“How Wide Thy Healing Streams Are Spread”: Constructing a Wesleyan Pentecostal Model of Healing for the Twenty-First Century

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Eternal depth of love divine,
In Jesus, God with us, displayed;
How bright Thy beams, glories shine!
How wide Thy healing streams are spread!

With whom dost Thou delight to dwell?
Sinners, a vile and thankless race.
O God, what tongue aright can tell
How vast Thy love, how great Thy grace!

The dictates of Thy sovereign will
With joy our grateful hearts receive:
All Thy delight in us full;
Lo! all we are to Thee we give.

To Thy sure love, Thy tender care,
Our flesh, soul, spirit, we resign:
O fix Thy sacred presence there,
And seal the abode for ever Thine!

O King of Glory, Thy rich grace
Our feeble thought surpasses far;
Yea, even our sins, though numberless,
Less numerous than Thy mercies are.

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Still, Lord, Thy saving health display,
And arm our souls with heavenly zeal;
So fearless shall we urge our way
Through all the powers of earth and hell.

-Nicolaus Ludwig von Zinzendorf, 1700-60
tr. by John Wesley, 1703-91

Given Charles Wesley’s experience of 22 May and its accompanying experience of healing, the multiple references to praying for the sick in John Wesley’s journals; and especially the Wesleys’ use of and/or endorsement of therapeutic language in their descriptions of sin and salvation, it should come as no surprise that within the Wesleyan Holiness theological trajectory a doctrine would develop which placed healing within the broader category of soteriology. The nineteenth century tenet, “Divine Healing is provided for all in the atonement”, developed in a context which saw sin as disease and saw a two-stage salvation as cure. By 1906, those gathered on Bonnie Brae Street and later at the Azusa Street Mission in Los Angeles, waiting to receive the promise of the Father, were firmly committed to what A. B. Simpson had called “The Fourfold Gospel: Jesus is Saviour, Sanctifier, Healer and Coming King! After the coming of the “Latter Day” Pentecostal outpouring, it was easy to add one more tenet to this rubric: Jesus is Spirit Baptizer. Wesleyan Pentecostals have remained committed to all of these tenets, despite the major paradigm shift which occurred within Pentecostalism in 1910: William H. Durham’s incorporation of “Finished Work” theology, which restructured the “Pentecostal platform” by redefining salvation positionally, thus collapsing the two stages into one initial event.

Upon a careful analysis of periodicals from five major Wesleyan-Pentecostal groups, published during the first fifteen years of the movement, I discovered a distinctive model of healing theology and practice which is compatible with a Wesleyan theology, and which in some ways, recovers the place of process which was short-circuited by Phoebe Palmer’s altar theology in the nineteenth century.

This paper presents my construction of the healing theology and practice found in early twentieth century North American Wesleyan-Pentecostalism. Though these early Pentecostals never wrote soteriologies or healing theologies in the technical sense of those terms, neither with regard to the language often employed in theological writing, nor in the systematic way most often found in Reformed theology, I attempt to construct a model, based on the findings of the analysis. This model delineates a Wesleyan-Pentecostal theology which grows out of the dynamic interaction of the Word, the Spirit and the worshiping community (what R. Holis Gause would describe as rapport) in the experience of healing.

Owing to the nature of Pentecostal theology, the model is intentionally dynamic and integrative, resisting the tendency of some systematic approaches which compartmentalize and/or isolate doctrines. I am indebted to Steven J. Land’s contention that a revisioned Pentecostal theology should correlate around the loci of “God, history, salvation, church and mission.” Therefore, the model proposed will consider the primary experiences of
God, sin and sickness, salvation and the ministry of the church with regard to healing.

I. THE WESLEYAN-PENTECOSTAL MODEL

Wesleyan-Pentecostal theology begins and ends with the Triune God. Those coming from the Holiness tradition who accepted the Pentecostal message understood their experience as being a fuller revelation of who God is. Having received the promise of the Father, sent by the Father and Son, they now possessed a “revelation of the Trinity” within themselves. As Land has explained, these Pentecostals understood that with the incoming of the Spirit in regeneration, came the Father and the Son. Basing his conclusion on John 17, Land writes, “The Spirit brings the Son and the Father, who by the Spirit makes a habitation in the midst of and within humanity.” Though most Christian theologies contend that believers are taken up into the Godhead, Land contends that there is a “mutual indwelling...a habitation of God through the Spirit. Once one is filled with the Spirit, or baptized in the Spirit, that person is then in a further state of yieldedness to and empowerment by God the Spirit.” Pentecostal Holiness Bishop Joseph Hillary King maintained that as the Trinity was manifested at Jesus’ baptism, and as the biblical Pentecost event in Acts 2 was a full revelation of the Trinity, so baptism in the Spirit, or a personal Pentecost, was a full manifestation of the Trinity in the life of the believer. As they now entered into Pentecost, the Feast of the Firstfruits, they celebrated a new and fuller understanding of God. This was a fuller place of knowing and being known by God.

For these Wesleyan-Pentecostals, the God of the beginning and the end was seen as a God of holy love. In their view this Holy Trinity exists in love and fellowship, and desires loving communion with humanity, the crown of the Triune God’s creation, which reflects God’s divine image. Reading Genesis with a new and fuller understanding of the Trinity resulted in an interpretation of a God who was a plurality of being and who, as a relational God, created humanity, who could relate both to the Creator and to each other. The human creature, in Genesis, walks and talks with the Creator, in the garden in the cool of the day. What is implied in the picture is wholeness, shalom.

When sin enters, there is a disruption in the communion between God and the human as well as between human and human. The results of this Fall, as they are described in Genesis 3, are viewed by this tradition as real, not virtual, and not simply changes of status or position. The strife that is described is one that is deeply rooted in a change of the nature of the human. This change of nature affects the human in relational ways and this results in a distorted creation. With this the ecological balance is destroyed and death is a grim reality, as is all that leads to it: pain, labor, disease.

Wesleyan-Pentecostal readers saw an implicit promise of restoration in the pronouncement of curse: the seed of the woman will make things right, bruising the head of the enemy. The time when humanity will once again commune fully with God is viewed as being anticipated by the prophets, a time when righteousness will once again prevail.

God was seen as extending his grace to his people through the Law, where right relationships with God, humanity and the rest of creation are provided for and in daily, as well as extraordinary, provision. One of the benefits of his gracious provision, as the Psalmist declares, is the healing of disease (Psalm 103.3). All of these provisions foreshadow the fulfillment of righteousness.
The preaching, singing and testifying of early Wesleyan-Pentecostals witnessed to a Saviour whose life, death, burial, resurrection and ascension provided for their every need. While they certainly could testify of Jesus paying the penalty of sin and of being pardoned in a juridical sense, their understanding of full salvation required a fuller understanding of the work of Christ. This full gospel, or five-fold gospel, understood that Jesus was their Saviour, Sanctifier, Spirit Baptizer, Healer and Soon Coming King. They testified of being redeemed, of being born again, of being a new creation, of overcoming, of going through, of having "the victory", and of pressing through. These kinds of experiences could not be the product of a judicial pardon alone. All of these pictures pointed to an integrated atonement model, one which could deal with all the effects of the Fall.10

For these Wesleyan-Pentecostals, the Incarnation signified the pinnacle of God’s gifts of grace. As John writes, through Jesus, the believers have been given grace upon grace (John 1.16). As the Word became flesh, so began what Irenaeus called the recapitulation of humanity. This Last Adam, God in flesh, elevates humanity, beginning the process of restoration of all that was lost in the Fall. As Christ offers himself to the Father on the cross by the Eternal Spirit (Hebrews), as death is conquered in the resurrection, as he ascends and sends the Holy Spirit, the reversal of the curse and its effects is begun. Thus, atonement was viewed as effective for all needs of fallen humanity, spiritual, emotional and physical. The complete suffering of the Servant in Isaiah 53 is effective for complete fallenness. As Aulen interprets Irenaeus, the Holy Spirit continues the work of recapitulation, moving the believer toward that final day, when as John writes in his first epistle (3.2), "we shall see Him as He is and we shall be like Him."11 Wesleyan Pentecostals very much understood that they lived in the age of the Spirit, and had received an impartation of the Spirit which moved them toward the time when all things would be made new.12 Indeed, the Spirit had been poured out and was now making all things new.13 The restoration made possible by the life and work of Jesus was now being carried out by the Spirit.

While the worldview of the Wesleyan-Pentecostals may be called dualistic, in actuality, their worldview was more complex. They, on the side of God, saw themselves still in battle with the Serpent in the Garden, but the enemies of the soul were better designated to be the world, the flesh and the devil. For them, it was true that this perverted world and the carnality of humanity were the results of Satan’s deception in the Garden. All of these enemies could produce spiritual and physical ills. Sickness would not be a part of this world if it had not been for the Fall. However, these Wesleyan-Pentecostals were likely to say that God could also be the source of illness, especially as discipline or even judgment. They also allowed for those illnesses which are natural, always remembering that what is naturally in the world is a part of the fallenness of the world order.14 But the discerning believer would attempt to identify the source of temptation or the spiritual or physical need. Wesleyan-Pentecostal soteriology provided for overcoming this complicated three-headed enemy.15

As with Wesley, grace was understood in a more Eastern Christian sense as power working in the earth, the church and in the believer. This is opposed to the Western and Reformed view which views grace, primarily, in a juridical sense, as pardon.16 As the human responds to God’s grace, not only are one’s past sins forgiven, but the believer may, through the crisis process of sanctification, deal with the power of sin, the plague of
sin, in her/his life. The believer is led by the Spirit toward the time when she/he will be free from the very presence of sin. So, salvation is an all-inclusive term, which covers the journey of faith from conversion to glorification.

Because Wesleyan-Pentecostals held this dynamic view of the Christian life, one in which God continually extends grace and the believer/church responds, their lifestyle could be defined as a life of ongoing worship, or living in the Spirit. Through prayer, praise, lament, song, testimony and sacramental acts they were “made to sit together in heavenly places”, being elevated to a place of communion with God, proleptically experiencing the worship of heaven. Every act of the believer in community was an act of worship, an encounter with God, whereby one received more and more grace. The ministry of healing, like other forms of ministry, was an act of worship, where offering was made to God and where healing grace was imparted.

Wesleyan-Pentecostals held that as the believer experiences and responds to more and more grace, he/she becomes receptive to the Gift of the Holy Spirit or Baptism with/in the Holy Spirit. This infilling of the Spirit is an impartation of God in the life of the believer. With this infilling, there comes an impartation of spiritual gifts or graces.

If, in this view, sickness and disease are all effects of the Fall and of sin in the world, then the atoning work of Jesus must also provide for healing from these effects. Though the immediate source of the illness could be natural or even God’s judgment, ultimately it was a result of a Fallen world order and the atonement provided the remedy.

Each and every act of healing is viewed first of all as a sign of the Coming Kingdom. Just as Jesus identified the hallmarks of his Kingdom in his preaching in Luke 4, the believer, as he/she preaches is “followed by” signs which not only point to but are the Kingdom which is to come. As the longer ending of Mark informed them, these events and occurrences were indications that the Kingdom of God is now present. If they believed that the church lived in that tension between the ages, the tension of the already not yet, and the believer and or church obeyed by going and preaching, then they held that, in the Age of the Spirit, the Kingdom of God would break in with miraculous speech and phenomena which could only be a part of another world. Just as speaking in tongues was thought to signify that the immanent-transcendent God had filled the human vessel, the healing of the sick signified that the Spirit of Life had broken into the cursed and fallen world.

All healings, then, like all gifts of grace, were to be viewed as foretastes, or earnest, of the resurrection. According to Romans 8, the Spirit quickens the mortal body and gives life as a foretaste of the life in the age to come, the age of cosmic redemption or future glory. Just as the Spirit raised Jesus from the dead, so the Spirit is raising, or deifying, our mortal bodies. Wesleyan-Pentecostals understood that they were presently participating in the resurrection. Healing and restoration to health, while still wrapped in mortality, was viewed as a sign of the time when mortality will put on immortality.

As were all of God’s gifts, Wesleyan-Pentecostals contended that healing was received by faith. Faith for them was best understood as trust and as abiding consistent with the views set forth in Hebrews 11. It is faith looking forward to the promise, not backward to the past work accomplished. These early Pentecostals were more apt to discuss faithfulness, or fidelity, than faith as a formula or method. One lived by faith, was faithful, and
had fidelity or integrity in his/her walk. As one lived a life of faithfulness toward God, and as one participated in God's grace, then one could trust God for healing from disease. Faith was also understood as a gift of God, or even the Faith of God or Christ in the believer. This gracious gift allowed one to lean on Jesus alone as provider of healing and wholeness. The ultimate question was "Are you faithful?" In the test of faithfulness, one could even experience illness. In this case, the test was to continue to abide, trusting God fully.

It was thought that as the believing church trusted in God and in the adequacy of the work of his Son, and the continuing work of the Spirit, they were to act appropriately. First, fidelity or faithfulness required that one trust Jesus completely as Healer and as Great Physician. This meant that one could not be truly faithful and use medicines, medical treatments or physicians. To do so would be to betray the trust. God had provided a healer in Jesus and he, alone, was to be sought to provide the remedy. This did not necessarily mean that medicine or doctors could not be helpful to the unbeliever, but the Pentecostal should trust in Jesus alone. As is stated above, this was a test of faithfulness and fidelity. This was not a way which anticipated that everyone who was faithful would be healed in this life. But to be faithful, one must not trust in any but Jesus. The church cooperated with God by trusting in Him ultimately.

Secondly, in obedience to the Word and through discernment by the Spirit, the believer prayed for the sick to recover. More importantly, the believer prayed in anticipation of the things which were to come. This discerning obedience is exhibited and performed sacramentally, through a variety of Scripturally prescribed or inferred means.

For Wesleyan-Pentecostals, these acts on behalf of the sick first, and always, involved prayer. "The prayer of faith" as described by James was and could be prayed by any and everyone in the community of faith. Prayer for the sick, like all prayer in the Wesleyan-Pentecostal community, involved active seeking and pursuit of God and His answer. The individual believer or corporate body could be urged by the Spirit to "pray through" with regard to this special need. The prayer was thought to be going somewhere and pushing or pressing through what may have prevented the needed transformation; it was viewed as movement toward God, anticipating an inbreaking of the Spirit and a gift of His grace.

This prayer most often took place at the altar. Though the terminology and practice was probably inherited from the nineteenth century holiness revival (specifically Finney and Palmer's influence), the movement seemed to have developed beyond Palmer's understanding of the altar as Jesus. Palmer was concerned to make sanctification accessible immediately and thereby circumvented the process in the work of sanctification. In an interpretation of the Old Testament sacrificial system which saw Jesus as fulfillment of the law, she equated the altar with the finished work of Christ. While Wesleyan-Pentecostals certainly echoed her language of the accessibility of God's grace, there seems to be a move back to Wesley's original intent of crisis-process, at least where healing is concerned.

For these Pentecostals, the altar, an area sometimes designated as the space between the pulpit and the congregation, was the place where one met with God. Preachers, like King, also drew heavily upon the tabernacle imagery of the Old Testament, but saw a process as one moved through the courts of the tabernacle from one area and its furnishings to the next. The altar of the outer court was the "place of surrender" and the altar of
incense represented worship. As one "grabs hold of the horns of the altar" like David in the Old Testament, the presence of the Lord is expected to respond with more gifts of grace. These gifts could involve purging, repentance, assurance, or other "blessings." But the goal was always to arrive at the place of transformation. Therefore, since healing of the body was seen as a gift of God which is transformative, and therefore salvific, it was understandably pursued at the altar.

In the worship setting, whether formal (church services) or informal (prayer meetings in homes), the sick were anointed with oil, in obedience to James 5. This sacramental anointing signified the work of the Holy Spirit in the gift of healing. It was the Spirit who continued and made effective the work of Jesus, including His atonement, therefore this action dramatizes something which was occurring in the spiritual realm.

Similarly, the church and/or minister laid hands on the sick. Sacramentally, this action reflected the idea of a transference of the Spirit from one believer to the next, or from God through another believer. More than obedience, the action was fraught with anticipation of the inbreaking of God's grace and gifts. God's Spirit was understood to dwell in His people and these Pentecostals, without arrogance, apparently believed that "healing virtue" could be transferred through human touch. However, Wesleyan-Pentecostals, out of reverence, or humility, were hesitant to admit such. Like their hesitancy to claim possession of healing as a gift of the Spirit, they were hesitant to say that they would be a channel through which God's grace could pass.

There was also a mystical aspect to prayer for the sick. The sick person did not need to be present; the prayer offered in faith could transcend space and time. As a corollary, an object (most notably, a handkerchief, based on precedent in Acts 19) could be prayed for and anointed on behalf of the person and his/her illness. The object, then sent to the sick person, served to connect him/her to the faith community via the Spirit. Reflection on this ministry by Tomlinson reveals that the "saints" who offered up prayer on behalf of the person(s) represented by the handkerchief(s) thought of themselves as "being in the midst of that many sick folks" comparing the scene to the one found in Acts 5.15, 16. This identification with the biblical drama is an example of what John McKay calls "shared experience," where charismatic/Pentecostal readers of Scripture see themselves as participants in the biblical drama, especially as it continues to unfold. This awareness served to heighten the earnestness of the prayer, according to Tomlinson.

It is significant, that though healing could occur in what may be described as individualistic circumstances, more often the healing was sought and received in the community of faith setting. The "elders" were sought either in the formal church service or in the home. Even when the person was in a place of isolation, prayers of those in the church were sought across the miles and testimony would be given to that body. Healing, then, was understood to be a ministry of the church.

Related to this understanding, is the idea that the healing ministry was seen to be a major component of the Pentecostal ministerial vocation. Because the Pentecostal minister was understood to be filled with the Spirit, he or she could be used by the Spirit and gifted by the Spirit for whatever a situation required. If healing was needed, then the Spirit would gift that minister (or any Spirit-filled believer) with gifts of healings. The Pentecostal minister was seen to be equipped by the Spirit for the mission of the church and that mis-
sion included healing the sick.

Though healing was expected and anticipated, instances when healing did not occur were not necessarily viewed as defeat or as a failure of faith. Therefore, it was not a weakness of faith to seek for healing for any gift of God's grace more than once. This persistence in prayer, tarrying, protracted prayer (praying over a long period of time) or praying more than once was understood as transformative in and of itself. It was considered to be communication with, by and through God the Spirit. Like all of God's gifts, reception could be instantaneous, but could also require process. In this, the Wesleyan-Pentecostal saw God as holy and sovereign. Henry Knight discusses various healing theologies and practices, placing them on a continuum between Faithfulness (God always heals if you do these things) and Freedom (God is sovereign and free to heal whom he chooses to heal). Wesleyan-Pentecostals would be placed on the side of God's Freedom on this continuum. This also reflects their very Wesleyan understanding of the need for assurance.

It is because of this holistic understanding of the work of the Spirit in the earth, bringing about restoration, that death was viewed as ultimate healing. Though many were healed and kept from death for the moment (a sickness "not unto death") so that they might continue in the work of the Lord, the ultimate goal of the Wesleyan-Pentecostal believer was to "die in the faith." Though there was grief at a saint's death, it was not the grief that the world experienced. In this, these Pentecostals could celebrate the "homegoing" of a loved one. This Wesleyan-Pentecostal faith was a living faith and a dying faith. Indeed, to witness the death of a saint was seen as another opportunity to worship the Lord of Life.

Conclusion

In good Wesleyan fashion, Wesleyan Pentecostals of the early twentieth century viewed God relationally. Jesus, the second person of the Trinity, was their healer, because he was their Saviour, Sanctifier, Spirit-baptizer and Coming King. Specifically, they maintained that healing was provided in the atonement made by Jesus Christ. The atonement was understood to be the remedy for the sin problem which had resulted from the Fall. This remedy was able to reverse all of the effects of the Fall, including sickness and disease. This work of recapitulation was continuing through the Spirit's work in the church, bringing the church to the time when the Kingdom would be fully manifested. Therefore, the worshiping and faithful church trusted Jesus alone, and prayed for healing, as it prayed for other inbreakings of the Kingdom or signs of the Spirit. Every healing anticipated the resurrection. The church's ministry very much included the ministry of healing which was practiced sacramentally.

II. Healing Without Borders

A. Pentecostal Healing and the Larger Healing Community

Grant Wacker contends that Pentecostals walked a careful line between primitivism and pragmatism. With regard to healing, using Wacker's rubric, Pentecostals were "heavenly minded" or primitivist. They were faithful to Jesus as Great Physician, in spite of discomfort, ridicule, persecution, legal battles and even death. As a healing community, they
existed as an alternative to the medical practice. But in the later twentieth century, not only did most North American Pentecostals reconsider their position on medicine and doctors, but some even became hospital chaplains, providing pastoral care to patients and their families. Chaplains learned to work with the medical community, ministering to the spiritual needs of the sick. These chaplains listen to the questions and concerns of these patients, offering prayer upon request, most often with a goal of helping the person accept the illness and all of its implications, even the termination of life. Pentecostals, like Evangelicals, Mainline Protestants and Catholics have become a part of the larger healing community.

Though there is much to commend in this new approach, like much within North American Pentecostalism, ministry to the sick has, in some ways, accommodated to the clinical culture. In his work A History of Pastoral Care in America, E. Brooks Holifield writes, "The problem is that our era has evidenced a singular preoccupation with psychological modes of thinking—modes which have tended to refashion the entire religious life of Protestants in the image of the therapeutic." Perhaps the subtitle of his history is more revealing: From Salvation to Self-Realization. Similarly, Clebsch and Jaekle warn

In spite of renewed interest today in pastoral healing by the laying on of hands, by unction, by prayer and exorcism, and by sacramental ministrations, it must be recognized that all this activity remains isolated from the central understandings of healing that prevail in Western civilization. On the other hand, in creative enterprises in which pastors have joined themselves to teams of physicians and psychiatrists in the healing function, they by and large have eschewed the great tradition of pastoral healing and have tended to explain their activity in terms developed by extra-pastoral healers.

This accommodation seems a far cry from early Pentecostal understandings of healing the sick as a part of the ministerial vocation. In postmodernity, it seems, that Pentecostals can claim their place at the healing "festival". Certainly other alternative healing practices have begun to claim their spot. Well-respected hospitals and medical schools have incorporated alternative healing arts and spiritualities into their clinical ethos. The Pentecostal should no more be intimidated about praying for the sick in Pentecostal ways; anointing with oil, laying on of hands and the prayer of faith may all be incorporated in the pastoral care offered to those in institutional settings. While the Clinical Pastoral Education movement has broadened the understanding of many Pentecostal ministers, these insights and practices should in no way replace the Pentecostal ministerial function of praying for the sick.

B. PENTECOSTAL HEALING IN A GLOBAL CONTEXT

One result of the "rush to respectability" among Pentecostals in North America has been that there is less of a tendency to see The Great Physician as the primary source. He simply becomes the back-up plan. Phillip Jenkins in his provocative work The Next Christendom reminds Western Christianity to wake up to the fact that the "center of gravity" of Christianity in the twentieth century has shifted from the Northern and Western
hemispheres to the Southern. Further, he reminds us that there is no projected slowing of the trend. Jenkins maintains that “the practice of healing is one of the strongest themes unifying the newer Southern churches, both mainstream and independent, and perhaps the strongest selling point for their congregations.” In the Southern hemisphere there is a dependence upon God which has been lost in the prosperity of the church of the West.

If the Western church, including the Western Pentecostal church, is to be revived, that revival will come from the South, from outside our borders. Wesleyan-Pentecostals in the “land of plenty” must be taught and renewed by the Spirit working among our sisters and brothers whose portion is the Lord. With that revival there will no doubt be a renewed emphasis on holiness and the healing ministry and, one hopes, on the church as holy healing community.

Notes

5. R. Hollis Gause has described Wesleyan-Pentecostal theology as a “Theology of Worship” over and against a theology of experience or, on the other end of the spectrum, a rationalistic theology. He outlines this theology as one of rapture, rapport and proleptic. I am deeply indebted to his work for my own understanding of Pentecostal Theology. R. Hollis Gause, “Distinctives of a Pentecostal Theology,” unpublished paper, p. 28.
9. King, p. 136. See Land’s discussion of “Trinitarian deepening” in Irwin, Myland and King, pp. 198-199. See also his discussion on p. 32. Here he cites John 14:16 and comments, “The Holy Spirit brings the Father and the Son who, together with the Spirit, abide with and in the believer.” In addition, see 1 John 3:24; 4:12-16. Stephen S. Smalley concurs, describing this “mutual indwelling” in his commentary on these verses in Word Biblical Commentary: Vol. 51-1, 2, 3 John (Waco, TX: Word Books, 1984), pp. 209-213; 245-256. See also his remarks on p. 192: “For although the Christian is called to abide through Jesus...the stress in this letter is on the attributes of God, and God himself, indwelling the believer...”
10. Their view of the atonement appears to have more in common with what Gustav Aulen has described as the Christus Victor or classic model of the atonement than with what Aulen calls

11. Aulen, p. 22.

12. It was this new age of the Spirit which King saw as a full revelation of the Trinity. It appears that King may have inherited this understanding from his earlier Bishop, B. H. Irwin, who saw the “baptism of fire” as personally introducing “the believer to the different persons of the Trinity” (William T. Purian, “Red Hot Holiness: B. H. Irwin and the Fire-Baptized Holiness Tradition,” unpublished paper presented to the 27th Annual Meeting to the Society for Pentecostal Studies (1998)). See King, From Passover to Pentecost.

13. This understanding is similar to John Fletcher’s dispensationalism which saw three overlapping ages, corresponding respectively to the three persons of the Trinity. Fletcher’s dispensationalism was similar to that of Joachim of Fiore. Moltmann, similarly speaks of three movements: the monarchical, eucharistic and doxological. It is important to note that this is not modalism, as has developed in Oneness Pentecostal theology. See Land, “The Triune Center: Pentecostals and Wesleyans Together Again in Mission,” Wesleyan Theological Journal 34.1 (Spring 1999), pp. 83-100 and Land, Pentecostal Spirituality, p. 193. Wesleyan-Pentecostals would have inherited the Fletcher theology as part of their heritage from the Wesleyan Holiness movement.


15. See Land, Pentecostal Spirituality, ch. 3.

16. See Maddox, Responsible Grace, pp. 84-87. Hoo-Jung Lee concurs with Maddox on this point. He writes, “It is characteristic of Wesley’s pneumatology that grace is considered synonymous with the empowering presence and work of the Spirit...He also identified grace with ‘that power of God the Holy Ghost which worketh in us both to will and to do his good pleasure.’” Hoo-Jung Lee, “Experiencing the Spirit in Wesley and Macarius” in Rethinking Wesley’s Theology for Contemporary Methodism (Nashville, TN: Kingswood Books, 1998), p. 201.

17. See discussions in Maddox, Responsible Grace, p. 84 and Runyon, p. 26.


21. It is significant that healings often accompanied other spiritual experiences such as the initial Baptism in the Holy Spirit, visions, trances, prophecies or messages in tongues.

22. See G. Barth, “pistis” in Horst Balz and Gerhard Schneider, eds., Exegetical Dictionary of the New Testament, Vol. 3 (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1991), pp. 96, 97 where it is maintained that faith in Heb. 11:1 is discussed in terms of the object of faith: “The invisible gifts of promise constitute a secure reality for faith. This establishes the basis of that faithful perseverance solicited in the admonition, which the following list of witnesses of faith illustrates. For
those witnesses the blessings of the promise were a dependable reality to which they held fast. It is further maintained that pistis may also mean "trust in God's promise (vv. 7, 11, 20, 21, 22, 23, 24, 27, 29)" or "obedient acceptance of God's word (vv. 8: 17-28)," or "belief in God's existence (vv. 3, 6)." This interpretation is also held by Jean Hering, The Epistle to the Hebrews, A. W. Heathcote and P. J. Alcock, translators (London: Epworth Press, 1970), pp. 98-109 as well as Barnabas Lindars, SSF, The Theology of the Letter to the Hebrews, J. D. G. Dunn, ed., New Testament Theology Series (Cambridge: Cambridge University Press, 1991), pp. 101-18.

23. See Hering, p. 98.


25. It must be noted that "the altar", though designated in most church buildings to be in a certain location, could be made wherever the believer or group of believers found themselves; Pentecostals could make an altar in any location including their homes, automobiles, forests or mountain ledges. See Daniel E. Albrecht, Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality JPTS 17 (Sheffield: Sheffield Academic Press, 1999), pp. 131-133 where he discusses the altar as ritual space. Albrecht also sees this space as a place of meeting with God. He allows that the altar area may simply be referred to as "the front" (131). None of the congregations studied in Albrecht's research were Wesleyan-Pentecostal.

26. See King, pp. 40-41.


28. The action is seen to be warranted in Mark 16.18 but is also informed by Mark 5:25-34. Hollenweker has cited the "body/mind relationship" as being inherited from African spirituality. See W. I. Hollenweker, "After Twenty Years' Research on Pentecostalism," International Review of Mission 75,297 (January, 1989), pp. 3-12.

29. Prayer was understood to transcend time in that the prayer could have a future answer.

30. See Alexander, Ch. 3, Part 2.III.F.

31. John McKay, "When the Veil is Taken Away: The Impact of Prophetic Experience on Biblical Interpretation," p. 26. McKay defines "shared experience as "...awareness of the similarity between their own experience and that of the prophets, apostles and Jesus, and also their awareness of being active participants in the same drama in which the biblical personages were involved, of playing the same sort of part as they played in it, and of doing so in the same prophetic manner."

32. Alexander, Ch. 3, Part 2.III.F.

33. If Runyon is correct in his contention that Wesley viewed the imago dei more as "vocation or calling to which human beings are called, the fulfillment of which constitutes their true destiny" then Pentecostals were truly Wesleyan in their understanding of the Christian vocation as inclusive of the healing ministry. In that manner, they reflect (the Eastern understanding of image) God who is The Healer. See Theodore Runyon, The New Creation: John Wesley's Theology Today (Nashville, TN: Abingdon), pp. 13, 14.


35. Unlike Palmer's altar theology and that of some 19th century healing ministers, Wesleyan Pentecostals did not require a person immediately to testify to having received the promise, regardless of symptoms.


39. See Church of God Evangel, 12.26 (June 25, 1921), p. 3.
42. Jenkins, p. 124.

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