

THE FIVEFOLD GOSPEL

Dr. John Christopher Thomas:

Clarence J. Abbott Professor of Biblical Studies at PTS, Cleveland, TN and Associate Director of the Center for Pentecostal and Charismatic Studies, Bangos University, Bangor, Wales, UK.

From his Presidential Address to the SPS 1998 entitled: "Pentecostal Theology in the Twenty-First Century" (*Pneuma* 20.1, 1998, 3-19):

Jesus is:

1. Savior
2. Sanctifier
3. Holy Spirit Baptizer
4. Healer
5. Soon Coming King

A corresponding **Pentecostal Ecclesiology** would have these five aspects:

1. Redeemed Community
2. Holy Community
3. Empowered Community
4. Healing Community
5. Eschatological Community

The accompanying **Sacramental Signs** (respectively) are:

1. Water Baptism
2. Foot-Washing
3. Glossolalia
4. Anointing with Oil (Prayer, Laying on of Hands)
5. The Lord's Supper

Source: *Toward a Pentecostal Ecclesiology – The Church and the Five-Fold Gospel*: John Christopher Thomas, Editor (Cleveland, TN, CPT Press, 2010) 4.

THE FIVEFOLD GOSPEL (II)

Dr. Kenneth J. Archer

PhD University of Saint Andrews, Associate Professor of Theology at the Pentecostal Theological Seminary, Cleveland, Tennessee, USA

Arguing that the Church's "functional ministry" flows out of her Worship of God and, that "Witness is not so much a pragmatic activity but rather an ontological existence," Archer contends that "Worship and Witness are doxological activates" (*Towards a Pentecostal Ecclesiology— The Church and the Fivefold Gospel*, John Christopher Thomas, Ed. (Cleveland, TN: CPT Press 2010) 39). He then builds on to Thomas' fivefold proposal of the Church as Community (Redeemed, Holy, Charismatic [Empowered], Healing, and Missionary) in the following way using the fivefold gifts of Ephesians 4 (excerpts):

Thomas: Jesus is the Savior: The Church as the Redeemed Community and the sacramental ordinance is Water Baptism. **Archer:** To this I would add apostles and the *apostolic* function of the community.

Thomas: Jesus is the Sanctifier: The Church as a Holy Community and Footwashing is the ecclesiastical sign. **Archer:** To this I would add teachers and the *teaching* function of the community.

Thomas: Jesus is Spirit Baptizer: The Church as a Charismatic Community [Empowered Community] and the ecclesiastical sign is Glossalia. **Archer:** To this I would add the prophets and the *charismatic [prophetic]* function of the community (square brackets added).

Thomas: Jesus is the Healer: The Church as a Healing Community, with the ecclesiastical sign of praying for the sick with the laying on of hands and [the] anointing with oil. **Archer:** To this I would add pastors and the *pastoral* function [of the community] (square brackets added).

Thomas: Jesus is Coming King: The Church as a Missionary Community [of Hope] with the Lord's Supper serving as the ecclesiastical sign. **Archer:** To this I would add the evangelists and the *evangelistic* function of the community (square brackets added).

Archer argues that the fivefold ministry gifts of Ephesians 4 ". . . refer primarily to the ministry function of the Church," He ". . . would emphasize function of the collective community without denying the reality and possibility of such offices existing. Pentecostals" he continues, "are not cessationists when it comes to gifts and are restorationists when it comes to the recovering and restoring NT practices, polities, and beliefs to the Church" (Ibid, 40).

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