

Where Pentecostalism and Evangelicalism Part Ways: Towards a Theology of Pentecostal Revelatory Experience Part 1

by Tania Harris

Introduction

This article is presented in two parts. In Part 1, I introduce the Evangelical and Pentecostal approaches to contemporary revelatory experience. In Part 2, I will focus on the impact of Evangelical theology on that experience and show how the adoption of an Evangelical theology to explain Pentecostal revelatory experience has negative consequences for its ongoing practise. In the final section of Part 2, I will propose the Catholic approach as an appropriate framework for understanding Pentecostal revelatory experience.

The claim to revelatory experience, or in common parlance, the experience of “hearing God’s voice” is frequent among Pentecostals¹ and has been identified by Albrecht and Lee as important to their spirituality.² A ten-country survey in 2006 showed that Pentecostals were two to three times more likely than the average Christian to report that they have received a direct revelation from God.³ Ernest B. Gentile

¹As a global and diverse phenomenon, Pentecostalism is notoriously difficult to define. In this paper, “Pentecostal” relates to churches who embrace an experiential spirituality and its practice of charismata, and who are associated with organized Pentecostal groupings or denominations.

²Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 228; Sang-Whan Lee, “Pentecostal Prophecy,” *The Spirit and Church* 3.1 (2001): 147–8.

³Paul Alexander, *Signs and Wonders: Why Pentecostalism Is the World’s Fastest Growing Faith* (San Francisco: Jossey-Bass, 2009), 117. Further, in a study of America’s largest Pentecostal denominations, 81 percent of adherents reported to have received a revelation directly from God: Margaret M. Poloma and John C. Green, *The Assemblies of God: Godly Love and the Revitalization of American Pentecostalism* (New York and London: NYU Press, 2010), 135. In a 2012 study among Hispanic Catholic Charismatics, 46 percent were reported to having received a direct revelation from God: Pew Research Center, “The Shifting Religious Identity of Latinos in the United States,” May 7, 2014. <http://www.pewforum.org/>

writes that for the Pentecostal, to “hear God’s voice” is to receive the revelation of “God’s thoughts towards humanity” via the Holy Spirit.⁴ The ability to hear God’s voice is seen by Roger Stronstad to be a distinctive of the New Covenant whereby the Spirit’s outpouring at Pentecost enabled all believers to receive revelatory messages in the same manner (as dreams and visions) as the Old Covenant prophets (Num 12:6; Acts 2:16-17).⁵ Pentecostal scholars generally concur that the Pentecostal experience involves the spontaneous reception of revelation apart from cognitive thought, and comprises a genuine transfer of new and/or previously unknown information.⁶ For Pentecostal historian Cecil M. Robeck, prophetic messages include both categories of “forth-telling” (declaring the mind of God) and “fore-telling” (prediction of future events).⁷ It is my observation that Pentecostals adopt an approach that assumes phenomenological continuity between their own experience and that of the biblical characters, and therefore view their revelatory experiences as analogous to those in Scripture. This perspective is consistent with the Pentecostal approach to all contemporary spiritual experience as identified by several in the Pentecostal Academy.⁸

Modern Pentecostal churches in Western Christianity have typically aligned themselves with the Protestant tradition, and under the smaller

2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/ (accessed 21.7.16). As one form of hearing God’s voice, prophecy was found to be extensively practiced among Pentecostals in Asia: Dennis Lum, *The Practice of Prophecy: An Empirical-Theological Study of Pentecostals in Singapore* (Eugene: Wipf and Stock, 2018), Kindle Version, Location 122.

⁴Ernest B. Gentile, *Your Sons and Daughters Will Prophecy* (Grand Rapids: Chosen Books, 1999), 20.

⁵Roger Stronstad, *The Prophethood of All Believers: A Study in Luke’s Charismatic Theology*, Journal Pentecostal Theology Supplement Series 16 (Sheffield: Sheffield Academic Press, 1999), 69.

⁶Mark J. Cartledge, “Charismatic Prophecy: A Definition and Description,” *Journal of Pentecostal Theology* 5 [1994]: 81; Lee, “Pentecostal Prophecy,” 160; Samuel W. Muindi, *Pentecostal-Charismatic Prophecy: Empirical-Theological Analysis* (Oxford: Peter Lang, 2017), 255-256.

⁷Cecil M. Robeck Jr., “The Gift of Prophecy” in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Edouard M. Van Der Maas (Rev. edn., 999–1012, Grand Rapids: Zondervan, 2002), 999; Cartledge, “Charismatic Prophecy: A Definition and Description,” 81.

⁸Stephen E. Parker, *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision-Making* (Sheffield: Sheffield Academic Press, 1996), 13; Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 20; Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1993), 15; Mark McLean, “Toward a Pentecostal Hermeneutic,” *Pneuma* 6, no.2 (1984): 35-56; Scott A. Ellington, “Pentecostalism and the Authority of Scripture,” *Journal of Pentecostal Theology* 9 (1996): 17; Kenneth J. Archer, “Pentecostal Hermeneutics: Retrospect and Prospect” In *Pentecostal Hermeneutics: A Reader*, ed. Lee Roy Martin (Leiden: Brill, 2013), 131; John McKay, “When the Veil Is Taken Away: The Impact of Prophetic Experience on Biblical Interpretation,” *Journal of Pentecostal Theology* 5 (1994): 26.

umbrella of Evangelicalism;⁹ nearly all Pentecostals consider themselves to be Evangelical.¹⁰ While the two traditions share much in common, the Protestant/Evangelical approach to “hearing God’s voice” represents a clear differentiation from that of the Pentecostals.¹¹ In the Protestant/Evangelical traditions, the experience of hearing God speak is most often equated with the reading and exposition of Scripture by means of the Spirit’s illumination.¹² Contemporary revelatory experience outside of Scripture may be possible, but is usually deemed to be qualitatively inferior, relatively unreliable, and of minimal authority compared with the inspired experiences of Scripture.¹³ This position is derived from the belief that the experiences in Scripture are ‘special’ and therefore unrepeatable, a perspective that seeks to preserve the authority, sufficiency and uniqueness of Scripture.

Although the revelatory experience is important to Pentecostal practise and is prized for its spiritual value, there has been a profound lack of theological reflection in this area by Pentecostals in the Academy.¹⁴ In the absence of an adequate theological framework for their experiences, and in order to maintain the priority of Scripture, Pentecostals have adopted an Evangelical framework to understand their own experience. The result has been disconnection between the theology and practise of revelatory experience by Pentecostal Christians as they espouse a discontinuous theological approach while practising a continuous one. This disparity threatens to dilute the ongoing practise and potency of an experience that is understood by Pentecostals to be a keystone of the Spirit’s work under the New Covenant.

This paper draws on the findings of a study undertaken in preparation for a Ph.D. The study was conducted among Australian Pentecostals to reflect on the theology and practise of revelatory experiences. The Evangelical and Pentecostal approaches to revelatory experiences will be compared and contrasted in order to reveal the inadequacy of the Evangelical framework for Pentecostals, and the need

⁹Like Pentecostalism, Evangelicalism is also difficult to define because of many divergent strands influencing the movement. Craig Allert argues for a loss of theological framework of the Evangelicals, showing that it developed as a protest movement rather than as a unique theological position: *A High View of Scripture?: The Authority of the Bible and the Formation of the New Testament Canon* (Grand Rapids: Baker Academic, 2007), 18.

¹⁰Poloma and Green, *The Assemblies of God*, 3-4.

¹¹Sang-Whan Lee, “Pentecostal Prophecy,” 159; S. Fourie, *Prophecy: God’s Gift of Communication to the Church* (Pretoria: University of South Africa, 1990), 14.

¹²Sang-Whan Lee, “Pentecostal Prophecy,” 160; Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* (Sheffield: Sheffield Academic Press, 2007), 31.

¹³This position is best articulated by Wayne Grudem, *The Gift of Prophecy in the New Testament and Today* (Wheaton: Crossway Books, 2000), Kindle Version, Location 962.

¹⁴Parker, *Led by the Spirit*, 20.

to develop a theological framework that is consistent with the Pentecostal approach. Alignment with the Catholic mystical tradition is proposed as the proper alternative.

The Evangelical Approach to Contemporary Revelatory Experience

In the Protestant Evangelical tradition, two perspectives towards contemporary revelatory experience may be identified. The first perspective, known as cessationism, holds that revelatory experience beyond the canon has ceased. Any claim to contemporary revelation is invalid, dangerous or even heretical.¹⁵ The second perspective, held largely by those of the charismatic stream, is most clearly and substantively represented by the work of Baptist theologian Wayne Grudem.¹⁶ Grudem's study sought to bring validity to extra-biblical revelatory experiences by providing a position that refuted the arguments of cessationism, while preserving the Evangelical priority of Scripture.

According to Grudem, contemporary revelatory experiences are valid, but are phenomenologically inferior to the special experience of the canonical characters. This position is based on his identification of two different categories of prophetic experience in Scripture: (1) the special experience of the (canonical) Old Testament prophets and their equivalents, the New Testament apostles, who speak the "very words of God", and (2) the ordinary experience of the non-prophets of the Old Testament and New Testament congregations who speak only "human words to report something God has brought to mind."¹⁷ For Grudem, there is no access to the "very words of God" as evidenced in the Scriptures—post-apostolic revelatory experiences are possible, but are always qualitatively inferior since they are comprised of human words that require testing.¹⁸ Mallone sums up this position well: "I know of no theologically sound non-cessationist who would suggest that prophecies today are inspired as Scripture is inspired of God."¹⁹

While Grudem affirms the aspect of "new" revelation as

¹⁵Benjamin B. Warfield's *Counterfeit Miracles* (Edinburgh: Banner of Truth Trust, 1918) represents a major starting point in the twentieth century. Other cessationists include John F. MacArthur Jr., *Charismatic Chaos* (Grand Rapids: Zondervan, 1992); J. I. Packer, *God's Words* (Downers Grove: IVP, 1981); Richard B. Gaffin, "A Cessationist View" in *Are Miraculous Gifts for Today?* (edited by Wayne Grudem, Grand Rapids: Zondervan, 1996).

¹⁶Grudem, *The Gift of Prophecy in the New Testament and Today* (Wheaton: Crossway Books, 2000). Although his study focuses exclusively on the "gift of prophecy" and draws largely from Paul's epistles to the Corinthians, the perspective has bearing on the broader revelatory experience at a number of points.

¹⁷Grudem, *The Gift of Prophecy*, Location 132, cf. 489.

¹⁸*Ibid.*, Location 962.

¹⁹George Mallone, *Those Controversial Gifts* (London: Hodder & Stoughton, 1983), 37.

characteristic of post-apostolic revelatory experiences, he is cautious about their tenuous nature. Messages can be directed towards personal and specific needs, but should not be trusted for guidance, since only God's words in Scripture are reliable.²⁰ As "human words," contemporary revelatory messages are helpful for building the church, but have minimal authority in the manner of pastoral counselling or advice. For Grudem, to hear God's voice clearly, Christians should prioritize Scripture reading.

Grudem's primary concern is to preserve the authority of Scripture.²¹ Pentecostal scholars have noted that this issue lies at the heart of the debate.²² If God's voice could be heard clearly and accurately in contemporary experience, it follows that it must carry the same potential for authority as the biblical experience, since authority originates in God himself (Isa 45:23; Num 23:19). This is one of the primary reasons cessationists have rejected contemporary experience altogether. The very fact that there is claim to an additional voice "serves to weaken the power of the Word."²³ Grudem's position also seeks to protect the sufficiency of Scripture: "God has not spoken to mankind any more words which he expects us to believe or obey than those we now have in the Bible."²⁴

The Pentecostal Approach to Contemporary Revelatory Experience

Grudem's study was well received, and strengthened the Pentecostal cause such that it inadvertently became the default position for both scholars and popular teachers.²⁵ Like Grudem, Pentecostals are

²⁰Grudem, *The Gift of Prophecy*, Location 3785.

²¹Ibid., Location 114.

²²Ellington, "Pentecostalism and the Authority of Scripture," 16–38; Matthew S. Clark, "An Investigation into the Nature of a Viable Pentecostal Hermeneutic" (Ph.D. thesis, University of Pretoria, 1997), 160–201; Cecil M. Robeck, "Written Prophecies: A Question of Authority," *Pneuma: The Journal of the Society for Pentecostal Studies* 2 [1980]: 26–45.

²³Ruth A. Tucker, *God Talk: Cautions for Those Who Hear God's Voice* (Downers Grove: Intervarsity Press, 2005), 64.

²⁴Grudem, *The Gift of Prophecy*, Location 3013.

²⁵An observation made by Jon Ruthven, "The 'Foundational Gifts' of Ephesians 2:20," *Journal of Pentecostal Theology* 10, no. 2 [2002]: 31 and Max Turner, *The Holy Spirit and Spiritual Gifts: In the New Testament Church and Today*, revised ed. (Peabody: Hendrickson, 1998), 186. As examples, see the work of David Lim, *Spiritual Gifts: A Fresh Look* (Springfield: Gospel, 2003), 105; Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson, 1994); Harold Horton, *The Gifts of the Spirit* (London: 1934, reprinted Springfield: Gospel, 1975), 173. See also Cindy Jacobs, *The Voice of God* (Ventura: Regal Books, 1995), 101; Mike Bickle, *Growing in the Prophetic* (Orlando: Creation House, 1996), 117; Jack Deere, *Surprised by the Voice of God* (Grand

keen to preserve the unique role of the Scriptures. Robeck and others show that the vast majority of Pentecostal and charismatic communities assert that contemporary prophecies are always “subservient to the role filled by Scripture.” Contemporary prophecies, they declare, must never contradict the canon or be “put on par” with it, and they state that this has been the case throughout history.²⁶ Robeck further details the differences between the two, describing prophetic experience as “particular, temporal and subjective,” whereas the Scriptures are “universal, eternal and objective.”²⁷ While appearing to present a neat solution to the “Scripture vs. Spirit” dilemma, this position has significant problems for Pentecostals at a foundational level.

Disconnect Between Theology and Practise

While Pentecostals are concerned about making a distinction between biblical and extra-biblical revelatory experiences in theory, multiple scholars have noted that this position does not hold in practise. Pentecostals affirm Grudem’s theology of a low level of authority for their experience, while consistently emulating the practises of a ‘higher-level’ experience. For example, Grudem bemoans the frequent use of the phrase, “Thus says the Lord” by Pentecostals, since it assumes a level of inspiration and authority that is equivalent to the experiences in Scripture.²⁸ Robeck shares a similar concern, showing how the use of prophecies by early Pentecostals gives them a “strongly canonical ring.”²⁹ He observes, “While there is the *de jure* claim that Scripture holds the ultimate authority, there are *de facto* practises which appear to deny that claim.”³⁰

This dynamic was explored in the findings of my 2016 study investigating revelatory experiences among Australian Pentecostals. Using the practical theological method of Mark Cartledge, along with

Rapids: Zondervan, 1996), 278-86.

²⁶Robeck, “Written Prophecies,” 28; William K. Kay, “Pentecostals and the Bible,” *Journal of the European Pentecostal Theological Association* 24 (2004): 71–83, 75. Clark (“Investigation,” 159, 211, 246) shows that this perspective has been associated with Pentecostalism throughout this century, and is echoed among scholars such as Bezuidenhout (1980, in Clark, 1997), Fee (1994), and Schatzmann (1987, 39-40). See also Gentile, *Your Sons and Daughters*, 152; Gerald T. Sheppard, “Prophecy: From Ancient Israel to Pentecostals at the End of the Modern Age,” *The Spirit and Church* 3.1 (2001): 47–70, 55; William K. Kay, *Prophecy!* (Nottingham: Lifestream, 1991), 35-36.

²⁷Robeck, “Written Prophecies,” 39, 43.

²⁸Grudem, *The Gift of Prophecy*, Location 997, 3669. The Pentecostal theologian Horton (1934, 187-188) also warns against this language.

²⁹Robeck, “Written Prophecies,” 43, see also Kay, *Prophecy!*, 95.

³⁰Robeck, “Written Prophecies,” 28.

Jeff Astley's concept of "ordinary theology,"³¹ individual testimonies of revelatory experience were analysed for their theology and practise. Astley highlights the value of "ordinary theology" in that it takes place in personal learning contexts as individuals reflect on their experience and work out answers to their own theological questions.³² Cartledge states that, while Pentecostal Christians may not be known for their "exceptional experiences of academic theology", they are known for their "exceptional experiences of religion." The result is that they have built up a "common-sense expertise" in how their experiences should be handled.³³

My qualitative study involved 54 semi-structured interviews, and seven focus groups from three urban churches, as well as participant observation for four to six weeks in each church. In total, 204 revelatory experiences from 89 individuals were investigated for their content, function and process.

The research findings affirmed the observations of both Grudem and Robeck. Respondents understood their experience to be phenomenologically equivalent, and qualitatively consistent, with the biblical experience in direct and literal ways. The patterns, theological principles and epistemologies embedded in the biblical narratives acted as models from which individuals derived their understandings about their own experience.

Respondents reported that they heard from God via forms that reflected the biblical experience, including dreams and visions, internal verbal messages and sensory impressions. Interviewees affirmed the possibility of accuracy for their experiences as reflected by the free and easy use of the language "God said." Respondents aligned their experiences with those of the canonical characters Ezekiel, Isaiah, Paul and Peter.

At the same time, respondents understood their experience to be subject to human influence, requiring adequate discernment processes. This was achieved through the application of a Christocentric hermeneutic to Scripture—revelatory experiences were deemed to be authentic when they were in keeping with Christ's nature and mission. Discernment was also made possible through the community via the confirmation of secondary revelatory experiences (through another party) and by consultation with family and friends who helped to filter out psychological and physiological obstacles. Once discerned to be

³¹Mark Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* (Farnham: Ashgate, 2010); Jeff Astley, *Ordinary Theology: Looking, Listening and Learning in Theology* (Aldershot: Ashgate, 2002).

³²Astley, *Ordinary Theology*, 159.

³³Cartledge, *Testimony in the Spirit*, 16.

from God, respondents treated their experiences as authoritative and acted on them accordingly. Disobedience to revelatory messages was considered an act of rebellion towards God, and aligned with biblical characters such as Jonah or Saul. Revelatory experiences in the Scriptures continually acted as theological reference points for the participants' own encounters. In this way, the foundational role of Scripture was maintained and ongoing revelatory experiences posed no threat to the priority of the canon.

A Foundation of Experiential Continuity

The problem with the complaint of Grudem and others is that Pentecostals base their practises on the patterns in Scripture. Pentecostals see themselves as being historically and experientially continuous with the early church. A worldview that is based on the "this is that" dynamic of Acts 2:16 means that Pentecostals assume their contemporary reality to reflect the biblical past. Biblical and contemporary horizons are fused such that there is no phenomenological demarcation between the biblical and the contemporary experience.³⁴ Thus, Pentecostals write their experiences down because the biblical characters were instructed to (Exod 34:37; Jer 30:2; Hab 2:2, 3). They use the phrase "God said" as patterned after their biblical predecessors (Acts 4:31; 8:29; 11:28; 13:2). They treat their experiences as authoritative in deference to the biblical example (Acts 4:19-20; 5:29, 32-33, 39; 7:51).

For Pentecostals, the approach advocated by Grudem and others is problematic at the deepest level because it arises from a foundation of *discontinuity* with the biblical experience. This should not be surprising given that the Protestant tradition sprung from an ethos that fundamentally opposed revelatory experience.³⁵ At the same time, there has been a profound lack of theological reflection by Pentecostals in the area of revelatory experiences in spite of their widespread use. While there has been some excellent work in the area of Pentecostal prophecy (particularly in the public context),³⁶ the broader private revelatory experience that encompasses "voices" and dreams and visions (D/Vs) has been soundly neglected.³⁷ It is somewhat of an anomaly that the

³⁴Allan Anderson, *Introduction*, 20.

³⁵Volken shows that both Luther and Calvin rejected extra-biblical revelations: Laurent Volken, *Visions, Revelations and the Church* (New York: Kenedy, 1963), 88-91.

³⁶Eg. Muindi, *Pentecostal-Charismatic Prophecy*; Lum, *The Practice of Prophecy*.

³⁷Mark Cartledge's work among British Charismatics ("Charismatic Prophecy," *Journal of Empirical Theology* 8 [1995]: 71-88), is perhaps the most helpful for describing contemporary practice, but he does not examine the theology of revelatory experiences in depth. Stephen Parker, in *Led by the Spirit*, examines Spirit-led experiences, but focusses on the process of discernment. Anna Droll's study on visions and dreams is a recent exception and

second aspect of the Spirit experience in Acts 2:16-17 (“sons and daughters will prophesy”) has been embraced by Pentecostals, while the first “young men will have visions; old men will have dreams”) has been largely ignored. I propose two reasons for this. Firstly, this may be due to the influence of the Evangelical tradition with its preference for the epistolic genre³⁸ (and the corresponding focus on public prophecy, e.g. 1 Cor 12-14) over the narratives (with their multiple references to private revelatory experiences).³⁹ Secondly, D/Vs in particular have been viewed with scepticism throughout history, particularly among cultures of the West. Kelsey notes this trend in recent times, identifying enlightenment thinking as the main culprit.⁴⁰ Hymes notes a similar trajectory in the early church and again after Aquinas due to Aristotelian influences.⁴¹

Hence with only a Protestant Evangelical approach to work with, and in order to maintain their position as “people of the Book”, Pentecostals have adopted a discontinuous theological framework, and in doing so have found themselves saying one thing while practising another.⁴² While attempts have been made by Pentecostals to fit in with the Evangelical framework via the *rhema/logos* theology,⁴³ this approach

provides insight into private revelatory experiences among African Pentecostals, “‘Piercing the Veil’ and African Dreams and Visions: In Quest of the Pneumatological Imagination,” *Pneuma* 40 (2018): 345–65. The preference for prophecy over private revelatory experiences is evident in several biblical works. For example, Aune’s classic study on New Testament prophecy does not refer to revelatory experiences in the narratives, David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1997), 220; Similarly Grudem does not consider private revelatory experiences in *Gift of Prophecy*, or in his study of Protestant perspectives towards the Spirit’s ministry in general, Wayne A. Grudem., ed., *Are Miraculous Gifts for Today?* (Grand Rapids: Zondervan, 1996).

³⁸See Stronstad, *The Prophethood of All Believers*. Ruthven shows that the preference for the Pauline epistles can be traced back to Luther who specifically excluded Acts from the “true and noblest books” of the New Testament, Jon M. Ruthven, *What’s Wrong with Protestant Theology: Tradition vs. Biblical Emphasis* (Tulsa: Word and Spirit, 2013), 16.

³⁹John B. F. Miller lists twenty separate revelatory experiences in Acts, *Convinced that God had Called Us: Dreams, Visions and the Perception of God’s Will in Luke-Acts* (Leiden, Boston: Brill, 2007, 109-236).

⁴⁰Morton T. Kelsey, *God, Dreams and Revelation* (Minneapolis: Augsburg Fortress, 1991), Kindle Version, Location 187.

⁴¹David Hymes, “Toward an Old Testament Theology of Dreams and Visions from a Pentecostal-Charismatic Perspective,” *Australasian Pentecostal Studies* 14, 2012, <https://aps-journal.com/index.php/APS/article/view/117> (accessed Dec 21, 2019).

⁴²James K. A. Smith, “The Closing of the Book: Pentecostals, Evangelicals, and the Sacred Writings,” *Journal of Pentecostal Theology* 11 [1997]: 59.

⁴³For example, refer to the teaching of popular leaders Frank Damazio, *Developing the Prophetic Ministry* (Portland: Trilogy Productions, 1983), 54-55; Joyce Meyer, *How to Hear from God*. (New York: Warner Books, 2003); Bill Hamon, *Prophets and Personal Prophecy: God’s Prophetic Voice Today* (Shippensburg: Destiny Image, 1978), 30-35; Mark Virkler sources the original teaching from the prayer practices of South Korean pastor Paul Yonggi Cho, *Dialogue with God* (South Plainfield: Bridge, 1986), Kindle Version, Location 715.

has been found to be anachronistic and linguistically inaccurate due to the oral nature of early church communities.⁴⁴ Pentecostals must grapple with the role of revelatory experience in relation to the Scriptures and adopt an approach that reflects their experientially equivalent perspective.

In Part 1, I have discussed the Evangelical and Pentecostal approaches to contemporary revelatory experience. In Part 2, I will focus on the impact of Evangelical theology on that experience and show how the adoption of an Evangelical theology to explain Pentecostal revelatory experience has negative consequences for its ongoing practise. The Catholic approach to revelatory experience will be proposed as a viable alternative.

⁴⁴John Walton and Brent Sandy, *The Lost World of Scripture* (Downers Grove: IVP Academic, 2013), Kindle Version, Location 1951-2068; McLean, "Toward a Pentecostal Hermeneutic," 35–56. See Part 2: "The Impact of Textualisation on Oral Communities."