16:18,” chapter 1 for numerous interpretations of πέτρα.

34 Keener, *Spirit Hermeneutics*, 129, contains Keener’s personal testimony.



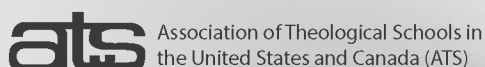
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