

A CRITICAL REVIEW OF *HEALING THROUGH THE CENTURIES:  
MODELS FOR UNDERSTANDING* BY RONALD A.N. KYDD<sup>1</sup>

Kimberly Ervin Alexander\*

Church of God Theological Seminary,  
Cleveland, TN 37329, USA

A belief in divine healing and prayer for the sick has been a part of the Pentecostal ethos from the beginnings of the movement. Early publications are replete with accounts of healing miracles and written exhortations concerning the doctrine and practice. As Dayton argues, "Perhaps even more characteristic of Pentecostalism than the doctrine of the baptism of the Spirit is its celebration of miracles of divine healing as part of God's salvation and as evidence of the presence of divine power in the church".<sup>2</sup> The recovery of the sick was a sign that would follow believers, and praying for the sick, laying hands on the sick and anointing the sick with oil were seen as commands of Scripture. Although means and practices may have come under scrutiny, divine healing as a reality and possibility has rarely been disputed among Pentecostals.

For this reason, it is surprising that Pentecostal scholarship has spent so little time exploring healing in the Pentecostal tradition.<sup>3</sup> It has been

\* Ronald A.N. Kydd, *Healing through the Centuries: Models for Understanding* (Peabody, MA: Hendrickson Publishers, 1998).

\* Kimberly Alexander (PhD candidate, St John's College, Nottingham/Open University) is Instructor in Historical Theology, Church of God Theological Seminary, Cleveland, TN, USA.

1. Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson, 1987), p. 115.

2. See Paul Gale Chappell, 'The Divine Healing Movement in America' (EdD dissertation, Drew University, 1983) and David E. Hamell, Jr., *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington: Indiana University Press, 1975) for histories of the movement in America.

# Healing Through The Centuries

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