University of Ghana http://ugspace.ug.edu.gh

UNIVERSITY OF GHANA

COLLEGE OF HUMANITIES

AN EXEGETICAL AND THEOLOGICAL ANALYSIS OF EPHESIANS 4:1-16 AND ITS RELEVANCE FOR THE CHURCH OF PENTECOST, GHANA

BY

FELIX AKWEI ALLOTEY

(10221760)

THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF MPHIL FOR THE STUDY OF RELIGIONS DEGREE

DEPARTMENT FOR THE STUDY OF RELIGIONS

JULY 2019

University of Ghana http://ugspace.ug.edu.gh

DECLARATION

This is to certify that this thesis is the result of research undertaken by Felix Akwei Allotey under the supervision of Rev. Prof. George Ossom-Batsa and Rev. Dr. Alexander Salakpi towards the award of M. Phil Degree in the Study of Religions in the Department for the Study of Religions, University of Ghana (Legon).

……..… ……
FELIX AKWEI ALLOTEY Date
(Student)

...…….. ……..……
REV. PROF. GEORGE OSSOM-BATSA Date
(Supervisor)

…….. ……
REV. DR. ALEXANDER SALAKPI Date
(Co-Supervisor)

University of Ghana http://ugspace.ug.edu.gh

ABSTRACT

Paul in Eph. 4:1-16 exhorts the believers to maintain the unity that has been initiated by the Holy Spirit through the redemptive and reconciliatory work of Christ. He identifies the essence of the unity to be rooted in the existence of a sevenfold uniform creedal elements shared by the believers. Each believer has received a gift according to the measure of Christ's grace. Christ has given apostles, prophets, evangelists, pastors and teachers as leadership gifts to the church, with the core duty of equipping the other believers to attain the Christian community's goals of unity and maturity. The relationship that exists among these leadership gifts to a large extent affects the realisation of the community's goals of unity and maturation.

The Church of Pentecost (CoP), an international classical Pentecostal denomination with headquarters in Accra, Ghana employs a complementary and a hierarchical relationship among these leadership gifts in its polity. The research examines the biblical basis of such a working relationship chosen by the CoP and how it affects its pursuit of community unity and maturation.

The three-step Communicative Approach to biblical study proposed by George Ossom-Batsa is used as the theoretical framework. The exegesis of the text was carried out using the six-step Rhetorical Criticism approach proposed by George Kennedy. Data for the exegesis of the culture of the CoP were collected through personal observations, interviews and focus group discussions. The Sefwi Boako English Assembly of the CoP is chosen for the focus group discussion.

An intercultural engagement between the text and the reality revealed that there is no strong biblical basis for the hierarchical working relationship among the leadership gifts

University of Ghana http://ugspace.ug.edu.gh

in the CoP. Though the working relationship ensures orderliness and promotes optimal performance by ministers, it also breeds manipulations, envy, unhealthy strife for positions and reduces the divine callings into job positions and titles.

Finally, the research recommends that institutional authority should be dissociated from a person's divine calling. It also offers suggestions for further academic researches on the leadership gifts.

University of Ghana http://ugspace.ug.edu.gh

DEDICATION

To my late father, Rev. Ebenezer Adokwei Molai Allotey and my mother, Grace Kwarley Quartey who sacrificed their pleasure to see me through my education. I also wish to dedicate this work to my lovely and hardworking wife, Mrs. Eunice Larteley Allotey, my two sons, Jeshurun Nii Adotey Allotey-Acquaye and Jathniel Nii Adotei Allotey–Acquaye.

University of Ghana http://ugspace.ug.edu.gh

ACKNOWLEDGEMENT

I wish to express my thankfulness to God Almighty and the Lord Jesus Christ, His son, for the gift of salvation. My heart is filled with praise to *Ataa Naa Nyɔŋmɔ* (Father - Mother God) for His motherly care and fatherly provisions towards me throughout the period of my study. I am exceptionally grateful to my wife, Eunice for the time, emotional and financial sacrifices she had to make during the period of this study.

I also wish to express my heartfelt gratitude to Rev. Prof. George Ossom-Batsa for his great concern towards the completion of this work. I appreciate his fatherly love, encouragement and necessary pressure to make this work a success. I am also grateful to Rev. Dr. Alexander Salakpi for his deep analytical and constructive criticisms that brought this work to its present stage. My thanks also go to Dr. Nicoletta Gatti for her great concern and support. I equally wish to appreciate Dr. Godfred Nsiah for his support.

I am particularly grateful to Apostles Amos Jimmy Markin, Wilberforce Nkrumah-Agyeman and John Obeng Kesse for granting me permission to pursue this programme. I am also very much grateful to Pastor Emmanuel Yaw Akwaboah and wife, Mrs. Comfort Akwaboah for their words of encouragement and advice.

University of Ghana http://ugspace.ug.edu.gh

TABLE OF CONTENT

DECLARATION ii

ABSTRACT iii

DEDICATION v

ACKNOWLEDGEMENTS vi

TABLE OF CONTENTS vii

CHAPTER ONE: GENERAL INTRODUCTION 1

1.1 Background to the Study 1

1.2 Statement of the Problem 5

1.3 Research Questions 6

1.4 Literature Review 6

1.4.1 Nature and Working Relationship among the Leadership Gifts 6

1.4.2 Rhetorical Analysis 12

1.5 Theoretical Framework 16

1.6 Methodology 17

1.7 Organisation of Chapters 18

CHAPTER TWO: EXEGESIS OF EPHESIANS 4:1-16 19

2.1 Introduction 19

2.2 Delimitation 19

2.3 Rhetorical Situation 20

2.3.1 Authenticity of the Epistle 20

University of Ghana http://ugspace.ug.edu.gh

2.3.2 Date 24

2.3.3 Destination of the Epistle 25

2.4 Rhetorical Problem 27

2.5 Rhetorical Organisation 29

2.6 Textual Analysis 31

2.6.1 The Call to Maintain Unity of the Spirit 31

2.6.2 Basis of Christian Unity: Seven Unifying Realities of the Faith (vv. 4-6) 38

2.6.3 Diversity in Unity: Christ's Diverse Gifts (vv. 7-11) 43

2.6.4 The Goal of Christ's Diverse Gifts (vv. 12-16) 49

2.6.5 Summary 58

2.7 Theological Discussions on Spiritual Gifts 59

2.8 Theological Discussion of the Leadership Gifts 62

2.9 Conclusion 67

CHAPTER THREE: EXEGESIS OF THE REALITY 69

3.1 Introduction 69

3.2 Brief History of the CoP 69

3.3 Belief in Baptism with the Holy Spirit 71

3.4 Belief in Spiritual Gifts 72

3.4.1 Grace Gifts 72

3.4.2 Gifts of the Holy Spirit 73

3.4.3 Ministry Gifts 76

University of Ghana http://ugspace.ug.edu.gh

3.5 The Leadership Structure of the CoP 82

3.6 Working Relationship among the Ministry Gifts 83

3.7 Presentation of Interviews and Focus Group Study 88

3.7.1 Working Relationship among Ministers 88

3.7.2 Effects of the Working Relationship on Community Unity and Maturity 89

3.8 Conclusion 90

CHAPTER FOUR: ENGAGEMENT OF THE TEXT AND REALITY 92

4.1 Introduction 92

4.2 Summary of the Culture of the CoP 92

4.3 Summary of the Culture of the Text 93

4.4 Intercultural Engagement 94

4.4.1 Gifts, Callings or Offices 94

4.4.2 Categorisation of Spiritual Gifts. 100

4.4.3 Hierarchy of the Leadership Gifts 103

4.5 Leadership Gifts and Community Unity and Maturity 107

4.6 Conclusion 110

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS……112

5.1 Introduction 112

5.2 Summary 112

5.3 Evaluation of the CoP's Application of the Text 120

5.3.1 Merits 120

University of Ghana http://ugspace.ug.edu.gh

5.3.2 Demerits (Challenges) 122

5.4 Recommendations 126

5.4.1 Academic Recommendations 126

5.4.2 Pastoral Recommendations 126

BIBLIOGRAPHY 129

University of Ghana http://ugspace.ug.edu.gh

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Jesus declared to his disciples: "I will build my church and the gates of Hades will not prevail against it" (Matt 16:18).[1] He used the metaphor of a building to describe how his followers, from different backgrounds, would become an 'assembly'. Similarly, the Apostle Paul in 1 Cor 3:10 uses the idea of God's church being a building to address the issue of factionalism and division in Corinth. He points out that he and Apollos are co-servants with different roles directed towards the same goal of building the church of God. They have both been empowered by God to exercise specific ministry or leadership duties in the church towards the fulfilment of the church's divine mandate. Thus, the church Jesus seeks to build has within itself people with different abilities exercising different leadership authorities and roles.

One key feature of every church is its leadership and administrative structure or polity. Church polity is "how a particular church is structured for the purpose of providing effective church leadership".[2] Church polity deals basically with the government of the church. Enns asserts that, though the church is a living organism with Christ Himself as the head giving it direction, there is a structure that governs the church.[3] A church's polity is influenced by its interpretation of the scriptures and historical events. Darko and Addae write:

> A church's polity is developed from its interpretation of scripture (doctrine) and its application in the form of structures for the organization and

[1] The Greek ἐκκλησία usually rendered church in the New Testament refers to an assembly or a gathering.
[2] Nicholas Darko and Abraham Addae, "The CoP Polity and Governance" in *The Church of Pentecost Lay Leadership Training Manual: Foundation Level* (Accra: Pentecost Press Limited, 2016), 37.
[3] Paul Enns, *The Moody Handbook of Theology* (LaSalle Boulevard: Moody Publishers, 2008), 368.

University of Ghana http://ugspace.ug.edu.gh

> governance of the church. The church's sociological, doctrinal beliefs and traditions inform a particular choice of church polity.[4]

The basic forms of polity, generally identified, are the Congregational, Presbyterian and Episcopalian systems. Others include the views of Quakers and Darbyites and the Erastian System.[5] The Congregational system of church governance has authority resting in the hands of the entire local church, and not with any representative individual.[6] Thus, officers are only functionaries appointed to teach and administer the affairs of the church. Each congregation is a complete church, independent of every other. Where the church exercises communion with other churches, it does so because of its common interests.[7] The key features of this system are democracy and autonomy.[8]

The Episcopal system is characterised by governance in the hands of office holders, overseers or bishops at each level of administration. The bishops and overseers preside over a group of churches. The Roman Catholic, Anglican and Methodist Churches use this system. However, while the Roman Catholic Church posits that the authority is derived from apostolic succession based on their interpretation of Matt 16: 18-19, the Methodist Church does not subscribe to the doctrine of apostolic succession.[9]

The Presbyterian[10] system of church governance emphasises representative rule by elders appointed or elected by the people. There are presbyteries constituted at various levels of church governance responsible for policy decisions. Louis Berkhof writes that the Reformed or Presbyterian system of polity is influenced by the following principles: (i) All authority flows from Christ who is the head of the Church; (ii)

---

[4] Darko and Addae, "The CoP Polity", 37.
[5] Ibid., 37-38.
[6] Enns, *The Moody Handbook*, 270.
[7] Louis Berkhof, *Systematic Theology* (East Peoria: Versa Press Inc., 2005), 580.
[8] Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1985), 3: 1078 - 1079.
[9] Enns, *The Moody Handbook*, 369.
[10] The word presbyterian comes from the Greek, πρεσβύτερος meaning "elder"

University of Ghana http://ugspace.ug.edu.gh

Christ exercises his authority by means of the royal Word; (iii) The Church is endowed with power by Christ, the king; (iv) Christ, through the Church calls Representatives' Organs to exercise this power.[11] In other words, the Presbyterian system recognises that Christ has called and bestowed spiritual power and ecclesiastical authority in the hands of a Representatives' organ. This organ, duly constituted at various levels, is responsible for the administration of the church at those levels.

The Church of Pentecost (CoP), an international Christian denomination with headquarters in Accra, Ghana, employs the Presbyterian system of church polity.[12] The Church's adoption of this leadership system is greatly influenced by its conception and position on spiritual gifts which it posits is closely connected with the outpouring of the Holy Spirit on the Day of Pentecost (Acts 2). Haroutunian suggests that while Christ's death, burial, resurrection, ascension, and session[13] are each integral to the gospel, the ascension and subsequent session of Christ serves as the source of empowerment for Christian leadership.[14] Brumback[15] observes that Pentecost is a primary, and not secondary, benefit of the session. For Bayes: "The key to the success of the church was the result of Pentecost.[16] Pentecost initiates divine leadership empowerment by means of equipping believers for ministry through gifts often referred to as *spiritual gifts.*[17]

---

[11] Berkhof, *Systematic Theology*, 543-584.
[12] Darko and Addae, "The CoP Polity", 37-38.
[13] *Session*, from the Latin word *sessio*, refers to Christ *sitting* on the right hand of the Father. "Session of Christ at the right hand of God means . . . the investment of power and authority, dominion, and rule". Session is for the sake of exercising power and authority. See J.D. Bayes, "Toward a Model of Divine Empowerment: A Sociorhetorical Analysis of Ephesians 4: 1 - 16," *Journal of Biblical Perspectives in Leadership* 6, no. 1 (2014), 116.
[14] Ibid.
[15] Carl Brumback, *Accent on the Ascension* (Springfield, MO: Gospel Publishing House, 1955), 97.
[16] Pentecost used here refers to the outpouring of the promised Holy Spirit on the disciples of Jesus which coincided with the celebration of the Jewish Feast of Weeks. It is coincided with tenth day after Christ's ascension
[17] Bayes, "Divine Empowerment," 116.

University of Ghana http://ugspace.ug.edu.gh

The use of the expression 'spiritual gifts' has attracted much attention in scholarship. McRae defines a 'spiritual gift' as "a divine endowment of a special ability for service upon a member of the body of Christ".[18] Bruce Bugbee claims that "spiritual gifts are divine abilities distributed by the Holy Spirit to every believer according to God's design and grace for the common good of the body of Christ".[19] Enns posits that two concepts are linked with spiritual gifts; spiritual gifts to an individual and spiritual gifts to the church. "Spiritual gifts *to an individual* are God's enablement for personal spiritual service (1 Cor 12: 7–11; Rom 12: 6-8). Second, a spiritual gift *to the church* is a person uniquely equipped for the church's edification and maturation."[20] The second group includes apostles, prophets, evangelists, pastors and teachers (Eph 4: 11). According to Paul, the gifts are to play specific roles in the realisation of the church's goals of unity and maturity. These goals, to a large extent, are dependent on the working relationship that exists among these gifts.

In the Constitution of the CoP, the above-mentioned gifts in Eph 4:11 are recognised as categories of ordained ministers or offices.[21] The CoP maintains a polity that suggests a complementary and a hierarchical working relationship among these gifts. The apostles and prophets are considered the highest of these categories of ministers by the Church, followed by evangelists and then pastors[22]. In recent times, many within the Church have questioned the biblical basis for such a working relationship among

[18] William McRae, *The Dynamics of Spiritual Gifts* (Grand Rapids, MI: Zondervan, 1976), 18.
[19] Bruce Bugbee, *What You Do Best in the Body of Christ* (Grand Rapids, MI: Zondervan, 1995), 52; Jim Horsthuis, "Participants with God: A Perichoretic Theology of Leadership," *Journal of Religious Leadership* 10, no. 1 (Spring 2011): https://www.academia.edu/16911183/Participants_with_God_A_Perichoretic_Theology_of_Leadership
[20] Enns, *The Moody Handbook*, 281.
[21] The Church of Pentecost, *The Constitution* (2016), art. XVI, § 2.
[22] Benjamin Ali and Daniel Walker, "Motivational and Ministerial Gifts" in *The Church of Pentecost Lay Leadership Training Manual* (Advanced Level 3) (Accra: Pentecost Press Limited, 2018), 28.

University of Ghana http://ugspace.ug.edu.gh

ministers within the CoP.[23] The working relationship among these gifts greatly affect the unity that exists among the ministers, and by extension, the members of the CoP.

1.2 Statement of the Problem

Paul[24] begins the ethical part of Eph 4 by exhorting his audience to live a life worthy of their calling. The goal of this exhortation is for the believers to keep the unity of the Spirit in the bond of peace. In Eph 4:7-16, Paul relates the subject of unity to Christ's gifts to his church. While each believer has been gifted by Christ, some are specially endowed and packaged as gifts to the church. These people are the apostles, prophets, evangelists, pastors and teachers. These leaders are given to equip the believers in their pursuit of the Christian community's goals of unity and maturity. Sedlacek asserts that, the church is built together, by the agency of Christ, through each part cooperating in unity.[25] In other words, Christ builds his church by making use of the diverse gifts and leadership abilities in a coherent manner.

The CoP follows the model of leadership gifts mentioned by the apostle Paul, and its (CoP's) governance and administrative structure are greatly influenced by them. The CoP views these gifts as complementary and hierarchical in nature; apostles and prophets at the top of the ministry gifts, followed by evangelists, then pastors. This working relationship has consequences on church unity and maturity.

Against this background, the research seeks to examine the biblical basis of The CoP's use of the ministry or leadership gifts through an exegetical and theological

[23] Ali and Walker, "Motivational and Ministerial Gifts," 28.
[24] The authorship and audience of Ephesians is subject of much debate in recent times. However, this study assumes genuine Pauline authorship and Ephesus as the intended destination of the epistle.
[25] James Sedlacek, "An Exegesis of Ephesians 4:1-6 and 4:14-16: Connecting Christian Unity to Maturity," https://www.researchgate.net/publication/266559643_An_Exegesis_of_Ephesians_41-6_and_414-16_-_Connecting_Christian_Unity_to_Christian_Maturity.

University of Ghana http://ugspace.ug.edu.gh

study of Eph 4:1-16. This text is chosen because it is unique in providing a list of ministry gifts in an order which the CoP in practice considers hierarchical.

1.3 Research Questions

The main research question is:

What effects does the working relationship among the leadership gifts listed and described in Eph 4:11 have on Christian community unity and maturity?

The sub - research questions are:

i. How does the CoP's interpretation of the text affect the working relationship of ordained ministers in its polity?

ii. What are the merits and demerits of the working relationship that exists among the leadership gifts in the CoP?

1.4 Literature Review

The literature review is divided into two sections. The first part focuses on scholarly discussions on the leadership gifts; their nature and roles in the Church and the working relationship among them while the second part examines current debates on Rhetorical Criticism, the method employed for the exegesis.

1.4.1 Nature and Working Relationship among the Leadership Gifts

Malcom Warford in his article "Thinking about Ministry in the Context of Ephesians 4:1-16" explains that Eph 4 describes the meaning of the believers' faith as the "hope of our calling"; a calling stemming from a conviction that God calls from the depths of our lives. Believers are called to take on a vocation which is carried out in the form

University of Ghana http://ugspace.ug.edu.gh

of service.[26] He affirms James Gustafson's claim that "to be human is to have a vocation."[27] He defines vocation in this manner: "to become a human being in whom dwells this servanthood before God, in and with Christ, in ministry to the needs of the world".[28] He argues that every believer has been given a gift to use his/ her skills, knowledge and abilities for the vocation or fundamental service to which he/she has been called. He suggests that the leadership gifts in Eph 4: 11 serve the purpose of equipping other believers to effectively carry out their works of ministries or the vocation of the church.

David Gordon, however, opposes the above notion that the work of ministry is the vocation of the entire church with those in the category of ordained ministry[29] serving the purpose of equipping others to effectively undertake this vocation of the church. He explains that believers are called to be saints and live a distinctively holy lives, including showing mercy and love. Such acts may be referred to by the Greek term διακονία. He suggests that the term could be used to describe any service of any sort. He maintains that the popular attribution of the work of ministry (of the word of God) to the church is an error that should not be perpetuated. He claims that such a position is inconsistent with the other parts of the New Testament, where the work of ministry, in relation to the proclamation of the Word, is the sole duty of the ordained ministers or leadership gifts. He notices that the popular slogan of "equipping ministry" frequently associated with the ordained ministers of Eph 4:11 is not only a dishonour to those who are said to be worthy of a double honour, but also to the ascended Christ

[26] Malcom L. Warford, "The Hope of our Calling; Thinking about Ministry in the Context of Ephesians 4:1-16," *Lexington Theological Quarterly* 37, no. 1-2 (Spring-Summer 2002): 43-59.
[27] James Gustafson, *Theology and Christian Ethics* (Philadelphia: United Church Press, 1974), 244.
[28] Gustafson, *Theology and Christian Ethics*, 244.
[29] Gordon uses the expression "ordained ministry" to refer to list of gifts mentioned in Ephesians 4:11

University of Ghana http://ugspace.ug.edu.gh

who has given such offices to the ordained ministers. Gordon further identifies a three-fold purposes of the ordained ministers from the reading of Eph 4:11-12:

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Thus, Gordon posits that the work of ministry (of the Word) is solely the vocation of the ordained ministers whereas the church has a mandate to live lives worthy of their calling (which may also be rendered by the same Greek word διακονία).[30] The researcher contends that Gordon's claim that the work of ministry (of the Word) is solely the vocation of the ordained ministers is inconsistent with the NT. It is very clear from the NT that elders were appointed for the churches to teach the believers the word of God in the absence of the ordained ministers (cf. Acts 14:23; 1 Tim 5:17). Thus, the task of 'feeding' the believers with the word of God is not limited to the ordained ministers.

Furthermore, Bruce notes that whereas the "varieties of gifts' mentioned in 1 Cor 12:4-11 are the diverse ministries allocated by the Spirit to individual members of the church, the list in Eph 4:11 refers to the persons who exercise those ministries. He further observes that no mention is made of evangelists in the list in 1 Cor 12. In Eph 4, however, evangelists are placed between prophets and teachers, and teachers are given the two-fold designation "pastors and teachers." The claim that pastoring and teaching is a two-fold ministerial role of a teacher has been an issue of much scholarly discussion. The researcher, however, opines that while the roles are related they differ in operation. The pastor like the other ministry gifts should be able to teach (1 Tim

[30] Gordon, "'Equipping' Ministry," 75.

University of Ghana http://ugspace.ug.edu.gh

3:2). However, his role extends to guarding the believers from wandering from the truth. He spends much time with the local church. A teacher's role in the teaching ministry is to be outstanding and in-depth. He/she may not necessarily concern him-self/herself with the local church.

In addition, Bruce observes that apostles are placed first and prophets after them in both the cases of 1 Cor 12:28 and Eph 4:11.[31] In explaining the absence of evangelist in 1 Cor 12:28, he identifies that the gifts in 1 Cor 12:28 are operative in the church while the evangelist, in the strict sense, operates outside the church in an attempt to gather new believers for the church.[32] Furthermore, Bruce notes that in 1 Cor 12:28, three of the gifts mentioned in Eph 4:11 (apostles, prophets and teachers) are listed in order of precedence or hierarchy.[33] Warford, however, distinguishes these leaders from the kind of clerical positions which later emerged in the church, usually associ-ated with rigid hierarchies of authorities.[34] The mention of a hierarchy in relation to the ministry gifts has given to rise to a discussion on whether the ministry gifts are offices as well.

Hoehner argues that the list in Eph 4:11 are not offices but people who in themselves are gifts to the church. He continues that offices like bishops, elders and deacons are by appointment (Acts 14:23) or elections (Acts 6:3), while gifts are bestowed by God. Also, he identifies that while gifts are regardless of maturity, gender or marital status, offices may be influenced by maturity, gender or marital status.[35] Enns agrees with Hoehner on this issue, suggesting that *evangelists*, *pastors* and *teachers* are gifts ra-

[31] F.F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 346.
[32] Bruce, *The Epistles*, 347.
[33] Ibid.
[34] Warford, "The Hope of our Calling," 46.
[35] Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 539.

University of Ghana http://ugspace.ug.edu.gh

ther than offices. Enns, however, identifies two categories of apostles; those with the *office* of apostle being those designated by Jesus himself and given unique authority limited to only them. A person should have walked with Jesus from his baptism to his ascension to qualify for such an office. He identifies Paul as an exception to the rule; one who himself admits he was untimely born (1 Cor. 15:8-9). The second category refers to those with the *gift* of apostle being those who became apostles after Jesus' ascension. Enns, however, does little to explain if the Twelve called by Jesus into the office of an apostle also possessed the gift of an apostle.

Furthermore, David Garland suggests that the post-apostolic practice of ordaining people into church offices and leadership should be mindful of the following: First, the practice should lead to a "community free of human domination and manifestation of power.[36] He maintains that any ordination that seeks to bestow institutional and spiritual power to a party over others is likely to foster "office-seeking" in which individuals serve in the church only to accrue advantages and recognition for themselves. Secondly, he notes that ordination "poses the danger of calcifying the church into an institution controlled by offices rather than by functions bestowed by the Spirit."[37] Holmberg, however, contends that "ordination has a value and perhaps, is a necessary contemporary function, as a corporate recognition of leadership gifts and ministries and a commissioning to exercise those gifts within the church."[38] Garland does not oppose ordination as a Christian ritual for recognising the ministry gift into which a person is called. He, however, warns against the act of conferring institutional au-

[36] Garland views ordination as a formal ceremony involving but not limited to laying on hands by which people are instituted or inducted into church offices.
[37] Garland, "Ordained Ministry," 194.
[38] Bengt Holmberg, *Paul and Power: The Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles* (Philadelphia: Fortress Press, 1980), 116.

University of Ghana http://ugspace.ug.edu.gh

thority on the leadership gifts through ordination. The researcher shares the same view.

Also, Enns argues that the office of an apostle together with the gift of the prophet is for laying the foundation of the church. After the foundation had been laid, the gifts ceased. The gifts of the evangelist, pastor and teacher are however relevant for the church today, he adds.[39] This view has been contested by many Pentecostal scholars. Schnakenburg and Lincoln, contrary to the above stance, posit that the gifted functionaries of Eph 4:11 and the whole membership's giftedness would endure until the church becomes what it is called to be.[40] In addition, Harnack argues that since charismatic gifts are based on the needs of the church, known to God alone, the number of gifts is not fixed.[41] That is, God supplies the gifts of the church to meet the needs of each generation. Matthew D. Green, a Pentecostal minister with the Assemblies of God Church, asserts: "apostles are among us today and their ministries is crucial for the equipping of the body of Christ and the evangelism of the nations in the twenty-first century."[42] The argument that some gifts in the same list have ceased while others are operational lacks basis.

The section reviewed literature on the roles of the ministry gifts in helping the church carry out its work of ministry effectively. The nature of the ministry gifts as mentioned by different scholars was also analysed. Furthermore, the section discussed briefly scholarly opinions on the relationship between the leadership gifts and the concept of church offices. Though many scholarly works have been done on the text (Eph 4:1-16) and in relation to leadership gifts, a few focus on the relationship that

[39] Enns, *The Moody Handbook*, 282 -283.
[40] Charles H. Talbert, *Ephesians and Colossians* (Grand Rapids, MI: Baker Academic, 2007), 118.
[41] Adolf Harnack, *The Mission and Expansion of Christianity in the First Century* (Alibris, UK: Christian Classic Ethereal Library, 1548), 281.
[42] Matthew D. Green, "Apostles among us," in *Understanding the Fivefold Ministry* (Benin City: Gospel Press and Literature International), 3.a

University of Ghana http://ugspace.ug.edu.gh

should exist among the leadership gifts to attain the goals of the church. Only few writers consider the place of the gifts in church structures. This study explores how the working relationship among the leadership gifts in v.11 affects the realisation of the goals of unity and maturation in Paul's church. The research also examines how the text is interpreted in the CoP and the influence of such an interpretation on the CoP's polity.

1.4.2 Rhetorical Analysis

Among ancient Greeks, rhetoric was the act of effective communication often particularised as persuasive speech. Rhetoric involves carefully choosing words in communication aimed at persuading audience into accepting arguments. Vyacheslav Kirillov defines rhetoric as the "science of the laws of eloquence and their practical application".[43] The Pontifical Biblical Commission defines "rhetoric" as the "art of composing discourse aimed at persuasion".[44] In modern times, Robert Cathcart views it as "a communicator's intentional use of language and other symbols to influence or persuade selected receivers to act, believe, or feel the way the communicator desires in problematic situations."[45] Furthermore, Kennedy describes rhetoric as that quality in discourse by which a speaker or writer seeks to accomplish his purposes.[46] It can be inferred from the above definitions that rhetoric involves symbols created for representing objects in the process of communication.

Cathcart suggests that Rhetorical Criticism attempts to understand how or why a message was effective. He views Rhetorical Criticism as a qualitative research method

[43] Vyacheslav Kirillov, "An Analysis of Rhetorical Criticism as Exemplified by Hebrews Chapter 11," *Theological Reflections* 15 (2014), 127.
[44] The Pontifical Biblical Commission, "The Interpretation of the Bible in the Church", *Origins* (January 6, 1994), 1.
[45] Robert Cathcart, *Post Communication: Rhetorical Analysis and Evaluation*, 2nd ed. (Indianapolis: Bobbs Merrill, 1981), 2. ,
[46] George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: The University of North Carolina Press, 1984), 3.

University of Ghana http://ugspace.ug.edu.gh

that is designed for systematic investigation and exploration of symbolic acts and artefacts for the purpose of understanding the rhetorical processes.[47] W. M. Wroth defines Rhetorical Analysis as "research of the specific linguistic and structural features of the text in its present form, without examining its age, social use, or historical development".[48] Wroth like other modern rhetoricians focus on an already existing text.[49] For instance, D. Watson, in iterating the connection of rhetoric with the social environment, argues that rhetoric is the connection between the text and the social environment, evaluating the latter through the former.[50] It studies the words, phrases and literary devices employed by the author to create an effect in the minds of his audience through the text.

Tate intimates that, "Rhetorical Criticism focuses on the communication between an author and a reader by analysing the strategies an author employs to influence a reader's view or shape a reader's response".[51] Tate writes:

> Although Rhetorical Criticism is a collection of critical approaches, rhetorical critics share two assumptions: that, although imperfect, language is adequate to communicate human intentions and that a communicative act includes an intentional use of language, a response, and a rhetorical situation.[52]

Kennedy agrees with Tate that Rhetorical Criticism is an engagement between the author and his audience, with the author employing strategies to convince the audience. He opines that:

---

[47] Cathcart, *Post Communication*, 4.
[48] W. M. Wroth, "Rhetorical Criticism, Hebrew Bible," in *Dictionary of Biblical Interpretation*: *K - Z,* ed. by J. Hayes (Nashville: Abingdon Press, 1997), 397.
[49] Kirillov, "An Analysis," 128.
[50] F. Duane Watson, "Rhetorical Criticism, New Testament," in *Dictionary of Biblical Interpretation. K - Z,* ed. by J. Hayes (Nashville: Abingdon Press, 1997), 401.
[51] W. Randolph Tate, *Biblical Interpretation: An Integrated Approach,* 3rd edition (Grand Rapids: Baker Academics, 2008), 286
[52] Tate, *Biblical Interpretation*, 286

University of Ghana http://ugspace.ug.edu.gh

> Rhetorical critics take the text as we have it, whether the work of a single author or the product of editing, and looks at it from the point of view of the author's or editor's intent, the unified results, and how it would be perceived by an audience of near contemporaries.[53]

While practitioners of Rhetorical Criticism like Kennedy and Betz place more emphasis on the features and rules of classical Greek rhetoric,[54] others like Watson stress the importance of conducting rhetorical analysis from the angle of Greco - Roman, modern rhetorical and literary theories.[55] Contemporary Rhetorical Criticism of the New Testament developed from James Muilenburg's paper, "Form Criticism and Beyond," addressed to the Society of Biblical Literature in 1968 following a certain dissatisfaction with "Form Criticism" and "Redaction Criticism", as well as the growth of interest in rhetoric in other areas, particularly in classical literature.[56] Others who have contributed to Contemporary Rhetorical Criticism are W. Wuellner,[57] F. D. Watson, Dennis L. Stamps, A. Erickson, Hans Dieter Betz and Mark D. Given.[58]

Vyacheslav Kirillov suggests that modern rhetorical analysis of the New Testament works together with other fields such as Literary Criticism, Linguistics, Semantics, Stylistics of the text, and Analysis theory of speech. He states that almost all authors agree that Rhetorical Criticism is best used in conjunction with other conventional methods. On this basis, he argues that Rhetorical criticism may anticipate an interdisciplinary future.[59]

---

[53] Kennedy, *New Testament Interpretation*, 4.
[54] Asensio M. Gustavo, "Halliday's Functional Grammar as Heir to New Testament Rhetorical Criticism," in *The Rhetorical Interpretation of Scripture: Essays from the 1996 Malibu Conference,* ed. Stanley E. Porter and Dennis L. Stamps (Sheffield: Sheffield Academic Press, 1996), 86.
[55] D. Watson, "Rhetorical Criticism," in *Jesus and the Gospel,* ed. J. Green (Moscow: BBI, 2003), 528.
[56] Kirillov, "An Analysis," 128.
[57] Thomas H. Olbricht, "Classical Rhetorical Criticism and Historical Reconstruction: A Critique," in *The Rhetorical Interpretation of Scripture: Essays from the 1996 Malibu Conference,* ed. Stanley E. Porter and Dennis L. Stamps (Sheffield: Sheffield Academic Press, 1996), 109 - 110.
[58] Kirillov, "An Analysis", 129.
[59] Ibid.

University of Ghana http://ugspace.ug.edu.gh

There is an on-going argument as to whether the writers of the New Testament epistles were formally trained in rhetorics. Kirillov mentions that supporters of Rhetorical Criticism suggest that the authors of the New Testament were familiar with rhetoric either through their education or through all kinds of interaction with the Hellenistic culture.[60] For instance, Russell opines that Paul may have been introduced to Hellenistic rhetoric as a foundational element of his rabbinic training.[61] Forbes also argues that Paul might have acquired his rhetorical skills during his career as an itinerant preacher and disputant, in debate and possibly by self-tuition.[62] Furthermore, Brtinsmead, drawing inspiration from the opinion of Betz that rhetorical training was foundational in the Mediterranean, contends that Paul certainly had a full education in Greek rhetoric.[63] On the contrary, Schulenburg asserts that Patristic exegetes agree that Paul's letters did not portray marks of education in rhetoric.[64]

Kennedy outlines a six-step procedure for carrying out rhetorical analysis on existing texts. They are first, determining the rhetorical unit to be studied. The second step is to define the rhetorical situation of the unit. The third step is to identify the rhetorical problem. Fourth is to determine which of the three species of rhetoric: judicial, deliberative, or epideictic is employed in the rhetorical unit. The fifth step is an analysis of the arrangement of material in the text in terms of its subdivisions, persuasive effect of the parts, their coordination, devices of style, among other things. The final step is to review the process of analysis by looking back over the entire unit and reviewing

---

[60] Ibid.

[61] Walter B. Russell, "Rhetorical Analysis of the Book of Galatians," *Bibliotheca Sacra* 150 (July-September 1993), 345.

[62] C. Forbes, "Comparison, Self-Praise and Irony: Paul's Boasting and the Conventions of Hellenistic Rhetoric," *New Testament Studies* 32 (1986), 23.

[63] Bernard H. Brtinsmead, *Galatians—Dialogical Response to Opponents*, Society of Biblical Literature Dissertation Series 65 (Missoula, MT: Scholars, 1982). See Hans Dieter Betz, *The Problem of Rhetoric and Theology according to the Apostle Paul,* ed. A. Vanhoye (Leuven: Leuven University Press, 1986), 16-21.

[64] Ryan S. Schulenburg, *Rethinking Paul's Rhetorical Education: Comparative Rhetoric and 2 Corinthians 10-13* (Atlanta: Society of Biblical Literature, 2013), 18.

University of Ghana http://ugspace.ug.edu.gh

its success in addressing the rhetorical situation and what the implications may be for the speaker or audience.[65]

1.5 Theoretical Framework

The research employs the Communicative Approach proposed by Ossom-Batsa for its theoretical framework. It involves three steps in the reading of any biblical text: exegesis of text; exegesis of reality and an engagement of the text and the reality. Ossom-Batsa suggests that either of the exegesis can be carried out first before the engagement is finally done.[66]

In exegeting the text, he explains that the reader would have to pay attention to the words, phrases and expressions the author uses to communicate his idea. The text is read from plurality of perspectives, "to discover its organization, as well as its semantic and communicative force."[67] Ossom-Batsa asserts that the 'functional organization' that underpins the text's call to action can be achieved by identifying the organisation of the text and the communicative force of other elements of the text.[68]

The reader's context is the world within which the dialogue between God and humanity takes place.[69] An exegesis of the reality involves examining the pre-understanding with which the reader approaches the text. Socio-political, economic and religious issues in the context of the reader are analysed. [70]

---

[65] Kennedy, *New Testament Interpretation*, 33-38.
[66] George Ossom-Batsa, "Biblical Exegesis in the African Context: A Communicative Approach," in *Unpacking the Sense of the Sacred: A Reader in the Study of Religions*, eds. Abamfo O. Atiemo and Ben-Willie K. Golo (Banbury: Ayebia Clarke Publishing Limited, 2014), 128.
[67]George Ossom-Batsa, "Africa Interpretation of the Bible in Communicative Perspectives," *Ghana Bulletin of Theology* 2 (2007): 91-104.
[68] Ossom-Batsa, "Africa Interpretation," 91 - 104.
[69] Ossom-Batsa, "Biblical Exegesis," 129 - 130
[70] George Ossom-Batsa, "Christological Issues. Stumbling Block or Meeting Point for Muslim-Christian Dialogue?" *Ghana Bulletin of Theology* 1 (2006): 91-101.

University of Ghana http://ugspace.ug.edu.gh

The final stage involves bringing the findings of the two exegetical analyses face to face with each other. At this stage, there is a dialogue that takes place between the word of God and the human community. The text transforms the culture of the reader who then responds to the call to action within the text as it applies to his context. The reader should, however, not interpret the text to suit his context. He should be neutral in the use of this approach in order to bring out the original intent of the author in relation to his/her situation.[71]

1.6 Methodology

The exegesis of the text employs the Rhetorical Critical method which involves a study of the rhetorical situation of the text in its original context as well as the theological synthesis within the text. This method is appropriate for the study since the epistles in the Pauline corpus are usually situational and are aimed at urging recipients to conduct themselves in a particular manner.

The exegesis of the reality gathered data on the polity of the CoP through interviews, focus group discussions and personal observation. Twelve ministers of the Church were interviewed. The focus group study was conducted with the Sefwi Boako English Assembly in the Sefwi Wiawso Area of the CoP. The number of members who participated in the study was forty. Books, circulars, Church documents and other relevant publications by ministers of the CoP were also consulted.

For the engagement, the culture of the reality is evaluated in light of the culture of the text. This helps to analyse the response to the call to action in the text. Concretely, it analysed how the CoP has integrated the tenets of the text into its polity.

[71] Ossom-Batsa, "Biblical Exegesis," 128

University of Ghana http://ugspace.ug.edu.gh

1.7 Organisation of Chapters

The thesis is divided into five chapters. The first chapter discusses background issues: the statement of problem, the theoretical framework, methodology and literature review. Chapter Two interprets Eph 4:1-16. First, it discusses the delimitation and structure of the text. It also focuses on the textual analysis of the passage: the author's choice of words, phrases and sentences and the rhetorical strategies. Lastly, it examines theologically the leadership gifts mentioned in Eph 4:11.

The third chapter studies the CoP's understanding and appropriation of the text. It begins by discussing the history and administrative structure of the Church in relation to the operation of the leadership gifts in Eph 4:11. The chapter also analyses responses of ministers interviewed and a focus group discussion conducted.

The fourth chapter engages the text and the reality to understand the call to action of the text to the CoP. The final chapter provides a summary of the work and highlights the merits and demerits associated with such the CoP's use of the leadership gifts in its administrative structure. Some suggestions for future researches are indicated.

University of Ghana http://ugspace.ug.edu.gh

CHAPTER TWO

EXEGESIS OF EPHESIANS 4:1-16

2.1 Introduction

This chapter mainly concerns itself with a rhetorical analysis of Eph 4:1-16. Many authors divide the epistle into two broad halves: the first part covering the first three chapters and the second, the remaining chapters. Among them are Sedlacek and Larkin. According to Sedlacek, the first part focuses on unity produced by Christ's finished works, while the second part calls the audience to maintaining this unity.[72] Larkin posits that 4:1-16, introduces the ethical portion (ch. 4—6) of the epistle.[73] Different authors have identified different themes from the passage. For instance, Sedlacek asserts that the theme for the passage is "unity in love",[74] while Heil identifies "empowerment to walk in love" as the central theme.[75] The analysis focuses on how the working relationship among the leadership gifts affects the Christian community unity and maturity.

The exegesis employs the Rhetorical Critical approach. It adopts the steps proposed by Kennedy: delimitation, determining the rhetorical situation, determining the rhetorical problem, rhetorical organization, textual analysis and evaluation.[76]

2.2 Delimitation

Many scholars, for example, Talbert, Thielman, Heil, Sedlacek and Larkin regard 4:1-16 as constituting a literary unit. Whereas 4:17—5:20 discusses a wide range of moral ethical issues like sexual ethics, drunkenness, falsehood and theft, the pericope basi-

[72] Sedlacek, "An Exegesis", 5.
[73] William J. Larkin, *Ephesians: A Handbook of the Greek Text*, ed. Martin M Culy (Waco: Baylor University Press, 2009), 67.
[74] Sedlacek, "An Exegesis", 5.
[75] John Paul Heil, *Ephesians*: *Empowerment to Walk in Love for the Unity of All in Christ* (Leiden: Society of Biblical Literature, 2007), 1.
[76] Kennedy, *New Testament Interpretation*, 33-38.

University of Ghana http://ugspace.ug.edu.gh

cally discusses how the unity first instituted by Christ through his redemptive work could be maintained. The researcher's choice of the passage is informed by the following:

First, though the whole of the chapter gives extensive instructions to ethical living, the pericope limits itself to the discussion of the subject of unity which is central to this study. Second, the pericope ends at v.16 because the introduction of the phrase τοῦτο οὖν λέγω (Therefore, I say this) in v. 17 indicates that the pericope is not coordinate to the passage beginning from v. 17. The pericope begins from v. 1 in a similar manner; Παρακαλῶ οὖν ὑμᾶς (Therefore, I urge you). Since these two parallel passages constitute two different sets of imperatives, the pericope can be considered a literally unit.

2.3 Rhetorical Situation

Rhetorical situation focuses on the background matters of the chosen text. The research also looks at the authenticity of the epistle as well as the recipients of the epistle.

2.3.1 Authenticity of the Epistle

Ephesians is one of the epistles in the Christian canon often attributed to the Apostle Paul. However, in recent times, the genuineness of the claim of Pauline authorship has been a subject of much scholarly debate. Baur[77] and DeWette[78] from Tubingen were the first biblical scholars to question Pauline authorship.[79] DeWette opines that a pseudonymous author wrote the epistle in the name of Paul with most of the ideas from Colossians.[80] Hodge notes that opponents to genuine Pauline authorship claim the epistle (Ephesians) is "merely a verbose imitation of the Epistle to the Colos-

[77] Henry Alford, "Galatians - Philemon," *The Greek Testament*, ed. Everett F. Harrison (Chicago: Moody Press, 1968), 3:10.
[78] Alford, *The Greek Testament*, 8 - 9.
[79] Sedlacek, "An Exegesis", 1.
[80] Sedlacek, "An Exegesis", 1.

University of Ghana http://ugspace.ug.edu.gh

sians."[81] Hodge, however, admitting great similarity between Ephesians and Colossians is of the view that the similarity rather supports genuine Pauline authorship.[82]

Similarly, opponents to genuine Pauline authorship claim the style of the epistle differs greatly from those used by Paul in other epistles. Thielman identifies that three features of the epistle's style is unusual. He mentions that first, Ephesians has a high number of long sentences, each of them with so many subordinate clauses. He also observes that Ephesians is full of grammatical and lexical ambiguities that affect the meaning of the text. For instance, he questions what the author meant by Christ "tore down the middle wall of the partition, the enmity in his flesh" (2:14). He seeks to know if the terms "middle wall," "partition," and "enmity" all refer to the same object. Last, Thielman points that Ephesians is a redundant text. Words and phrases conveying the same idea are often put together. For instance, the author uses expressions as "rule and authority and power and lordship" (1:21), "boldness and confident access" (3:12) and "filled up to all the fullness of God" (3:19).[83]

Hodge, however, disagrees with the position of Thielman. He points out that "there is the same fervour and force of expression, the same length and complication in his sentences, clause linked with clause, till he is forced to stop, and begin the sentence anew."[84] Findlay also disagrees with the "style argument" as a point against historic Paul's authorship. He argues that a change in style might be influenced by the fact that Paul was in prison unlike some of the other epistles.[85] Muddiman also, supporting genuine Pauline authorship, notes that differences in styles among all the Pauline

[81] Hodge, *Epistle to the Ephesians*, 10.
[82] Ibid.
[83] Frank Thielman, *Ephesians* (Grand Rapids: Baker Academic, 2010), 6.
[84] Hodge, *Epistle to the Ephesians*, 10.
[85] G.G. Findlay, *The Epistle to the Ephesians*, The Expositor's Bible, ed. W. Robertson Nicolle (New York: A.C. Armstrong and Son, 1898), 13.

University of Ghana http://ugspace.ug.edu.gh

epistles point to the fact that Paul is a flexible author.[86] Bruce explains the literary differences between Ephesians and other Pauline epistles as a build-up on those epistles.[87] Carson's assertion that the time Paul spent in prison allowed him to develop ideas from his earlier letters, agrees with Bruce's.[88]

Furthermore, opponents to Pauline authorship claim that there are traces of Gnostic ideas in the epistle. For example, Baur of Tubingen alleges that the epistle contains allusions to Gnostic opinions, which did not prevail until after the apostolic age.[89] In a quick rebuttal, Hodge denies the presence of Gnostic ideas in the epistle. He suggests that the majority of scholars are against arguments of traces of Gnostic ideas in the epistle.[90] Again, opponents doubt Pauline authorship because they claim the in-text evidence suggests the author seems not to know much about the believers at Ephesus except their conversion, faith and love. They argue that Paul is much acquainted with the believers to have made such a statement in 1:15. Hodge observes that such a statement could have been triggered by reports Paul might have heard while in prison and is not a solid grounds for the rejection of Pauline authorship.[91]

Hoehner equally argues along the lines of canonicity in favour of genuine Pauline authorship. He asserts that if someone else had written the epistle, then the early church would not have accepted it as part of the canon.[92] He further suggests that the fact that

[86] John Muddiman, *The Epistle to the Ephesians*, Black's New Testament Commentaries, eds. Henry Chadwick and Morna D. Hooker (London: Continuum, 2001), v.
[87] Bruce, *The Epistles*, 229-233.
[88] D.A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1992), 307.
[89] Hodge, *Epistle to the Ephesians*, 10.
[90] Ibid.
[91] Ibid.
[92] Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 19.

University of Ghana http://ugspace.ug.edu.gh

both the early church fathers like Irenaeus, Marcion, Tertullian and the Gnostic writers attributed the epistle to Paul points to historic Paul as the author of the epistle.[93]

Talbert mentions that scholars against genuine Pauline authorship identify the theology of the epistle to deviate from that of the seven authentic epistles in the Pauline corpus.[94] He illustrates this position with several examples. For instance, he maintains that for Paul, baptism is a dying with Christ, and resurrection is about the future (Rom 6), whereas for Ephesians baptism is the raising of those who were dead through trespasses and sins (2:5). Also, he notes that the epistle lacks common Pauline terms like "sin, law, promise, righteousness and justification. Nothing is said about Christ's victory over sin, law, and death. The stress is on Christ's triumph over the cosmic powers".[95] Talbert adds that

> For Paul, "mystery" refers to an eschatological teaching about the participation of believers in the glory of the world to come (Rom 11:25; 1 Cor 2:6; 15:51), and for Ephesians the mystery is God's plan to reunify the cosmos, which involves inclusion of the Gentiles in the people of God (1:9-10; 3:3-6). For Paul, "church" refers to the local church (e.g., 1 Cor 1:2; 2 Cor 1:1; Gal 1:22; 1 Thess 1:1; Phlm 2). The Lord will return and take believers to be with him (1 Thes 4:13-17. For Ephesians, the church is always universal.[96]

Baylor contends that genuine Pauline authorship is supported by the following: First, the letter introduces Paul as the authentic author (1:1; 3:1); second, the early church accepted Paul as the author of the epistle; third, "the epistolary structure, vocabulary, and style is 90 to 95 percent congruent with Paul's undisputed letters"; fourth, there is a parallelism in theological themes with those treated in the undisputed letters. Some of these themes include justification by grace (Eph 2:8-10 cf. Rom 5:1-5; 8:1-4) and

[93] Hoehner, *Ephesians*, 48.
[94] Talbert, *Ephesians and Colossians*, 9-11.
[95] Ibid.
[96] Ibid.

University of Ghana http://ugspace.ug.edu.gh

domination of the flesh in the unredeemed (Eph 5:7-14 cf. Rom 13:11-14). Finally, Larkin observes that similarities and differences between Ephesians and Colossians might have risen because he develops Colossians to achieve broader purposes.[97]

Despite the on-going discussions on the authorship of the epistle, the researcher assumes genuine Pauline authorship throughout the work. This position is taken because genuine Pauline authorship provides a basis for the evaluation of spiritual gifts in 4:1-16 in light of other texts from the undisputed epistles of Paul, particularly 1 Cor 12 and Rom 12. Moreover, the researcher contends that the arguments for genuine Pauline authorship are weightier than the opposing views.

2.3.2 Date

Sedlacek notes from in-text evidence that the date for the epistle is after Paul had become an apostle (Eph 1:1), after the Church in Ephesus has begun to exist (Eph 1:1), after Gentiles in general were becoming Christians (Eph 2:13) and when Paul was alive in prison (Eph 3:1, 13, 4:1, 6:20).[98] Thielman also mentions that the epistle provides about three pieces of information to help situate the date or period within which the epistle is written.[99] First, he argues that if the contested phrase "in Ephesus" is original, then the epistle was written after Paul's ministry in the city. Second, Thielman explains that, it is clear Paul was in prison at the time of the letter. He identifies two recorded prison events of Paul: one in Philippi which comes before his ministry in Ephesus (Acts 16:23-34) and the other, a long period of confinement in Caesarea and Rome. He mentions that during the imprisonment in Rome, Paul is allowed to receive visitors and had freedom to proclaim the gospel.

---

[97] Larkin, *Ephesians*, xix.
[98] Sedlacek, "An Exegesis," 3.
[99] Thielman, *Ephesians*, 16.

University of Ghana http://ugspace.ug.edu.gh

Thielman asserts that Paul might have written the epistle from Rome (c. 62-64 AD) considering the degree of freedom Paul enjoyed while in prison (Acts 28:30-31). He also opines that the similarities in Paul's commendation of Tychicus to the Ephesians and Colossians show that those two epistles are written around the same period.[100] Thielman concludes that Paul writes the epistle during his two year imprisonment in Rome, and around the same time in which Colossians and Philemon were written (in 62 AD).[101]

Hodge notes that it is very probable the epistle was written when Paul was in prison in either Caesarea or in Rome. He, however, suggests the epistle was written when Paul was in Rome.[102] Sedlacek opines that the date would depend on whether genuine Pauline authorship is accepted or refuted. He observes that those who uphold Pauline authorship choose a date between AD 50 and AD 68.[103] Carson posits that those who reject Pauline authorship usually choose a date before AD 96 because Clement wrote a letter in that year which shows he is aware of the epistle to the Ephesians.[104]

2.3.3 Destination of the Epistle

Not only has the authorship of the epistle been contested, but also its intended recipients have generated no little scholarly debate over the years. Thielman describes Ephesians as the most general epistle within the Pauline corpus.[105] He explains that the expression ἐν Ἐφέσῳ (in Ephesus) is the only indication that the epistle is addressed to the Ephesians.[106] However, whether the expression is part of the original manuscript has been a subject of fierce theological debate. Hodge identifies that there

[100] Thielman, *Ephesians*, 16-17.
[101] Ibid., 18.
[102] Hodge, *Epistle to the Ephesians*, 6.
[103] Sedlacek, "An Exegesis," 3.
[104] Carson, *An Introduction*, 309.
[105] Thielman, *Ephesians*, 11.
[106] Ibid., 12.

University of Ghana http://ugspace.ug.edu.gh

are three views with regards to the destination of the epistle: Ephesus, Laodicea and all churches in Asia Minor.[107]

Proponents of Ephesus as the original destination of the letter argue that the early Fathers acknowledged Ephesus as the recipient of the epistle. Hodge claims it is found in all extant manuscripts.[108] Basil the Great, however, writing in the fourth century, contends that the original manuscripts handed down to him do not have the expression ἐν Ἐφέσῳ in the text but only in the margin.[109] Hodge, however, contends that Basil's argument is not weighty enough to disprove that ἐν Ἐφέσῳ is not in the original text. He quizzes: how come the epistle is addressed to the Ephesians if it is not designated for them? How come the ancient church accepted Ephesians as the original destination if that is not the fact?[110]

Marcion suggests that, the epistle is addressed to Laodicea.[111] Those in support of this position allude to Col 4:16 which says: "After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea". Hodge once again rejects this position and describes Marcion as a notorious falsifier.[112] He alleges that there is no proof that the said epistle to the Laodiceans was written by Paul and the said epistle from Laodicea is the one commonly intended and addressed to the Ephesians. He notes that Paul might have written to the Laodiceans a letter which he refers to in Col 4:16.[113] However, the latter argument is flawed. If Paul's epistles are canonised, how come this possible epistle to the Laodiceans from him is not in the Christian canon? Beza suggests in the mid-sixteenth century that the

[107] Hodge, *Epistle to the Ephesians*, 7.
[108] Ibid., 7.
[109] Thielman, *Ephesians*, 13.
[110] Hodge, *Ephesians*, 7.
[111] Carson, *An Introduction*, 309
[112] Hodge, *Epistle to the Ephesians*, 8.
[113] Ibid.

University of Ghana http://ugspace.ug.edu.gh

epistle is a circular letter written to so many churches in the Asia Minor.[114] Despite the debate on destination, the researcher assumes the epistle is addressed to the Ephesians.

The city of Ephesus is located on a plain near the mouth of the river Cayster. It is the capital of Proconsular Asia[115] and the third most important city in the Roman colony.[116] It is the centre for the worship of Artemis and the worship of the Emperor.[117] The Artemis cult holds Artemis in esteem, and over everything in the cosmos.[118] It is associated with fertility.[119]

Ephesus is regarded as sacred to Artemis (Acts 19:35) and celebrated for the temple of Artemis.[120] The temple gives a sense of identity to the dwellers of the city and unifies them.[121] The temple indirectly influences positively the economy of the people (Acts 19:24 - 27). The dwellers manufacture artistic representation of the temple which was sold to foreigners and inhabitants. Ephesus was, therefore, the chief seat of necromancy, exorcism, and all forms of magical arts for all Asia.[122] There is a heavy presence of Jews in the city (Acts 19:10, 13-19).

2.4 Rhetorical Problem

Many scholars have cited different reasons for Paul's authorship of this epistle. For instance, Charles Hodge asserts that the Apostle Paul, addressing himself principally to the Gentile Christians, wrote this epistle with the intent of first, bringing them to an

---

[114] E. K. Simpson, *Commentary on the Epistle to the Ephesians*, The New International Commentary on the New Testament, ed. F. F. Bruce (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing, 1979), 18.
[115] Hodge, *Ephesians*, 3.
[116] Hoehner, *Ephesians*, 88.
[117] Sedlacek, "An Exegesis", 4.
[118] Pheme Perkins, "The Letter to the Ephesians," *The New Interpreter's Bible*, 11, ed. Leander E. Keck (Nashville: Abingdon Press, 2000), 361.
[119] Simpson, *Epistle to the Ephesians*, 17.
[120] Hodge, *Ephesians*, 3.
[121] Ibid.
[122] Ibid., 4.

University of Ghana http://ugspace.ug.edu.gh

appreciation of God's plan for redemption. Second, he wrote the epistle to draw the attention of his Gentile audience to the greatness of the blessing they enjoy by being partakers of the benefits of Christ's redemptive work. Third, Paul aimed at calling his audience to the spirit of the gospel which ignores distinction between Jews and Gentiles and uniting them in one body, the church. Last, the author wrote the epistle to induce them to live a life worthy of the sons of God.[123]

Charles Talbert opines that scholars are divided into two groups with regard to the purpose for the authorship of the book of Ephesians. The first group identifies isolated problems that Paul seeks to address. Some of such proposed problems include persecution, gnostic tendencies, threats from hostile powers, Gentile Christians' contempt for Jewish Christians and a Paulinism that has lost its Jewish roots. Talbert identifies scholars who fall under the first camp as including Lindemann, Pokorny, Arnold, Smith, Martin and Meade.[124]

Sedlacek observes that the factors that prompt Paul to write the epistle can be deduced from the text. He mentions that Paul wrote to the Ephesian Christians for them to understand that they were co-heirs with the Jews (Eph 3:6). Paul also intended to call the Ephesian believers to unity (Eph 4:3) and to live a morally acceptable life, different from other Gentiles (Eph 4: 17). Paul wrote the epistle to warn them of persecutions and opposition and to cause them to be armed (Eph 6:10ff).[125]

The second group of scholars hold that no specific problem can be isolated which the epistle addresses. Some of these scholars identify the purpose of the epistle as identity formation or reorientation, re -socialisation or character formation. Talbert again men-

[123] Charles Hodge, *A Commentary on the Epistles to the Ephesian* (Grand Rapids, MI: Christian Classics Ethereal Library, 2006), 11.
[124] Talbert, *Ephesians and Colossians*, 12.
[125] Sedlacek, "An Exegesis," 5.

University of Ghana http://ugspace.ug.edu.gh

tions Sampley, Snodgrass, Lincoln, Wedderburn and O'Brien as scholars belonging to this group.[126] Robinson posits that Paul's confinement in Rome and freedom from theological controversies prompted him to produce "one supreme exposition, non-controversial, positive, and fundamental, of the great doctrine of his life … the doctrine of the unity of mankind in Christ and of the purpose of God for the world through the Church."[127]

Thielman explains that the very general and very specific interpretive strategies to the epistle are not convincing. He reiterates that because of the speculative nature of the highly specific reasons often linked to the purpose of the epistle, none of them has gained consensus. He asserts that such reasons can aid interpretation by pointing the reader to background issues; whether Hellenistic Judaism, Gnosticism and the religious environment of the region.[128] He also bemoans the interpretive approach that, the epistle expresses concern for its readers on specific topics. Some of such concerns are: Paul prays that they might have a better understanding of what God has done for them in Christ (1:18-23) and that they understand the depth of the love with which Christ loves them (3:18-19). He also charges the believers not to compromise on the moral standards of the faith.[129]

2.5 Rhetorical Organisation

Generally, scholars accept Eph 4: 1-16 as a literary unit. However, different scholars propose different divisions for the unit. The basis for the division of the unit is in most cases thematic. The study considers below some divisions proposed by scholars.

[126] Talbert, *Ephesians and Colossians*, 12.
[127] Thielman, *Ephesians*, 19.
[128] Ibid.
[129] Ibid., 20.

University of Ghana http://ugspace.ug.edu.gh

Frank Thielman identifies the general theme of the unit to be: "The Growth of the Church towards Unity and Maturity." He provides the structure below:

I. Christian Unity and its Theological Basis (vv. 1-6)

II. The Gifts of the Victorious Christ Cultivate the Body's Maturity (vv. 7-16)[130]

Also, Charles Talbert identifies the theme of the unit to be: "A Call to Maintain Christian Unity". He provides the following divisions and sub - divisions:

A. Unity (vv. 1 - 6)

   I. The call to maintain the unity of the Spirit (vv. 1-3)

   II. The basis of this unity: the seven unifying realities of the faith (vv. 4-6)

B. Diversity (4:7-16)

   I. The basis of Christian diversity (4:7-11): Christ's diverse gifts

   II. The goal of the diverse gifts (4:12-16): unity, maturity, stability, growth of the church.[131]

Heil, on the other hand, defines the theme of the unit to be: "To walk toward the Unity of All in Love." He divides the unit into the following sections:

I. Walk Worthy of Your Calling in Love (vv. 1-2).

II. To Each of Us Grace Was Given as a Gift of God's Love (vv. 3-7).

III. The Ascended Christ Gave Gifts of Love to People (vv. 8-9)

IV. The Unity of the Faith and the Maturity of Christ (vv. 11-14)

V. Being Truthful in Love the Body Builds Itself Up in Love (vv. 15-16).[132]

[130] Thielman, *Ephesians*, 250.
[131] Talbert, *Ephesians and Colossians*, 107-108.
[132] Heil, *Empowerment*, 166-180.

University of Ghana http://ugspace.ug.edu.gh

Finally, F. F. Bruce describes 4:1-6:20 with the theme: "The New Humanity in Earthly Life". He divides the unit 4: 1-16 as follows.

I. Exhortation to unity (vv. 1-3).

II. Confession of faith (vv. 4-6).

III. Provision for spiritual health and growth (vv. 7-16).[133]

From the above outlines, it is observed that Heil focuses much on the subject of 'Love". Bruce's outline, on the other hand, does not seem to follow any pattern. There is a little similarity between Thielman's and Talbert's outlines as both look at the basis of Christian unity. The study employs an outline much similar to that provided by Talbert because his structure provides opportunity for the researcher to analyse how the diversity of gifts contribute to the general goals of the Church.

2.6 Textual Analysis

The section analyses the pericope using the structure proposed by Talbert. His proposal is adopted because it looks at the correlation between the leadership gifts, community unity and community maturity which are core to the research.

2.6.1 The Call to Maintain Unity of the Spirit

> Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·
>
> I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, [2] with all humility and gentleness, with patience, bearing with one another in love, [3] making every effort to maintain the unity of the Spirit in the bond of peace.[134]

[133] Bruce, "The Epistles", 333-338.
[134] All the translations of the Greek text in this chapter of the work are taken from the New Revised Standard Version, 1989,

University of Ghana http://ugspace.ug.edu.gh

The paragraph serves as the beginning of the ethical segment of the epistle. Paul used the verb παρακαλῶ to introduce the ethical section. Best asserts that the verb παρακαλῶ is a "formula for polite command in a letter".[135] Larkin notes that the verb indicates a strong urge.[136] Talbert explains that the verb is used in ancient times in the context of the benefactor-benefaction system to exhort and encourage "those who had received a benefaction (*charis*) to respond appropriately to the giver of the gift"[137]. Paul, thus, calls the recipients to respond favourably to the gift or grace received from God through Jesus Christ (1:3). Again, Paul shifts his discussion from theological to ethical living by the introduction of the conjunction οὖν.[138] It sets a dependency relationship between two separate clauses or sentences. Paul uses the conjunction to persuade the recipients to walk in a manner worthy of the doctrines taught in the first three chapters rather than the third chapter only.[139] The expression παρακαλῶ οὖν ὑμᾶς (I urge you, therefore) is also used in Rom 12:1 to introduce the ethical session of the epistle after extensively discussing doctrinal matters.

In addition, Paul uses the pronoun ἐγὼ for emphasis to stress his authority to give ethical instructions.[140] Heil suggests that Paul uses the emphatic I (ἐγὼ) in relation to his being the prisoner in the Lord (ὁ δέσμιος ἐν κυρίῳ) to stress his love for the Gentile believers on behalf of Christ.[141] Janke asserts that "Paul is a prisoner because of his connection with the Lord Jesus and for no other reason".[142] He explains that Paul does not court the sympathy of his audience but rather motivates them to a committed and

[135] Larkin, *Ephesians*, 68.
[136] Ibid.
[137] Talbert, *Ephesians and Colossians*, 108.
[138] Thielman, *Ephesians*, 251.
[139] Larkin, *Ephesians*, 68.
[140] Ibid.
[141] Heil, *Empowerment*, 166.
[142] James R. Janke, "An Exegetical Study of Ephesians 4: 1-16", *Nebraska District Pastors Conference, Trinity Lutheran Church* (April 20, 1993), 1.

University of Ghana http://ugspace.ug.edu.gh

faithful living in Christ as he does himself.[143] Furthermore, Janke notes that Paul's description of himself as ὁ δέσμιος ἐν κυρίῳ (the prisoner in the Lord) seeks to remind the Gentile believers that Paul's chains are part of God's mysterious plan to the advancement of the Gospel, and also add some weight to Paul's words of encouragement. He opines that this description makes his appeal much stronger than if he wrote from the comfort of Jerusalem.[144] Hodge comments that Paul speaks as a prisoner not merely to add weight to his motivation, but far more than that, to express his joy of being counted worthy to suffer for Christ's sake. Hodge alludes this view to the remark of Theodoret: "τοῖς διὰ τὸν Χριστὸν δεσμοῖς ἐναβρύνεται μᾶλλον ἢ βασιλεὺς διαδήματι" meaning "he glories in his chains more than a king in his diadem".[145]

After motivating the audience with his chains, Paul calls them to walk (περιπατῆσαι) in a manner worthy (ἀξίως) of the calling to which they were called τῆς κλήσεως ἧς ἐκλήθητε). Paul uses the aorist indicative of περιπατέω in 2:2 in reference to the conduct of the Gentile believer when he follows the ways of the ruler of the kingdom of the air (before conversion unto Christ). Now that the Gentile believer has been created in Christ for "good works" (2:10), he should περιπατῆσαι in a different manner. Paul describes the manner of the walk with the adverb ἀξίως (worthy). Janke claims that the adverb ἀξίως comes from an adjective meaning "that which balances scales" and thus the exhortation to walk worthy of the calling suggests a conduct that balances or equals the call received.[146]

The genitive τῆς κλήσεως (of the calling) is used to imply the vocation given by God to the believers in Ephesus. Hodge opines that this vocation is unto sonship (1:5) and

[143] Janke, "An Exegetical Study", 1.
[144] Ibid.
[145] Hodge, *Ephesians*, 96.
[146] Janke, "An Exegetical Study", 1.

University of Ghana http://ugspace.ug.edu.gh

includes holiness, exaltation and unity.[147] Thielman suggests that the calling or vocation refers to the conversion of the audience through their belief in the gospel (1:13). Janke maintains that Paul gives a complete definition of the call or vocation in Eph 1. It involves their being chosen by the Father from eternity (predestination), redemption in the blood of Jesus, adoption as sons and being sealed with the Holy Spirit.[148] Thielman notes that, in consistence with other usages in the epistle (1:18 and 4:4), the call is much skewed to the future hope of the believer; a call to partake in the future established kingdom of Jesus Christ on his second advent.[149] The aorist passive indicative of ἐκλήθητε expresses God as the 'unmentioned being' who calls people into faith in Jesus Christ.[150] Janke observes that the passive verb suggests that the call of the believer is not based on any human merit but on God. He stresses that the verb indicates that the calling is an accomplished and complete fact, with nothing lacking. He points out that, Paul's exhortation then, does not mean that the Ephesian believers should by their effort attain worthiness before God. However, he urges them to recognise the glorious call they have received and walk in that calling accordingly.[151]

Paul describes what he means by a walk worthy of the calling with which the Ephesian believers are called. He admonishes the Ephesians to show the worthily living with all humility and gentleness, with patience, bearing with one another in love. Thielman notes that the four expressions are adverbial modifiers of περιπατῆσαι, expressing the manner in which they are to walk worthy of their calling.[152] Ταπεινοφροσύνς (humility) when used in ancient Greek usually has negative connotations and refers to "low" or "base". He, however, suggests that the Christian use of the

[147] Hodge, *Ephesians*, 96.
[148] Janke, "An Exegetical Study", 1.
[149] Thielman, *Ephesians*, 252.
[150] Larkin, *Ephesians*, 68.
[151] Janke, "An Exegetical Study", 1.
[152] Thielman, *Ephesians*, 253.

University of Ghana http://ugspace.ug.edu.gh

word ταπεινοφροσύνς is the opposite of having an exalted view about oneself. This is contrasted with ταπεινοί meaning "lowly".[153] Christian humility flows from a consciousness of one's sin, unworthiness before God and the fact that salvation flows from God's grace with no human efforts.[154] Charles Hodge writes:

> Lowliness of mind, ταπεινοφροσύνης, includes a low estimate of one's self, founded on the consciousness of guilt and weakness, and a consequent disposition to be low, unnoticed, and unpraised. It stands opposed not only to self-complacency and self-conceit, but also to self-exaltation, and setting one's self up to attract the honour which comes from men.[155]

Paul qualifies ταπεινοφροσύνης with πάσης (all) implying that the humility of the believers in Ephesus is to be at its best. Humility is to be coupled with meekness or gentleness (πραΰτης). Πραΰτης refers to the quality of being gentle and polite even in circumstances which may not merit such virtues.[156]Janke explains that πραΰτης "is the gentle spirit which expresses itself in patient submissiveness to offense, free from malice and desire for revenge".[157] In the same vein, he identifies Christ as claiming (Matt 11:29) and demonstrating perfect meekness in that "when they hurled their insults at him he did not retaliate; when he suffered, he made no threats" (1 Pet 2:23).[158] Humility and gentleness together identify one's genuine position before God and influence one's conduct towards others even if the circumstance does not merit such soft dispositions.[159]

Paul urges the Ephesians to also walk the life worthy of their calling μετὰ μακροθυμίας (with patience). Μακροθυμία refers to "persistence in one's convictions,

---

[153] Ibid.
[154] Janke, "An Exegetical Study", 2.
[155] Hodge, *Ephesians*, 97.
[156] Thielman, *Ephesians*, 253 - 254.
[157] Janke, "An Exegetical Study", 2.
[158] Ibid., 2.
[159] Thielman, *Ephesians*, 254.

University of Ghana http://ugspace.ug.edu.gh

even when circumstances make this difficult."[160] Hodge defines it as a "disposition which leads to suppression of anger" and "deferring the infliction of punishment."[161] Janke again identifies God as the perfect example in relation to this virtue, in that He "does not treat us as our sins deserve or repay us according to our iniquities" (Psalm 103: 10).[162] The Ephesian believers are urged to be patient by ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. ᾽Ανεχόμενοι ἀλλήλων ἐν ἀγάπῃ is a call to the Ephesian believers to restrain themselves from evil, in reference to one another in love. Janke opines that this encouragement shows that none can be perfect and that one has to put up with the faults of others as he may want others to bear with his weaknesses.[163] Thielman treats the phrase ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ as independent from μακροθυμίας, thus, the two being separate virtues. The researcher, however, notes that the two clauses are interdependent to make the exhortation stronger. This position is same as those taken by Janke[164] and Hodge.[165] They are to demonstrate these virtues ἐν ἀγάπῃ (in love) implying that love is to be the inducing factor to walk in these virtues.

Paul tasks the Ephesian believers to σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος (make every effort/ be eager to maintain/ keep the unity of the Spirit). Hodge comments that the phrase ἑνότητα τοῦ πνεύματος (unity in the Spirit) has received three different interpretations. First, it is interpreted to mean "ecclesiastical unity" contrary to the discordance in the Corinthian church. Second, πνεύματος is explained by some to refer to the human spirit and thus the exhortation relates to living in harmony. Third, the unity refers to one of which the Holy Spirit is the author.[166] The last inter-

[160] Ibid.
[161] Hodge, *Ephesians*, 97.
[162] Janke, "An Exegetical Study", 2.
[163] Ibid.
[164] Ibid., 4.
[165] Hodge, *Ephesians*, 97-98
[166] Hodge, *Ephesians*, 97-98.

University of Ghana http://ugspace.ug.edu.gh

pretation is most favoured, as the unity spoken of by Paul is an existing reality and not an ecclesiastical unity towards which the church strives to achieve. Paul's exhortation to the believers is to keep or maintain the unity of the Spirit and not to create one.[167] Janke contends that "to use Paul's words to support ecumenical efforts and unionistic endeavours is to misuse his words."[168] Kowalke opines that to achieve outward unity "by forgetting differences in doctrine, differences in faith and practice ... would be the exact contradiction of the unity of the faith."[169] The goal towards which Paul wrote was how to make evident the broken wall of hostility between the Jewish Christians and the Ephesian believers, and to live as one new community created out of the two groups. It is the goal of vv. 1-2 of the exhortation and a bridge to vv. 4-6.[170]

The qualities of humility, gentleness, and patience remind the Ephesian believers that Paul's concern is with their relationships with others. The Ephesian believers are to help achieve this ἐν τῷ συνδέσμῳ τῆς εἰρήνης (in the bond of peace). Συνδέσμῳ means a fastener. Thielman likens this "fastener" to that which holds cloths together or that which binds ligaments to a muscle. Thus, Paul speaks of a peace created by Jesus that binds or fastens the groups of existing believers together in unity.[171] This peace is to be preserved through the virtues mentioned in vv. 1-2. Janke writes

> When Christians demonstrate a spirit of humility, meekness, patience and forbearance, then they keep the bond of peace intact, while pride, impatience and intolerance threaten to sever the tie that binds them together.[172]

[167] Janke, "An Exegetical Study", 4.
[168] Ibid.
[169] Ibid.
[170] Thielman, *Ephesians*, 254.
[171] Ibid., 255.
[172] Janke, "An Exegetical Study", 4.

University of Ghana http://ugspace.ug.edu.gh

2.6.2 Basis of Christian Unity: Seven Unifying Realities of the Faith (vv. 4 - 6)

> ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· εἷς κύριος, μία πίστις, ἓν βάπτισμα· εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.
>
> [4] There is one body and one Spirit, just as you were called to the one hope of your calling,[5] one Lord, one faith, one baptism,[6] one God and Father of all, who is above all and through all and in all.

In vv. 1-3, Paul calls the believers to keep the unity authored by the Spirit through the bond of peace. This section outlines the basis of the unity which the believers have been given by the Spirit. He does this by a sevenfold stylistic repetition of the word "one" for all the genders (ἓν, μία, εἷς). The sevenfold repetition of the number "one" stresses the need for unity among the believers. The diversity in the use of the word "one" and the diverse ways in which it finds expression reveal that, God's unity is expressed among its believers in great diversity.[173] Janke observes that the structure of vv. 4-6 conveys the mystery of the Triune God.[174] Each of the sets of affirmations or basis for maintaining unity contains a person of the Triune God.

Paul declares that there is ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι (one body and one Spirit just as you were called into one hope). Paul in the epistle makes use of the imagery of the "body" not less than six times. It is used sometimes in relation to Christ, to represent the new community of believers or the church (1:22 cf. 2:16). Paul Minear observes that this imagery of the Church is unique to Paul.[175] Hodge describes the body as comprising of all believers in Christ, regardless of the external or visible organisations they belong to.[176] The fact that the members of the body come from different races, social and economic backgrounds and denominations

[173] Thielman, *Ephesians*, 255.
[174] Janke, "An Exegetical Study", 6.
[175] Paul S. Minear, *Images of the Church in the New Testament* (Louisville, KY: John Knox Press, 2004), 173.
[176] Hodge, *Ephesians*, 98.

University of Ghana http://ugspace.ug.edu.gh

is a major reason why Paul exhorts them to maintain the unity of the Spirit. The different backgrounds from which members of the body come from, necessitate mutual respect among them.[177]

Paul's conception of the oneness of the body of Christ in this epistle is consistent with that in 1 Corinthians. For instance, in 1 Cor 12:12, Paul states that: "For just as the body is one and has many members, and all the members of the body, though many are one body, so it is with Christ". Paul also mentions that there is ἓν πνεῦμα (one Spirit). The unity of the Spirit is to be kept because the Holy Spirit dwells in all believers. Paul, in 1:13, claims that all who believe (in the gospel of salvation) have been sealed with the Spirit. In 2:18, Paul explains that through this one Spirit, both the Jew and Gentile believers have access to the (one) Father.

Next, Paul again stresses the basis for the unity by declaring that believers have been called to μιᾷ ἐλπίδι (one hope). In 2:12, Paul mentioned that prior to their conversion, the Gentile believers had no hope, and again in 2:3, were "objects of wrath". Paul prayed that the eyes of the heart of the Ephesian believers may be enlightened so that they may know the "hope" to which they have been called (1:18). Janke identifies the hope as the "resurrection on the last day, acquittal in the judgment, and entrance into their inheritance" towards which the believers strive.[178] These shared aspirations of all believers serve as a bond which unites them and thus is a basis for them to keep the unity authored by the Spirit.

The next triad of unifying factors are εἷς κύριος, μία πίστις, ἓν βάπτισμα (one Lord, one faith and one baptism). Thielman opines that the stylistic repetition of the number "one" in the different genders proves that Paul's emphasis is on unity rather than the

[177] Janke, "An Exegetical Study", 5.
[178] Janke, "An Exegetical Study", 5.

University of Ghana http://ugspace.ug.edu.gh

terms associated with them.[179] Hodge notes that "lordship" conveys the idea of authority and ownership.[180] In other words, all believers, including those in Ephesus, are owned by one Lord who wields ultimate authority over their lives. Jesus as the Lord is consistent with the spirit of the epistle for in his blood all believers were redeemed (1:7), giving him the right to ownership. In his address to the elders of the Church in Ephesus, Paul emphasises that the church had been bought with the blood of God himself (Acts 20:28). The significance of the claim of "one Lord" in an epistle addressed to the Ephesian believers cannot be over-emphasised because of the prevailing culture at the time. The title "lord" was the reserve of only the Roman Emperor.[181] Also, the Jews have only one recognised as Lord (Deut 6:4). Thus, for Paul to identify that there is one Lord for both Jewish and Gentile believers is an important unifying factor for the believers.

Paul also uses the fact that believers have "one faith" to urge them to maintain the unity of the Spirit. Thielman asserts that this "one faith" refers to the set of doctrines which the Christians believed, or to the trust all Christian placed in Jesus Christ.[182] Kowalke on the other hand contends that the "one faith" has nothing to do with creeds which vary. He states that the "one faith" refers to one which God reveals to believers through the Holy Spirit. He maintains that it is the unchangeable truth of the Gospel.[183] Since the gospel is one, it is very probable the affirmation "one faith" refers to the basic belief of 'salvation through Christ alone'. This is because, even as early as the time of Paul, Christians digressed greatly in beliefs. For instance, a careful study of Rom 14 reveals that Christians had different beliefs with regards to the sacredness

[179] Thielman, *Ephesians*, 257.
[180] Hodge, *Ephesians*, 100.
[181] Thielman, *Ephesians*, 257.
[182] Ibid., 258.
[183] Janke, "An Exegetical Study", 5.

University of Ghana http://ugspace.ug.edu.gh

of days and certain foods. Paul points them to the unifying factor, which is Jesus Christ. Consequently, it is inappropriate to perceive the "one faith" as a "set of doctrines or creed for all believers" since such a faith is not practicable. All Christians are bound by one unifying fact; they are saved by grace, through faith in Jesus (2:8).

Furthermore, Paul hinges his call to the believers to maintain unity on the fact that they had received ἓν βάπτισμα (one baptism). What Paul means by "one baptism" has generated much scholarly debate. Janke contends that the Christian Scripture speaks of only "one baptism for the remission of sin" and that there is nothing like "Spirit-baptism."[184] He tries to link water baptism with the giving of the Holy Spirit as a seal to the believer. He explains that Paul did not use the Lord's Supper nor the gospel as the unifying means of grace as that will exclude infants and children. On the contrary, Paul uses water baptism which is all inclusive as children are all baptised.[185] His assertion, however, is contestable. In relation to the Christian faith, the Scriptures speak of at least two baptisms[186]; baptism with water and baptism with the Holy Spirit (Matt 28:19; Acts 1:5 cf. Acts 19: 1 - 7).

Thielman observes that most scholars associate the "one baptism" with water baptism but usually, with an undertone of Spirit-baptism.[187] He further opines that it will be wrong to assume the baptism Paul speaks of is one involving water, as the Pauline traditions make references to other baptisms aside the ritual in water. Citing 1 Cor 12:13 and Gal 3:24-26, Thielman reiterates that the unqualified "baptisms" mentioned in those passages are metaphorical, but may at least involve the Christian ritual in water. He suggests that "one baptism" refers to the whole process of conversion, summa-

[184] Ibid.
[185] Ibid.
[186] Scholars, especially from the Pentecostal background identify other forms of baptism aside water baptism and baptism with the Spirit. This includes mystical baptism, baptism by the Spirit or baptism into the body of Christ.
[187] Thielman, *Ephesians*, 258.

University of Ghana http://ugspace.ug.edu.gh

rised by the ritual in water.[188] The researcher, considering Paul's disposition to baptism[189] contends that by "one baptism", he meant something much "spiritual" in origin than the ritual in water; one that spiritually implants the believer into the body of Christ at conversion without having to go through any "ritualistic" water baptism. This is what Paul speaks of in 1 Cor 12:13.[190]

The last of the sevenfold basis for the call to the Ephesian Church to maintain unity is the existence of εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν (one God and Father of all, who is above all and through all and in all). Unlike the first two triads in which Paul uses the number "one" three times, in this last affirmation, he uses it only once but the word "all" occurs four times (πάντων …πάντων ... πάντων … πᾶσιν). There is much debate as to whether the words for "all" are masculine (thus, representing people) or neuter (representing things).[191] Some interpreters consider the word "all" to be a neuter gender and thus, God is the Father of all things, above all things and through all things and in all things. They argue that the choice of "all" being neuter is consistent with its general use in the epistle, citing examples from 1:10; 1:11; 1:22, 3:9 and 3:15. These interpreters include Thielman, Darko, Lincoln and O'Brien.[192] However, an admittance of this position poses a challenge in relation to the spirit of the passage.

The researcher contends that "all" as masculine is a better view. To claim "God is in all things" suggests God resides in those who are not believers in Christ. This is inconsistent with the Pauline theology in general. It also suggests a universal brother-

[188] Ibid., 259.
[189] Paul seems to regard water baptism as a secondary matter in the subject of Christian conversion. See 1 Cor 1:15 - 17.
[190] The baptism in 1 Cor 12:13 is done by the Spirit. It is thus likely to be a different baptism from the one done by water and the baptism with the Holy Spirit which is done by Jesus Himself.
[191] Thielman, *Ephesians*, 259.
[192] Thielman, *Ephesians*, 259.

University of Ghana http://ugspace.ug.edu.gh

hood of humans[193] which contradicts the whole idea of the epistle in which Paul focuses on a new community created out of Gentile and Jews. Hoehner and Barth argue that the context is the Church, so taking the "all" as masculine, refers to believers.[194] This position gives strength to the exhortation to unity to which Paul calls the believers in Ephesus. In that case, the affirmation would imply there is One God for the believers (1 Cor 8:5 - 6) who has become their Father and they, His (adopted) children in Christ (Rom 8:15). This God and Father is the ultimate Head of the Church as He appoints Christ to be the Head of the Church (1:22 and 4:23). Thus, He is above all (the brotherhood of believers or church). This God and Father is in all by His Spirit (2:22). This God and Father pervades all the believers to act according to His will. Hodge sums up this position in this:

> The church is a habitation of God through the Spirit. It is his temple in which he dwells and which is pervaded in all its parts by his presence. The preposition διά, therefore, does not here express instrumentality, but diffusion. It is not that God operates "through all" (διὰ πάντων), but that he pervades all and abides in all. This is the climax. To be filled with God; to be pervaded by his presence, and controlled by him, is to attain the summit of all created excellence, blessedness and glory.[195]

2.6.3 Diversity in Unity: Christ's Diverse Gifts (vv. 7 - 11)

> Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. διὸ λέγει· Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις. τὸ δὲ Ἀνέβη τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς; ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

[193] Janke, "An Exegetical Study", 6.
[194] Sedlacek, "An Exegesis", 11.
[195] Hodge, *Ephesians*, 102.

University of Ghana http://ugspace.ug.edu.gh

> But each of us was given grace according to the measure of Christ's gift. [8] Therefore it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people." [9] (When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? [10] He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) [11] The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers,

Any call to unity is relevant so far as there is an existence of diversity. Unity is necessary because people have diverse backgrounds, opinions and worldviews. Janke notes that "unity does not mean uniformity."[196] Paul begins this section with Ἑνὶ δὲ ἑκάστῳ ἡμῶν (but to each one of us). The conjunction δὲ shows a contrasting transition between the subsequent statements and the preceding ones. The previous section (vv. 4-6) conveys a uniformity of Christian realities which serve as basis for his exhortation in vv. 1-3. He does this by a stylistic use of the word "one" to emphasise a common or uniform ground to maintain unity. Here, however, Paul gives a different perspective of unity; one that is of diversity. He illustrates this with the introductory statement: Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις (But each of us was given grace). There is a transition from the repetitive use of πάντων (all) in the v. 6 to ἑκάστῳ (each) in v. 7; a transition from uniformity to diversity. Janke records that "God's gracious relation to 'all' is a relation to each individual."[197] The verb ἐδόθη indicates that each believer has already benefitted from χάρις. Χάρις in this context is not the same as its usage in Tit 2:11where it is connected to salvation. In Tit 2:11, χάρις appears to all men in equal quantities whereas in Eph 4:7 it is given κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ (according to the measure of the gift of Christ).

[196] Janke, "An Exegetical Study," 8.
[197] Janke, "An Exegetical Analysis," 8.

University of Ghana http://ugspace.ug.edu.gh

Talbert identifies the usage of the term χάρις in 4:7 to be the equivalence of χαρίσματα (charismata) found in Rom 12: 6 and 1 Cor 12:4.[198] It manifests in each believer for the common good (1 Cor 12:7). It is sometimes referred to as "endowment grace" or "charismatic endowment."[199] The term χάρις carries in itself the idea of an assignment, and also the powers and capabilities required to carry out the assignment.[200] The expression τοῦ Χριστοῦ (of the Christ) implies Christ is the giver of this grace and he determines its nature and measure. In both 1 Corinthians and Romans, Paul expresses the body metaphor (of the church) in relation to the gifts. He speaks of the gifts as constituting different members or parts of the same body. It is the same idea Paul uses in this passage to promote his exhortation of the unity that must exist in the body of believers.

Paul supports his claim that each believer is a beneficiary of God's special grace by introducing the phrase διὸ λέγει which suggests a quotation from a source. Generally, scholars admit Paul tried to quote from Psalm 68:18 with a dramatic departure from the original text. Thielman presents the differences in the quotation in a synopsis as shown below:[201]

Ps 68:19 (Masoretic Text)	Ps 68:18 Septuagint (LXX)	Eph 4:8
You ascended (עָלִיתָ , ʿālitā) to the height; you captured שָׁבִיתָ), šābitā) captivity; you received (לָקָחְתָּ, lāqaḥtā) gifts among humanity בָּאָדָם), bāʾādām).	You ascended (ἀνέβης, anebēs) to the height; you captured (ἠχμαλώτευσας, ēchmalōteusas) captivity; you received (ἔλαβες, elabes) gifts among humanity (ἐν ἀνθρώπῳ, en anthrōpō).4	Ascending (ἀναβάς, anabas) to the height, he captured (ἠχμαλώτευσεν, ēchmalōteusen) captivity; he gave (ἔδωκεν, edōken) gifts to human beings (τοῖς ἀνθρώποις, tois anthrōpois

[198] Talbert, *Ephesians and Colossians*, 110.
[199] Janke, "An Exegetical Analysis," 8.
[200] Thielman, *Ephesians*, 264.
[201] Thielman, *Ephesians*, 265.

University of Ghana http://ugspace.ug.edu.gh

The above table shows a number of differences between Ephesians and the OT sources. First, Paul changes the subject of the statement from the second person (you) to the third person (he). Second, the NT text mentions that the subject "gave gifts", whereas the MT and LXX say the subject "received gifts". Over the past few decades, the reasons for these differences have attracted some discussions from scholars.

Talbert intimates that attempts to explain the differences have produced two main approaches. The first approach holds that Paul deliberately alters the original text to bring out its true Christological meaning. The second suggests that Paul quotes from a different OT tradition other than the LXX and the MT. For instance, there are suggestions Paul quoted from the Targum the equivalent which reads: "You, Moses the prophet, ascended to the firmament; you took captivity captive, you learned the words of Torah, you gave them as gifts to the sons of men." Proponents of this approach are of the view that Paul changed Moses to Christ and the "words of Torah" to "gifts" to make the text relevant to Christians.[202] The researcher is of the view that the second opinion is more likely to be the case. This is to make his claim authoritative.

Now, which people did Paul claim were taken captives? Many commentators are of the view that Christ captures evil powers and led them in a triumphant procession.[203] Paul in his interpretation of the quotation, intimates in v. 10 that Christ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν (ascended far above all the heavens). Thielman notes that this statement explains "Paul's earlier claim in 1:20-21 that when God raised Christ from the dead, he seated him "at his right hand in the heavenly places, high above all rule and authority and power and lordship and every name that is named."[204]

[202] Talbert, *Ephesians and Colossians*, 111.
[203] Some of these include Charles Hodge, Charles Talbert, Janke and Thielman.
[204] Thielman, *Ephesians*, 268.

University of Ghana http://ugspace.ug.edu.gh

Paul uses a rhetorical question to explain his quotation from Ps 68:18. Paul does this in anticipation of a question as to how the Lord of the heavens ascends into heaven.[205] The wording of the question points out that the "descent" preceded the "ascent". Heil points out that Paul's use of the rhetorical question reinforces the idea that it was only after Christ's descent to the lower parts of the earth that he ascended.[206]

Paul's description of the descent as εἰς τὰ κατώτερα μέρη τῆς γῆς (to the lower regions of the earth) has been interpreted in various ways over the years. Hodge states that, the Hebrew phrase תַּחְתִּיּוֹת אֶרֶץ which Paul renders as τὰ κατώτερα μέρη τῆς γῆς (to the lower regions of the earth) has been used in other parts of the Bible to mean earth in opposition to heaven (Isa. 44: 23); grave (Psa. 63: 10); as a poetical designation for the womb (Ps. 139: 15); and for Hades or the invisible world (Ez. 32: 24).[207] Prior to the late nineteenth century, most commentators suggested that the "lower earthly region" refers to the Hades, which is thought of to be under this earth.[208] Talbert notes that these include the early Church fathers like Irenaeus and Tertullian, and also later John Chrysostom who adds that Christ after descending into Hades took as captives the devil, death, curse and sin.[209] Others explain that Christ's descent into Hades was to "allow the OT saints to become Christians, to give the dead a chance to hear the gospel and be set free, or to rescue from the devil's captivity in limbo the saints who had died before him" or to experience death as human beings do.[210] Hodge rejects this position on three counts. First, he observes that this interpretation is foreign to Ps. 68:18 on which Paul comments. Second, he notes that the cosmic context of the epistle focuses on the earth as against the heavens. Third, he identifies that,

[205] Janke, "An Exegetical Study", 10.
[206] Heil, *Empowerment*, 173.
[207] Hodge, *Ephesians*, 106.
[208] Thielman, *Ephesians*, 269.
[209] Talbert, *Ephesians and Colossians*, 111.
[210] Thielman, *Ephesians*, 269-270.

University of Ghana http://ugspace.ug.edu.gh

the NT in most occurrences opposes the earth to the heavens (e.g. John 3:13; 6:38; 8:14, 23; 16:23 and Acts 2:19).[211]

Another view that has forcefully evolved in recent times is that the "descent" is associated with the coming of the Spirit at Pentecost. This view presupposes that the "ascent" in v. 9 precedes the descent.[212] This view, however, is problematic. First, the passage shows clearly in v. 10 that the ascent and descent involves the same person (αὐτός) who is Christ.[213] Thielman adds that the epistle (Ephesians) treats the Spirit as a different entity from Christ which suggests that reading is inaccurate.[214] Second, since the person involved with the ascent and descent is Christ and Christians generally hold that Christ was with the Father before the beginning, then the presupposition that he who is already "above" ascended before he later descended is faulty. The picture in v.10 supports the view that Christ descended before his ascension.

Calvin and many interpreters contend that the descent deals with the incarnation of Christ.[215] Christ became human, died, resurrected and ascended into the heavens. This approach has less hermeneutical difficulties. First, the early Christian texts show that Christ ascended from the earth rather from under the earth. Second, the cosmic sphere of Ephesians is two-tiered and limited to only the heavens and the earth. It is thus improbable that by Christ's descent, Paul speaks of another tier under the earth. Then third, the enemies that Christ took as captives are described in Ephesians as been in the air and in heavenly places and not under the earth (2:2; 6:12).[216] The researcher supports this view. He contends that if even, Christ in death, descended to the under-

[211] Hodge, *Ephesians*, 106.
[212] Talbert, *Ephesians and Colossians*, 111
[213] Ibid, 112.
[214] Thielman, *Ephesians*, 270.
[215] Thielman, *Ephesians*, 270.
[216] Ibid.

University of Ghana http://ugspace.ug.edu.gh

world, the Christian tradition narrated in the Pauline epistles recap tha Christ make his ascension from the earth and not from under the earth.

The ascended Christ himself gives gifts to each of the believers (v. 7). However, he gives certain endowed men as gifts to the church. Paul writes that: αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους (he gave some the apostles, the prophets, the evangelists, the pastors and the teachers). Each believer, receiving gift in (v.7) from the ascended Christ is a basis for Christian diversity. Some scholars, however, explain that ἡμῶν (us) in v. 7 does not include every believer but only the apostles, prophets, evangelists, pastors and teachers of v. 11. For instance, Merklein posits that the gifts in vv. 7-8 refer to the same gifts in v. 11 and include Paul, his fellow apostles and prophets and to the ecclesiastical authorities of the times.[217] Majority of scholars reject this position and contend that all previous uses of the pronoun ἡμῶν in the epistle refer to Paul and all his audience. On the other hand, the gifts in v. 11 are traditionally understood as "endowed men" who in themselves are special gifts Christ gives to his church to maintain unity.[218]

2.6.4 The Goal of Christ's Diverse Gifts (vv. 12-16)

> πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ

[217] Ibid., 264.
[218] Talbert, *Ephesians and Colossians*, 112.

University of Ghana http://ugspace.ug.edu.gh

> ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
>
> **…** to equip the saints for the work of ministry, for building up the body of Christ, [13] until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. [14] We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. [15] But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, [16] from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

This section focuses on the purposes of Christ's gifts to the church. The section begins with three prepositional clauses (πρὸς … εἰς … εἰς …) whose relationship with the gifts in v. 11 has been an issue of intense scholarly debate. The difficulty is with how these three clauses relate with one another and especially how the middle clause εἰς ἔργον διακονίας (for the work of ministry) is to be understood.[219] The question that is associated with the difficulty in interpretation is with those who do the "work of ministry". This has given birth to two main interpretive groups. The first group contends that the three clauses are coordinate to one another, each serving as an adverb to ἔδωκεν (he gave) in v. 11. This produces three purposes for the Christ-given gifts in v.11: for equipping (perfecting) the saints, for the work of ministry and for building up the body of Christ.[220] This view assumes that the "work of ministry" of the church is the work of the Christ-given gifts in v. 11. David Gordon, an ardent proponent of this view, posits that the work of ministry (of the Word) is solely the vocation of the ordained ministers, whereas the church has a mandate to live lives worthy of their

[219] Thielman, *Ephesians*, 277.
[220] Thielman, *Ephesians*, 277.

University of Ghana http://ugspace.ug.edu.gh

calling (which he claims may also be rendered by the same Greek word διακονία.[221] Proponents of this view like Schnakenburg and O'Neil and Gordon argue that it provides the best meaning for the biblical use of the word διακονία (ministry). They explain that the manner in which the term is used in the NT often carries in itself the idea of communicating God's word and also an official duty (cf. Acts 6:4; cf. 2 Cor. 3:6 - 8;4:1; 5:18; 6:3; Rom. 11:13; Acts 20:24; 21:19; 1 Tim. 1:12; 2 Tim. 4:5). Thus, it would be inappropriate to say an official duty is performed by the entire church. The Christ-given gifts are thus, the performers of these official duties.[222]

Majority of scholars, however, reject this position. They point out that there is a shift in prepositions (πρὸς … εἰς … εἰς …) which suggests that at least the first two clauses are not coordinate.[223] Thus, we have v. 12 reading: "for equipping the saints for the work of ministry, for the building up of the body of Christ." In that case, the work of ministry is performed by all the saints. Talbert defines "work of ministry" as "gifted activity by Christians in general to build up the church." He explains ministry to mean the manifestation of one's gifts.[224] This view fits well into the context of vv. 7-16. The passage begins with "each one" as subject and ends with "each part" (of a body). This reiterates the fact that the focus of the section is how each believer, in the midst of diversity contributes to maintaining unity in the church. The researcher notes that this view makes the goal of maintaining unity more inclusive than the former and consistent with the spirit of the epistle in which Gentiles who were alienated from citizenship in Israel have been included by Christ's gift of love.

[221] Gordon, "'Equipping' Ministry," 75.
[222] Thielman, *Ephesians*, 278.
[223] Talbert, *Ephesians and Colossians*, 114.
[224] Talbert, *Ephesians and Colossians*, 114.

University of Ghana http://ugspace.ug.edu.gh

Paul writes that the Christ-given gifts of v. 11 are for τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας. Literally, the verb καταρτίζω is used to mean "mend" in Matt 4:21 and "to prepare or render fit" for use in Heb. 10: 5.[225] The noun καταρτισμὸν is scarcely used in the NT, but used medically to refer to the "straightening or setting of a joint or broken bone". It is also used to describe the "furnishing of one's room" or the "equipment" that comes with a bed.[226] Καταρτισμὸν is explained to mean perfecting, restoring, completing, putting in order, or equipping. In the context of Eph 4: 7-16, the word "equipping" or "preparing" is to be preferred in relation to the role of the Christ - given gifts in the church. That is, Christ has given the gifts in v.11 to equip or prepare God's people to do the work of ministry.

The end to which the Christ-given gifts work is towards οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ (building up the body of Christ). The architectural metaphor, οἰκοδομὴν (building) is first employed in the epistle in 2:19-22, where the household of God (οἰκεῖοι τοῦ θεοῦ) is built (ἐποικοδομηθέντες) on the foundation of the apostles and prophets with Christ himself as the cornerstone and all the believers as bricks. In 2:21, the household is presented as an organism αὔξει (growing) into a holy temple. In other words, the household of God is portrayed as a building under construction.

In 4:12, a similar analogy is employed by Paul. The household of God is replaced with τοῦ σώματος τοῦ Χριστοῦ (the body of Christ) which Paul explains in 1:22-23 as the Church. Paul shows a picture of the Christ-given gifts of apostles, prophets, evangelists, pastors and teachers in v. 11 working as co - builders, re - shaping and making each living brick or stone fit for the purpose of the work (of ministry), with the ultimate goal of building the body of Christ. Each believer is useful because he has been

[225] Hodge, *Ephesians*, 110.
[226] Thielman, *Ephesians*, 279.

University of Ghana http://ugspace.ug.edu.gh

given a special gift or grace, essential for a particular area of the building. However, this believer may not fit into the plan of the building unless he is re-shaped or prepared to fit well into the unified structure. Talbert notes that in 1 Cor 12-14, Paul the apostle equips the gifted saints so that their diverse gifts will contribute to communal unity and growth, and not division. This implies that the growth and unity of the church depends on each member.[227]

Paul then speaks of the goal of the construction or building process; a goal not focused on the church's mission to the world, but the inner growth of the church.[228] He uses three prepositional phrases to spell out this goal; each beginning with εἰς (to or unto) to show that these phrases are parallel. The first phrase μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ (until we all come unto the unity of the faith and the knowledge of the Son of God) is associated with οἰκοδομὴν (building up) in v. 12 and not ἔδωκεν (he gave) in v. 11.[229] The πάντες (all) in v. 13 shifts the subject of the passage from ἑκάστῳ ἡμῶν (each of us) to the church at large. Thus, the "building up" process with the gifts of each believer will continue until πάντες (all), the church, comes unto unity. The goal then, is not towards an individual, but the whole body of Christ.

What does Paul mean by coming 'unto the unity of the faith'? The definite article τὴν and τῆς that respectively qualify the nouns ἑνότητα and πίστεως shows that Paul refers to something his audience are aware of. In v. 5, he speaks of the believers having μία πίστις (one faith) as the basis for his call unto them to maintain unity. Thielman opines that "the unity of the faith," then, refers to unity in acknowledging a particular

[227] Talbert, *Ephesians and Colossians*, 115.
[228] Ibid.
[229] Thielman, *Ephesians*, 280.

University of Ghana http://ugspace.ug.edu.gh

body of doctrine, the "one faith".[230] Whereas the claim is right with regards to the acknowledgement of the "one faith" in v. 5, it is suspicious in what he (Thielman) means by "particular body of doctrine". The non-polemic nature of the epistle is an indication that the recipients did not have so much digression in relation to doctrinal issues. Thus, it is very probable he speaks of all the believers coming unto the fullest understanding and acknowledgment of the gospel of Christ.

As part of the goal, all the believers are to come to the unity in τῆς ἐπιγνώσεως (the knowledge) of the son of God. Again, the definite article τῆς which qualifies the noun ἐπιγνώσεως, indicates that the recipients are conscious of what he communicates. Ἐπιγνώσεως in this context expresses a subjective and experiential knowledge of Christ as opposed to objective or doctrinal knowledge.[231] Paul in 1:17 of the epistle creates the impression that such a subjective knowledge is attainable when one receives the Spirit of wisdom and revelation. Also, such knowledge gives a better understanding of Christ than just doctrinal knowledge. Paul envisages that all the believers would gain an experiential knowledge of Jesus Christ. Some commentators view faith and knowledge as equivalent, and therefore, attaining the unity in the knowledge of the Son of God as an explanation to the attainment of the unity of the faith.[232] Hodge, however, though admitting a close relationship between faith and knowledge, debunks such an idea pointing out the distinguishing function of καὶ (and) between faith and knowledge.[233]

Paul describes the second goal as εἰς ἄνδρα τέλειον (unto a mature human). The adjective τέλειον means complete or perfect. In relation to humans, it signifies attaining

[230] Thielman, *Ephesians*, 281.
[231] Larkin, *Ephesians*, 81.
[232] Hodge, *Ephesians*, 112.
[233] Ibid, 112.

University of Ghana http://ugspace.ug.edu.gh

a full age or becoming mature. What does Paul mean by "all growing unto mature man?" In 2:15, Jesus abolishes the Mosaic Law in his flesh, creating one new human out of the Gentiles and the Jews. This new human becomes the body of Christ that is being built up to become a perfect, mature or fully grown man.[234] Τὸ τέλειον (perfect, complete) is contrasted with τὸ ἐκ μέρους (in part, imperfect) in 1 Cor 13:10 in Paul's discussion of love. The body of Christ becomes fully mature when it reaches total conformity to Christ.[235] As believers are equipped by the Christ-given gifts of apostles, prophets, evangelists, pastors and teachers to manifest their individual gifts, the whole body becomes functional and moves unto maturity.

The third goal states that the body of Christ may grow εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ (unto the measure of the stature of the fullness of Christ). This third phrase, though independent, creates a link between the previous phrase and the next statement. Ἡλικίας may refer to stature (height) or age. In the context of the passage, stature (height) is much appropriate. Πληρώματος τοῦ Χριστοῦ (fullness of Christ) refers to the "plenitude of excellence which Christ possesses or bestows."[236] Paul intends that the body of Christ, the church, may mature, being filled with these excellence that comes from Christ, in a manner that becomes visible even as height is an observable trait. Each believer, equipped through the operation of the Christ-given gifts in v. 11 is to manifest his individual gifts to ensure that the whole body is filled with the excellence found in Christ and be united with Christ in his victory over the rulers of the realms of the air, moral difficulties and false teachings.[237]

[234] Thielman, *Ephesians*, 282.
[235] Hodge, *Ephesians*, 112.
[236] Hodge, *Ephesians*, 112.
[237] Thielman, *Ephesians*, 283

University of Ghana http://ugspace.ug.edu.gh

Paul moves on to speak of the consequences when the body of Christ attains its goals. The v. 14 begins with the conjunction ἵνα (then, as a result), showing that it is dependent on at least the phrase εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ. Paul speaks of the effect of Christian unity and maturity in a negative sense involving infants or children. When the church has grown into maturity ἵνα μηκέτι ὦμεν νήπιοι (then we will no longer be children). He identifies that the instability of infants is comparable to a ship without a rudder, being κλυδωνιζόμενοι (tossed by waves) καὶ (and) a very light material περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας (blown to and fro by every wind of doctrine). While the two metaphors express the same idea of infant instability, they do so differently. The idea of a tossing wave can be likened to believers who shrink back when they face any difficulty and trial in life. The idea of a blowing wind is rightly expressed by Paul in relation to every doctrine. Infants are unable to properly examine and judge between doctrines. Thus, they are easily carried away by them, whether deceptive or truth. Immature believers also easily succumb to the κυβείᾳ τῶν ἀνθρώπων (trickery of humans). Κυβείᾳ, the word from which 'cube' is derived, literally means dice-playing and carries the idea of trickery and craftiness.

Contrary to the trickery and craftiness of scheming humans which impede the growth and unity of the body of Christ, Paul urges the believers to ἀληθεύοντες δὲ ἐν ἀγάπῃ (but speak the truth in love). His use of the conjunction δὲ in v. 15 shows a transition from those who peddle deception to the body of Christ, the custodians of the truth. The context of the passage suggests that the 'truth' Paul speaks of is in relation to sound doctrine; one that is devoid of deception. It differs from the common exhortation of the believers to put aside falsehood and speak truthfully to one another (v. 25). This truth must be communicated ἐν ἀγάπῃ (in love), devoid of pride and arrogance.

University of Ghana http://ugspace.ug.edu.gh

When the believers are fed with the nutritious truth of God's word, the consequence is that every aspect of the body grows to fit or match ἡ κεφαλή (the head), who is Christ.

Paul hints that the source of unity for the body is Christ himself who is the head.[238] Paul expresses this fact in the words ἐξ οὗ πᾶν… (from whom all). The word συναρμολογούμενον means "to bind together several parts of a thing".[239] Paul uses the word συναρμολογούμενον in 2:21 in connection to a building and here, in relation to a human body. In all the cases, it refers to the idea of different parts being bound together. Also, the verb συμβιβαζω refers to the act of "holding together" several parts. Paul writes that ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον. That is, the different parts of the body are joined and held together to form a unit. This unity within the body comes διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας. The word ἁφῆς refers to the sense of touch or contact.[240] In the context of the passage where the structure of the body is discussed, it may carry the meaning "to fasten",[241] or used in the sense of "band or joint".[242] It may rightly be translated as "ligaments" or "tendons".[243] The term is also used in Col 2:19 in a very similar sense.

The word ἐπιχορηγίας is rightly rendered "supply", "assistance" or "support". Hodge explains the word as "the mutual assistance furnished each other by the members of the body".[244] Paul mentions that this "supplying-support" is provided κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους (according to the effectual working in the measure of each part). This phrase hangs on v. 7 where Christ gives grace to each of the believers κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ (according to the measure of the gift of

[238] Thielman, *Ephesians*, 287.
[239] Hodge, *Ephesians*, 116.
[240] Ibid.
[241] Thielman, *Ephesians*, 287.
[242] Hodge, *Ephesians*, 116.
[243] Thielman, *Ephesians*, 287.
[244] Hodge, *Ephesians*, 116.

University of Ghana http://ugspace.ug.edu.gh

Christ). Thus, each part provides support or contributes to the general progress of the body according to the measure of gift he has received from Christ.

The focus of Paul has not shifted from the whole body to each part. However, he acknowledges that the general functioning of the whole body rests on the effective working of each part not specialised part like the Christ-given gifts in v. 11. As each believer of the body manifests the grace given him according to the measure of Christ's gifts, the body grows in love. However, the effectiveness of each of the body parts in the manifestation of their gifts is much dependent on the equipping by the Christ-given gifts in v. 11.

2.6.5 Summary

The first three chapters of the epistle addressed to the Ephesian believers highlight the benefits that the redemptive work of Christ has brought to the believer. One key outcome of Christ's redemptive work is the destruction of the wall of hostility between the Jews and the Gentiles, uniting the two groups inseparably into a new community of believers called the church or the imagery "body of Christ." The fourth chapter begins the ethical section of the epistle. Believers in Ephesus are exhorted by the Apostle Paul to consciously maintain this unity initiated by the Spirit through the redemptive work of Christ.

Paul hinges his call to maintain unity on seven facts or realities, uniform and common to all the believers. He does this through the stylistic use of the number "one" in relation to the seven elements shared by all the believers. These realities are: one body, one Spirit, and one hope; one Lord, one faith and one baptism; one God and Father of all, who is over all and through all and in all. Paul again, advances his exhortation to maintain unity by employing the idea of the diversity that exists within the members.

University of Ghana http://ugspace.ug.edu.gh

He identifies that each believer has received grace or gift from Christ in a measure that is determined by Christ, the giver. These diverse gifts must work together to maintain unity in the body of Christ.

Christ has specially given some humans as gifts to the church to function as apostles, prophets, evangelists, pastors and teachers. They play the leading role of preparing or equipping the individual believers of the body to do the work of ministry by manifesting their Christ-given gifts. Through this, the body of Christ is built up progressively until the body reaches unity in the faith and in the knowledge of the Son of God and also becomes matured being able to withstand the deception and scheming of crafty men. In Christ, all these members or parts are unified into one body, each contributing to the growth of the whole body. The Christ-given or leadership gifts of v. 11 have the task of making ready every part to fit into the united body.

2.7 Theological Discussions on Spiritual Gifts

There are about four main lists of spiritual gifts in the NT. These are found in Rom 12:6-8; 1 Cor 12:8-10, 28-30; Eph 4:11; and 1 Pet 4:10 - 11. A careful study of the lists shows greater variations in terms of the number, forms and occurrences. These variations raise a lot of issues as to whether the authors of the epistles attempted to create categories of gifts or present an exhaustive list of gifts. Talbert observes that the gifts are illustrative and not exhaustive. The differences in the lists, and the overlapping of some of the gifts in the various lists make it difficult to organise the gifts into groups. Bayes opines that any attempt to classify the gifts is tentative since different words are translated gifts in different passages.[245] However, various attempts have been made over the years to organise the gifts in categories or groups.

[245] Bayes, "Divine Empowerment," 124.

University of Ghana http://ugspace.ug.edu.gh

A number of scholars have attempted to distinguish between spiritual gifts which are miraculous and those which are non-miraculous; those which are temporary and those which are permanent. Stitzinger views temporary gifts as those which have served their purposes in the first century and whose nature indicates they do not exist. He includes gifts as apostles, prophets, discernment, tongues and interpretation, faith and miracles as part. He identifies that permanent gifts include evangelist, pastors and teachers, administration and exhortation.[246] The controversy is with the basis for his categorization of the gifts into miraculous and non-miraculous, as well as temporary and permanent.

Fung divides spiritual gifts into two main categories: "endowments for ministry in word" and "equipment for ministry in deed". He places all the leadership gifts of v. 11 under "endowments for ministry in word". His organization of the gifts is presented in the table below:[247]

Endowments for Ministry in Words	**Equipment for Ministry in Deeds**
Gifts of gospel proclamation	*Gifts of supernatural power*
Apostles	Miracles
Evangelists	Healing
Gifts of inspired utterance	Faith
Prophets	*Gifts of administrative leadership*
Discernment of spirits	Administrators
Tongues	Pastors
Interpretation of tongues	*Gifts of practical assistance*
Utterances of knowledge	Helping
Gifts of didactic speech	Serving

[246] James F. Stitzinger, "Spiritual Gifts: Definitions and Kinds," *The Master's Seminary Journal* 14, no. 2 (Fall 2003): 167
[247] Talbert, *Ephesians and Colossians*, 118.

University of Ghana http://ugspace.ug.edu.gh

Teachers/pastors Exhortation Utterances of wisdom	Sharing Caring Showing mercy

One challenge associated with the categorisation of the gifts above is the exclusion of the leadership gifts from the "equipment for ministry in deeds" category. But it is very evident from the NT that many of the apostles demonstrated spiritual power (e.g. Acts 3:1-6; Acts 2:42 cf. 2 Cor 12:12). Philip, the only named evangelist, also demonstrated supernatural power (Acts 8:6). Not so much was said about the prophets, the pastors and teachers. Another challenge associated with Fung's categorisation of the gifts is that he places tangible gifts of humans with intangible spiritual endowments. Apostles, prophets, evangelists, pastors and teachers are humans and are not intangible abilities like gifts of healing, faith and diverse kinds of tongues. Thus, an area worthy of examination is the extent to which the list in 4:11 could be defined as gifts. To the church, the list constitutes gifts given by Christ but to the individuals themselves, should they regard say apostleship, as a gift, office or a call? A detailed examination of the question will be carried out in the fourth chapter.

The Apostle Paul states that the relevance of the leadership gifts in the life of the church is towards equipping the saints, and for maturation (Eph 4:12). Bayes comments that each of the leadership gifts has a role to play in the life of the believer and Paul lists them together for edification and maturation. He asserts that the leadership gifts play mediatorial roles between the previous state of the believers as those dead in sin (Eph 2:1) and the church's goal of unity and maturity.[248]

[248] Bayes, "Divine Empowerment," 139

University of Ghana http://ugspace.ug.edu.gh

Hemphill[249], Ryrie[250] and Wagner[251] maintain that every believer possesses at least one ministry gift.[252] This also generates problems in the context of the text in Eph 4:11-12. If the core duty of the ministry gifts is to equip or perfect the saints, then, there should be at least some believers or saints who ought to be the recipients or beneficiaries of their ministries.

2.8 Theological Discussion of the Leadership Gifts

In Eph 4:11, Paul mentions a list of humans given as gifts to play leading roles in his call to maintain unity. He, however, provides no information on the nature of these gifts and the scope of their operation. In this section, the researcher offers a brief theological discussion on these Christ - given gifts in Eph 4:11. 4121010032473

The first category of ministry or leadership gifts mentioned by Paul is apostles. The verb *apostello* refers to the act of "sending someone on a specific mission as a messenger, a personal representative and in some instances a pioneer"[253]The person sent on the mission is the apostle, from the Greek noun *apostollos*. Thielman observes that though apostles and prophets are the foundation on which the church is built, and are sometimes mentioned together, the apostles are always mentioned first.[254] Myles-Aikins, a Pentecostal/ Charismatic minister identifies three types of apostles: the pioneer apostles, the contemporary pioneer apostles and the messenger apostles. The pioneer apostles are those equipped and chosen by Jesus. The contemporary pioneer apostles are those equipped by the Holy Spirit to break barren lands (preach at places

[249] Ken Hemphill, *Mirror, Mirror on the Wall* (Nashville: Broadman Press, 1992), 54.
[250] Charles C. Ryrie, *Basic Theology* (Chicago: Moody Press, 1999), 425
[251] C. Peter Wagner, *Your Spiritual Gift Can Help Your Church Grow* (Ventura, CA: Regal Books, 1979), 54.
[252] Bayes, "Divine Empowerment", 115.
[253] P. Myles-Aikins, *Variegated Tapestry of Ministry: Empowerment to Benefit the Whole Church Community* (Lake Mary: Creation House, 2011), 63.
[254] Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2010), 273.

University of Ghana http://ugspace.ug.edu.gh

where the gospel has never been preached), plant and nourish churches. The messenger apostles are itinerant ministers who embark on short-term trips to give insight and directions to local community church leaders.[255] Thus, in addition to the twelve foundational apostles mentioned in the scriptures, he posits that two categories of apostles exist; those gifted to work in new areas and those who travel from place to place with the core duty of apologetics.

Jim and Carolyn Murphy write that "apostles are not officials of the congregation; they are officers of Christ of whom the church is built". They observe that apostles may occasionally operate other ministry gifts to accomplish the mission of establishing churches.[256] The Apostle Paul in 2 Cor 12:12 gives an indication that the ministry of the apostle is usually accompanied by signs and wonders. Jesus is referred to as an apostle in Heb 3:1. Scripturally, they passed on the teachings of Christ and contended for sound biblical doctrine.

The ministry of the prophet is the next gift mentioned after apostles. Like in 1 Cor 12:28 and Eph 2:20, the gift is mentioned just after apostle. The Apostle Paul suggests that the church of God is built on the foundation of the apostles and prophets. Vine defines a prophet as "a proclaimer of divine message."[257] Smith points that while the Jews admitted prophecy had ceased during the inter-testamental era, they looked forward to its revival during the messianic era.[258] Pentecostals and Charismatics usually create a distinction between one who possesses the gift of prophecy and the proph-

[255] Myles-Aikins, *Variegated Tapestry of Ministry*, 63-65.
[256] Jim Murphy and Carolyn Murphy, *Prophets and Prophecy in Today's Church*, 4th ed. (Blue Jay: Hundredfold Press, 2007), 112.
[257] W.E. Vine, *Vines Complete Expository Dictionary of Old and New Testament Words* (Nashville: Thomas Nelson, 1996), 493.
[258] Gary V. Smith, "Prophet," in *The New International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley, Vol. 3 (Grand Rapids, MI: William B. Eerdmans, 1986), 1003.

University of Ghana http://ugspace.ug.edu.gh

et.[259] Jim and Carolyn Murphy note that, the prophetic office is a ministerial office while the gift of prophecy is one of the tools with which the prophet works. He mentions that a prophet possesses other gifts like different kinds of tongues, interpretation of tongues and the gift of prophecy. He may also possess the gifts of word of wisdom, word of knowledge, and the discerning of spirits.[260] Myles-Aikins asserts that, the prophet's message in the Old Testament was very authoritative and near infallible, but in the New Testament the infallible stature of the prophet's message and its absolute authority has ceased. This necessitates judgment of the prophetic message by the church, other prophets and the written Word of God. [261]Sharp identifies prophets as being mediators of God's holiness in the world, idealists and supposed to be our companions.[262]

The next leadership gift mentioned by Paul is an evangelist (εὐαγγελιστης). An evangelist is defined by Knox as "one announcing the good news"[263] Thielman mentions that evangelists are "those whom God has especially equipped to travel from place to place with the good news of peace through Christ".[264] Flynn defines the gift of evangelism as the "gift of proclaiming the Good News of salvation effectively so that people respond to the claims of Christ in conversion and in discipleship."[265] Enns mentions that the gift of evangelism involves having a burden for the lost, ability to proclaim the good news clearly and a massive response by audience to the proclamation of the gospel[266]. The researcher opines that Flynn and Enns' use of the notion of a

[259] Murphy and Murphy, *Prophets and Prophecy*, 8.
[260] Ibid, 71.
[261] Myles-Aikins, *Variegated Tapestry of Ministry*, 68.
[262] Carolyn J. Sharp, *Old Testament Prophets for Today* (Louisville, Kentucky: Westminster John Knox Press, 2009), 15-17.
[263] D. B. Knox, "Evangelist," in *New Bible Dictionary*, ed. J. D. Douglas (Leicester: Inter-Varsity Press, 1962), 356.
[264] Thielman, *Ephesians*, 274.
[265] Leslie B. Flynn, *19 Gifts of the Spirit* (Wheaton, Ill.: Victor, 1974), 57.
[266] Enns, *The Moody Handbook*, 285

University of Ghana http://ugspace.ug.edu.gh

person 'having the gift of evangelism' in place of the ministry gift of evangelist is problematic. First, the New Testament makes no mention of evangelism as a gift but rather as a mandate for all believers (Matt 28:18-20). Secondly, possessing a gift in relation to an office does not necessarily mean the holder has been called into that office. For instance, in Acts 21: 8-10, Luke is careful to distinguish between the daughters of Philip the evangelist, who prophesy and Agabus, who is a prophet. In a similar vein, the fact that one has passion or burden for evangelism does not mean he is an evangelist. The Apostle Paul demonstrates in practice and in writing his uncompromising passion for the unsaved. However, he never described himself as an evangelist but rather as an apostle.

Many Pentecostals hold the view that the evangelist's message is backed by signs and wonders. Probably, this stance comes from the fact that Philip, the only one described as an evangelist in the New Testament demonstrated signs and wonders (Acts 8: 5-8). Kittel writes that the message of the evangelist

> … is not just speaking and preaching; it is proclamation with full authority and power. Signs and wonders accompany the evangelical message. They belong together, for the Word is powerful and effective. The proclamation of the age of grace, of the rule of God, creates a healthy sate in every respect. Bodily disorders are healed and man's reaction to God is set right.[267]

The next gift mentioned is the pastor. The Greek term ποιμένας literally means a shepherd. Bayes observes that

> There has been, however, some disagreement whether Paul intended to list pastor and teacher as two separate gifts or as the combined gift of pastor/teacher. This disagreement comes from the anarthrous listing of teacher. Each of the gifts in the list is preceded by a definite article except for

[267] Kittel Gerhard, *Theological Dictionary of the New Testament*, trans. George W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1932), 707.

University of Ghana http://ugspace.ug.edu.gh

> teacher, leading some to believe that Paul intended that pastor and teacher fulfil one function—that of a pastor/teacher.[268]

Enns opines that one gift of pastor-teacher is in view in the statement of Eph 4:11 and not two gifts. He explains that a pastor is both a shepherd and a teacher. He stresses that "as a teacher, the emphasis is on the method by which the shepherd does his work. He guides, he guards, and he protects by teaching".[269] Bayes opines that regardless of whether Paul intended for 'teacher' and 'pastor' to be two gifts or one, they are two distinct functions - teaching and shepherding. Berkhof intimates that Paul mentioned the gift of "pastor and teacher" as a single class.[270] "Enns argue that a pastor is also a teacher, but a teacher is not necessarily a pastor". He mentions that a person with the gift of teacher would have a great interest in the Word of God, communicate it clearly and able to apply it to the situations of the people.[271] Bayes comments that

> If the mediatorial role of the evangelist is to preach and persuade non-Christians to become Christians and the role of the pastor is caring for new converts, then the mediatorial roles of teachers would be to teach new converts the gospel in fuller detail.[272]

The researcher agrees with Bayes position which creates a clear distinction between the ministerial roles of a pastor and a teacher in realising the community's goals of unity and maturation. He contends that the role of the teacher can be likened to 'feeding the flock with nutritious meal.' However, the act of shepherding, while it includes

[268] Bayes, "Divine Empowerment," 139.
[269] Enns, *The Moody Handbook*, 285 - 286.
[270] Berkhof, *Systematic Theology*, 586.
[271] Enns, *The Moody Handbook*, 286.
[272] Bayes, "Empowerment," 143.

University of Ghana http://ugspace.ug.edu.gh

feeding the flock is much broader. Thus, the pastor's role encompasses that of the teacher.

2.9 Conclusion

Paul in his epistle to the believers in Ephesus points out the result of Christ's redemptive work; destruction of the hostility that existed between Jews and Gentiles, and forming a new community out of the two (Eph 2:14-16). The Ephesian believers had been called into communion with the Jews, partaking of the same Spirit with them. Paul thus exhorts the Ephesian believers to live a life that measures up to their new calling in Christ. Such a life is aimed at maintaining the unity initiated by the Spirit consequent to the redemptive work of Christ. The basis of Paul's exhortation to maintain unity stems from the fact that the Jewish and Gentile believers now share elements uniform or common to their calling. Also, unity ought to be kept among the believers because of the diversity among them. Paul relates this Christian diversity to the spiritual endowments of which each believer is a beneficiary.

Paul also identifies that Christ has placed certain humans as gifts in his church to play leading roles. These leadership gifts are apostles, prophets, evangelists, pastors and teachers. They together have a core duty of equipping or making fit the other believers for the work of ministry to which all believers have been called. The contribution of each believer helps to build up the new community unto unity and maturation. Thus, ultimately, the roles of the leadership gifts affect the new community's realisation of unity and maturity.

There have been fierce debates as to the relevance of these leadership gifts, and other spiritual endowments to the Church of today. Despite several opposing views, the researcher supports the Pentecostal and Charismatic view that all spiritual gifts includ-

University of Ghana http://ugspace.ug.edu.gh

ing the leadership gifts are relevant for today's churches and are relevant for the realisation of the Christian community's goals of unity and maturity.

University of Ghana http://ugspace.ug.edu.gh

CHAPTER THREE

EXEGESIS OF THE REALITY

3.1 Introduction

This chapter examines the working relationship among the leadership gifts (cf. Eph 4: 11), as defined by the governance and administrative structure of the CoP, and how this affects the Church in its pursuit of achieving community unity and maturity. It also offers a reflection on the CoP's belief in spiritual gifts with focus on its understanding of the leadership gifts and their operation in the church. Sources used include publications by the Church and by some apostles of the Church,[273] responses from interviews and focus group study of Eph 4: 1-16 conducted within the CoP.

3.2 Brief History of the CoP

The CoP is one of the three main classical Pentecostal churches in Ghana which traces its roots to the ministry of the late Rev. James McKeown who is acknowledged as the founder of the Church.[274] In June 1935 and October 1936, Pastors George Perfect and Vivian Wellings of the Apostolic Church, UK respectively paid a working visit to Peter Newman Anim and his Faith Tabernacle Church.[275] On March 7, 1937, Pastor James McKeown arrived in the Gold Coast as the Resident Missionary of the Apostolic Church, UK.[276]

Following a disagreement on a doctrinal issue, there was a split between Peter Anim and McKeown in 1937. Anim's group adopted the name Christ Apostolic Church,

[273] Publications by apostles are used because the apostles are perceived in the CoP to be the custodians of the Church's beliefs and practices.
[274] CoP, *The Constitution*, § Preamble.
[275] Amoah, Onyinah and Bredwa-Mensah, *A History*, 20. After the visit of Pastor George Perfect in 1935, eighteen members of Anim's Faith Tabernacle Church adopted the name the Apostolic Church.
[276] Yirenkyi-Smart, *Pentecost*, 108.

University of Ghana http://ugspace.ug.edu.gh

while McKeown and his group continued under the name the Apostolic Church.[277] In 1953, despite a cold relationship between the leadership of the Apostolic Church, Bradford and the Latter Rain Movement,[278] McKeown, backed by the local leadership invited the Latter Rain Movement to hold crusades in the Gold Coast.[279] In May 1953, at the General Council-Quadrennial Conference of the Apostolic Church in Bradford, diverse reports concerning the Latter Rain Movement were discussed.[280] All the 54 ministers (Apostles and Prophets) present were to re-affirm their faith in the Apostolic Church's tenet on Church government.[281] Also, the Constitution was amended so that an African apostle could exercise authority over only blacks, while a white apostle may exercise authority over both whites and blacks. Pastors McKeown and Cecil Cousen upon refusal to consent to this amendment were dismissed from the Apostolic Church.[282]

The African Ministers and General Deacons of the Apostolic Church resolved on 21st May, 1953 to part companies with the missionary headquarters in Bradford. They invited Pastor McKeown to return to the Gold Coast as a Superintendent of their new movement. They adopted the name the Gold Coast Apostolic Church on 22nd May, 1953.[283] Following the confusion over the names of McKeown's Gold Coast Apostolic Church and Bradford's Apostolic Church, Gold Coast, Pastor McKeown and his Church adopted the name "The Church of Pentecost" on August 1, 1962.[284] It is

[277] Yirenkyi-Smart, *Pentecost*, 118.
[278] Latter Rain Movement was a renewal group formed in 1947 with the aim of re - vitalizing Pentecostalism. It laid emphasis on the ministry - gifts, laying on of hands and deliverance. The group was opposed to the establishment of human organization, a stance contrary to that of the Apostolic Church. It was led by Thomas Wyatt who had divorced his wife and re - married. See: Amoah, Onyinah and Bredwa-Mensah, *A History*, 44 - 46.
[279] Amoah, Onyinah and Bredwa-Mensah, *A History*, 46.
[280] Yirenkyi - Smart, *Pentecost*, 148.
[281] Amoah, Onyinah and Bredwa-Mensah, *A History*, 47.
[282] Yirenkyi - Smart, *Pentecost*, 151.
[283] Amoah, Onyinah and Bredwa-Mensah, *A History*, 151-152.
[284] Ibid., 49.

University of Ghana http://ugspace.ug.edu.gh

worth-noting from this overview of historical events that the formation of the CoP is traceable to a disagreement on the working relationship among the leadership gifts.

As of December 2018, the CoP was present in 101 nations worldwide with 21,802 local churches or assemblies worldwide; of which 16,270 are in Ghana. The membership of the Church in Ghana is 2,759,642 and 3,257,943 worldwide. The Church has 1,476 active ministers in Ghana.[285]

3.3 Belief in Baptism with the Holy Spirit

The beliefs of the CoP are summarised in eleven doctrinal statements often referred to as the Tenets of The Church of Pentecost. The CoP like many classical Pentecostal churches, believes and upholds the doctrine of baptism, gifts and fruit of the Holy Spirit. The seventh tenet of the church is affirmed in her Constitution as follows:

> We believe in the baptism of the Holy Spirit for all believers with the initial evidence of speaking in tongues (Joel 2:28; Acts 2:3, 4, 38, 39; 10: 44 - 46; 19:16), and in the operation of the gifts of the Holy Spirit (Rom 12: 6 - 8; Gal. 5: 22 - 23) and 1 Cor 12: 8 - 11; 28 - 30).[286]

Baptism with/in the Holy Spirit (or simply Holy Spirit baptism) is understood within the CoP as an experience in which the believer's whole personality is immersed, surrounded and enveloped with the presence and power of the Holy Spirit.[287] The CoP holds that the initial evidence of baptism with the Holy Spirit is tongue speaking. This position stems from the Church's interpretations of scriptures such as Acts 2:1-4, Acts 10:44-46 and Acts 19: 1-7. The Church places strong emphasis on this phenomenon. For instance, as part of the requirements for any leadership position in the CoP, a per-

[285] State of the Church Address delivered by Apostle Eric Nyame in May 2019. Page 33 of the brochure of the 16th Extraordinary Council Meetings of the CoP held on 8th - 11th May 2019 at Pentecost Convention Centre, Gomoa Fetteh.
[286] CoP, *The Constitution*, art. I,.
[287] The Church of Pentecost Evangelism Ministry, *New Converts Manual & Follow up Study Manual* (Accra: Pentecost Press Limited), 25.

University of Ghana http://ugspace.ug.edu.gh

son ought to have received the baptism in the Holy Spirit, with tongues speaking as an initial evidence.[288] Pastor Vanderpuije, a former Protocol Manager at the Head Office of the CoP recalls that during Pastor James McKeown's last visit to the CoP Head Office, he questioned some of the workers as to whether they had received the Holy Spirit baptism.[289] This affirms the importance the founding members and leadership of the CoP attach to the baptism with the Holy Spirit. Furthermore, periodic reports on the number of people who have received the baptism with the Holy Spirit is demanded right from the grassroots (assembly level).

3.4 Belief in Spiritual Gifts

The CoP holds that the baptism with the Holy Spirit is the gateway to the manifestation of spiritual gifts.[290] Spiritual gifts are divine abilities that manifest the presence and operations of the Holy Spirit.[291] Once a person receives the baptism with the Holy Spirit, he or she is taught to earnestly desire the manifestation of a spiritual gift in his or her life.

Traditionally, the CoP identifies three categories of spiritual gifts. These are: grace gifts, the ascensions gifts and gifts of the Holy Spirit. The Father, the Son and the Holy Spirit, respectively, are seen as the agents who distribute freely these gifts to the believer.[292]

3.4.1 Grace Gifts

Matthew Larbi Wettey, an apostle of the CoP, describes the gifts mentioned in Rom 12: 6-8 as grace gifts. He identifies the grace gifts as talents or innate abilities. Fur-

[288] CoP, *The Constitution*, article XXIII (3)(1), 100.
[289] Amoah, Onyinah and Bredwa - Mensah, *History*, 56.
[290] Ekow Badu Wood, "Identifying the Pentecostal Fire and how to Fan it" in *Impacting Generations: Fanning the Pentecostal Fire* (Accra: The Literature Committee, The Church of Pentecost, 2014), 31.
[291] Wood, "Identifying the Pentecostal Fire," 46.
[292] Wettey, *The Legacy*, 176.

University of Ghana http://ugspace.ug.edu.gh

thermore, he explains that these gifts were rendered less functional at the fall of humanity. However, when one becomes a believer and gets baptised in the Holy Spirit, these gifts are rekindled in the believer for the service of God.[293] Currently, scholars within the CoP refute the claim that the 'grace gifts' are same as talents. For instance, Ali and Walker posit that the context of Rom 12: 6-8 refers to gifts motivated by the Holy Spirit and not innate abilities or talents. They define a talent as an innate ability, aptitude or faculty that is transferred to a person through genetic inheritance or by nurture of the environment of a person. However, 'grace gifts' are given by God when a person becomes a believer. They argue that a gift like prophecy, which is an inspired utterance, mentioned in Rom 12:6, cannot be a talent.[294]

3.4.2 Gifts of the Holy Spirit

The second category of gifts is often linked to the list of divine abilities mentioned in 1 Cor. 12: 8-11. Larbi Wettey describes these gifts as manifestations of the Holy Spirit. He asserts that these gifts are given according to the will of the Holy Spirit, the necessity of time and the believer's desire for them.[295] Generally, the CoP holds that there are nine separate abilities or gifts in this category. These nine gifts are usually grouped into three, namely: revelatory gifts, vocal gifts and power gifts.[296]

The revelatory gifts are those which reveal the mind of God on a particular situation. They consist of 'word of wisdom', 'word of knowledge' and 'discerning of spirits'.[297] Word of Wisdom is described as the supernatural revelation of what God is going to

[293] Wettey, *The Legacy*, 176.
[294] Ali and Walker, "Motivational and Ministerial Gifts," 31.
[295] Wettey, *The Legacy*, 178.
[296] Benjamin Ali and Daniel Walker, "Gifts of the Spirit" in *The Church of Pentecost Lay Leadership Training* Manual (Advanced Level 3) (Accra: Pentecost Press Limited, 2018), 28
[297] Wettey, *The Legacy*, 178.

University of Ghana http://ugspace.ug.edu.gh

accomplish in a vital situation.[298] It concerns the future and guides the Church in the course of action it is to take.[299] Larbi Wettey describes word of knowledge as an inspiration from the Holy Spirit revealing knowledge about people, circumstances, biblical or hidden truths.[300] It is also sometimes defined as a God-given ability to know what is in the past and present which cannot be obtained by any natural means.[301] The gift of discerning of spirits is a special gift for believers to properly discern the spirit behind every manifestation; whether an utterance or operation is from the human spirit, evil spirit or from the Holy Spirit. It is distinguishable from mind reading, psychological insight or fault finding.[302]

The second group of the gifts of the Holy Spirit is vocal gifts. Larbi Wettey calls the group inspirational gifts.[303] The group consists of gifts as prophecy, diverse kinds of tongues and interpretation of tongues. In the CoP, prophecy is viewed as a "supernatural ability to utter a word direct from God at the impulse of the Holy Spirit in a known language".[304] Badu Wood notes that prophecy involves forth telling (addressing the present) and foretelling (addressing the future) for the purposes of edification, exhortation and consolation.[305] The gift of diverse kinds of tongues is explained as an inspired utterance in a language unknown to the speaker.[306] The language may or may not be known to the audience. Badu Wood distinguishes this gift from what he refers to as devotional tongues. He opines that devotional tongues are for personal edifica-

[298] The Church of Pentecost, *Basic Church Doctrine: Our Beliefs* (Accra: Pentecost Press Limited, 2002), 27.
[299] Wood, "Identifying the Pentecostal Fire," 29.
[300] Wettey, *The Legacy*, 178-179.
[301] Ali and Walker, "Gifts of the Spirit," 22.
[302] Ibid.
[303] Wettey, *The Legacy*, 180.
[304] The Church of Pentecost, *Basic Church Doctrine*, 28.
[305] Wood, "Identifying the Pentecostal Fire," 30.
[306] Ali and Walker, "Gifts of the Spirit," 23.

University of Ghana http://ugspace.ug.edu.gh

tion while diverse tongues are for corporate edification when interpreted.[307] Members of the CoP argue that the tongues spoken by believers baptised in the Holy Spirit is a gift of new tongues, described by the Greek *glossolalia*, while the diverse kinds of tongues (*xenolalia*) is one of the nine gifts.[308] In Akan[309] language, the 'new tongue' is transliterated as *kasa foforo* and the diverse kinds of tongues as *kasa horow*. The diverse kind of tongues finds its relevance with the gift of interpretation of tongues. It is a God - given ability to explain into a familiar language what has been uttered or expressed in an unknown tongue by someone exercising the gift of diverse kinds of tongues.[310] It is often stressed by CoP members that this gift interprets but does not translate an unknown tongue.

The final category of the nine gifts of the Holy Spirit is usually referred to as "power gifts". Larbi Wettey avers that these gifts demonstrate the power and authority of God.[311] The gifts which fall under this category are the 'gift of faith', 'working of miracles' and 'gifts of healing'. The gift of faith is defined as the extraordinary ability to trust God beyond human reasoning. This gift is a unique form of faith, going beyond other kinds of faith, distinguishable from saving faith or general faith possessed by all believers.[312] Larbi Wettey claims that this gift is often found in combination with other gifts such as healing and miracles.[313] The gift of working of miracles is the "supernatural or God-given ability to believers to perform signs and wonders and mighty acts in a way contrary to laws of nature".[314] Among other things, the purpose of this gift is to confirm the gospel preached, approve God's authority given to the

[307] Wood, "Identifying the Pentecostal Fire," 30
[308] Ali and Walker, "Gifts of the Spirit," 23-24.
[309] Akan is the dominant language group in Ghana. It is the language widely used in communication within the CoP.
[310] Ali and Walker, "Gifts of the Spirit," 24.
[311] Wettey, *The Legacy*, 179.
[312] Ali and Walker, "Gifts of the Spirit," 24.
[313] Wettey, *The Legacy*, 179.
[314] Ali and Walker, "Gifts of the Spirit," 25.

University of Ghana http://ugspace.ug.edu.gh

servant sent, and to display God's power and magnificence.[315] Another gift found under this category is the gifts of healing. Ali and Walker define this gift as the "supernatural or miraculous manifestation of the Spirit for the healing of all types of diseases and sicknesses". They point out that those operating in such gifts do not have supernatural power over all diseases.[316]

In recent times, there have been calls by some of the apostles to move away from the Church's traditional position that there are nine of the gifts of the Holy Spirit to focusing on the practicality of the gifts. For instance, in the November 2011 Heads' Meeting of the CoP, Ofori Yeboah, an apostle of the Church, pointed out that in 1 Cor 12:28, gifts like "helps" and "administration" were mentioned together with some of the ministry gifts without Paul making any distinction between them. He reiterates that the lists of gifts in Ephesians, Corinthians, Romans and 1 Peter cannot be taken as exhaustive, because the needs of the Church can vary from time to time and from generation to generation. He directs that the totality of spiritual gifts should continually be pursued and nurtured to make room for the innovation of the Spirit in each generation.[317]

3.4.3 Ministry Gifts

The Church of Pentecost holds that the gifts mentioned in Eph 4:11 are leadership gifts[318] given by the ascended Jesus Christ. The Church maintains that these gifts are not mere innate or intangible spiritual abilities, but humans packaged as gifts to the church, certainly possessing special qualities and abilities. The ministry gifts as held

[315] Ali and Walker, "Gifts of the Spirit," 25.
[316] Ibid.
[317] Wood, "Identifying the Pentecostal Fire", 30.
[318] Wettey, *The Legacy*, 181.

University of Ghana http://ugspace.ug.edu.gh

by the CoP are Apostles, Prophets, Evangelists, Pastors and Teachers. The section examines how the CoP understands the operation of these ministry gifts.

A. Apostles

The CoP views apostles as those that have been sent by God on a special mission as messengers and personal representatives of God.[319] It is taught in the CoP that the office of the apostle embraces the other offices. That is, the apostle may exercise the other ministry gifts at different times.[320] Ali and Walker support this stance of the church by citing that the Apostle Paul sometimes exercised the ministry of a prophet (Acts 13:1; 1 Cor 14:6), evangelist (1 Cor 9:16 - 18), pastor (2 Cor 11:28, Acts 15:36) and teacher.[321] Larbi Wettey opines that apostles are men, who manifest extraordinary spiritual leadership roles and are anointed with power to confront the powers of darkness, and to confirm the gospel with miracles.[322] Antwi identifies different kinds or orders of apostles; the Twelve apostles of the Lamb and the Ascension Gift apostles.[323] The Twelve apostles are seen as those directly chosen by Jesus Christ (Matt 10: 1 - 5). Upon the betrayal and death of Judas Iscariot, Matthias was chosen by the eleven other apostles to complete the Twelve. Both Antwi and Wettey mention that after the ascension of Jesus, he gave the gift of an apostle to the church.[324] These apostles help to build the church in the last days and include all other apostles mentioned in the Bible aside the Twelve before Pentecost like Paul and Barnabas. The CoP believes that its called apostles belong to this order. Opoku Onyinah teaches that Old Testament leaders like Moses, Joshua, Deborah and Samuel could equally be re-

[319] Ali and Walker, "Motivational and Ministerial Gifts," 28.
[320] Ibid., 29.
[321] Ibid.
[322] Wettey, *The Legacy*, 181.
[323] Felix Elvis Antwi, *Authentic Ministry: As Demonstrated by Jesus Christ* (Accra - North: Xchip Communications, 2013), 46, 53. See also Wettey, *The Legacy*, 181.
[324] Ibid., 53.

University of Ghana http://ugspace.ug.edu.gh

ferred to as apostles because they also played leadership roles over their communities.[325] The CoP holds that apostles are marked with signs and wonders (2 Cor 12:12), teaching of sound doctrine, pioneering and establishing churches, breaking new grounds with the gospel (Rom 15:20), impartation of spiritual gifts (Rom 1:11), leadership ability, ability to administer the affairs of the church, ability to appoint right leaders and ability to train other leaders.[326]

B. Prophets

Prophets are perceived to be spirit-filled proclaimers and interpreters of the Word of God, called to warn, exhort, comfort and edify the saints.[327] The CoP holds that a called prophet normally has various combinations of the revelatory gifts like word of wisdom, word of knowledge and discerning of spirits in addition to other gifts like teaching, prophecy, music and leadership.[328] Ben Ali, in an interview with some ordained prophets of the CoP like J. E. Ameyaw, P. B. Appiah - Adu and J. O Amaniampong, gathered that prophets are expected to be men with strong dominant personality and tough, in order to be able to withstand difficult situations.[329] The CoP sees the work of the prophet as involving both proclamation and prediction.[330] Larbi Wettey posits that prophets expose sin, proclaim righteousness and warn against lukewarmness in the church.[331] Also, the prophet does not know everything about everybody or all that happens around him and is expected to put God's word first.[332]

[325] Ali and Walker, "Motivational and Ministerial Gifts," 29.
[326] Ibid., 29.
[327] Wettey, *The Legacy*, 182.
[328] Ali and Walker, "Motivational and Ministerial Gifts," 29.
[329] Benjamin Ali, *Prophetism in The Church of Pentecost in Ghana* (Accra: The Advent Press, 2016), 98.
[330] Ali and Walker, "Motivational and Ministerial Gifts," 29
[331] Wettey, *The Legacy*, 182.
[332] Ali and Walker, "Motivational and Ministerial Gifts," 29.

University of Ghana http://ugspace.ug.edu.gh

Ali mentions that for one to be called to the office of a prophet of the Church, he should have been called to a full time ministry of The CoP, been observed to prophesy regularly and having regular divine revelation which should have been tested over time to be fulfilled. He must also have a proven record of integrity in money and other issues including how he conducts his household affairs.[333] Those observed to manifest the prophetic gift are encouraged to develop the gift through leadership seminars often chaired by an Executive Council[334] member of the Church, aimed at preventing excesses as well as cautioning them against deception and the setting up of personality cults.[335] Ali further states that the CoP frowns on the use of the prophetic gift to disgrace, intimidate and embarrass people publicly.[336]

In the CoP, a believer possessing the gift of prophecy is often separated from one with a call to the prophetic office. Ali quotes the words of Prophet Martinson Kwadwo Yeboah, a former chairman of the CoP as follows:

> Those who prophesy are prophets, certainly, but are not (prophets) Ministerial Gifts in the grand sense either of the Old Testament or the New. For the prophetic office (Ministerial Gift) and the gift of prophecy (spiritual gift) are distinct …[337]

Ali observes that leaders at Prayer Camps and Centres of the CoP are also sometimes loosely called 'Prophets' by the church populace.[338] However, these kinds are not recognised as "called prophets" by the Church leadership, but as officers (deacons, deaconesses and elders of the church).[339] The reason given for this is that their (prophets at prayer camps) mode of operation is much like what is found in the neo-prophetic

[333] Ali, *Prophetism*, 99.
[334] Executive Council of The CoP is the highest policy implementation body of the Church. It also sees to the daily administration of the Church.
[335] Ali, *Prophetism*, 98.
[336] Ibid., 101.
[337] Ibid., 109.
[338] Ibid., 115.
[339] Ali and Walker, "Motivational and Ministerial Gifts," 29.

University of Ghana http://ugspace.ug.edu.gh

churches.[340] Their focus is much on how one can succeed in life as well as be in good health.

Ali reveals that the leadership of the CoP usually condemn the kind of prophetic ministry practised by the Prayer Camp leaders. He gathers from an interview with some ordained apostles and prophets of the CoP that the Prayer Centre or Camp leaders do not qualify to be called prophets but healers. He observes that the kind of prophetism practised at such places causes deep rooted problems in the assemblies and families. They are characterised by the use of prayer aids like holy herbs, holy water and paraphernalia,[341] a practice that is frowned on by the leadership of the CoP

The prophetic office has played a very significant role in determining the direction of the Church's actions prior to 1961 and beyond. The prophets gave directions in callings,[342] transfers, appointments and elections. For instance, in 1961, Pastor James McKeown, the founder of the CoP, said the word of the Lord had come to him (received a prophetic message) to call five pastors into the office of the apostle.[343] Also, during the 1998 Council Meetings at Koforidua, a prophetic message delivered by Prophet J. E. Ameyaw suggested Michael Kwabena Ntumy as God's chosen vessel for the position of a Chairman of the CoP.[344] The founder of the CoP, James McKeown, however, had his own reservations about some prophecies and encouraged that all prophecies should be tested. The consequence of this was that callings and transfers were later done by recommendations rather than by directive prophecies.[345]

---

[340] Ali, *Prophetism*, 115-116
[341] Ali, *Prophetism*, 116.
[342] The term *callings* is used in the CoP to refer to the designation of a minister to the offices of a pastor, evangelist, prophet and an apostle.
[343] Amoah, Onyinah and Bredwa-Mensah, *History*, 59.
[344] Ali, *Prophetism*, 119.
[345] Amoah, Onyinah and Bredwa-Mensah, *History*, 59.

University of Ghana http://ugspace.ug.edu.gh

C. Evangelists

Evangelists, according to Larbi Wettey, are believers gifted and commissioned to the preaching of the gospel with power and boldness to the 'unsaved'.[346] The CoP holds that those in this office usually have signs and wonders following their preaching of the Word of God, and are able to draw large crowds with their preaching of the gospel message. The evangelist is also seen as one having passion for lost souls[347] and always looking for an opportunity to share the good news. The message preached by the evangelist is always Christ-centred.[348] The CoP maintains that though not all are called to be evangelists, all must do well to do the work of an evangelist. That is, all its members are tasked to be actively involved in evangelism.[349]

D. Pastors

Pastors are seen in the CoP as those who oversee and care for the spiritual needs of the members of the Church. As shepherds, the pastors are expected to know the sheep (John 10:14), feed the sheep (John 21: 15), guide the sheep (Psalm 23:1-4), seek and save lost sheep (Matthew 18:11-12), protect the sheep (John 10:11) and restore the sheep (1 Peter 2:25).[350]

E. Teachers

Teachers are those who have a special God-given ability to clarify, expound and proclaim God's word in order to build up the church.[351] They are to establish and ground believers in doctrine and in righteousness. They are also to reproof and offer corrections in love to the members. The CoP does not ordain ministers into the office of

[346] Wettey, *The Legacy*, 182.
[347] A *lost soul* is understood in the CoP as anyone who has not believed in the gospel message of Jesus Christ.
[348] Ali and Walker, "Gifts of the Spirit," 30.
[349] Ibid.
[350] Ali and Walker, "Motivational and Ministerial Gifts." 30
[351] Wettey, *The Legacy*, 183.

University of Ghana http://ugspace.ug.edu.gh

Teacher though its Constitution recognises the office.[352] Larbi Wettey stresses that teachers are to persevere in pointing the Church to biblical revelation and to the original message of Christ.[353]

In summary, the CoP maintains that apostles govern, prophets guide, evangelists gather, the pastor guards and the teacher grounds the believers to realise the common goals of the church.

3.5 The Leadership Structure of the CoP

The roles of the leadership gifts as held by the CoP is translated into its governance structure. The governance structure of the Church is traceable to its history with the Apostolic Church, UK. The Apostolic Church, UK considers "Christ's leadership of the Church through apostles, prophets, evangelists, pastors, teachers, elders and deacons for unity, maturity and growth of the church" [354] as a core tenet. The Apostolic Church, UK has local churches led by pastors who are overseen regionally by an apostle.[355] The similarity between the CoP and the Apostolic Church, UK may be attributed to the founder of the CoP, Pastor James McKeown, who was a missionary sent by the Apostolic Church, UK.

In the CoP, each local church or assembly is headed by the Presiding elder and other officers (elders, deacons and deaconesses). A number of assemblies form an administrative district. The districts are overseen by a District Minister who is usually a pastor. Sometimes, districts are headed by an evangelist, prophets, and in recent times an apostle. A number of districts within a geographical location form an Area. The Areas are superintended by Area Heads.

---

[352] Al and Walker, "Motivational and Ministerial Gifts," 30.
[353] Wettey, *The Legacy*, 183.
[354] The Apostolic Church (UK), "Tenets," *https://apostolic-church.org/about-us/tenets/*
[355] The Apostolic Church (UK), "Structure," https://apostolic-church.org/about-us/structure/

University of Ghana http://ugspace.ug.edu.gh

The CoP employs the Presbyterian system of church polity. There are policy-making bodies or Presbyteries and administrative organs or Executive at almost every level of the CoP's structure; national, area, district and local.[356] At the national level, the presbytery is referred to as the General Council. The General Council is the highest policy making body that exercises authority over the affairs of the church. It comprises representatives from various levels of the church leadership structure.[357] The highest policy making bodies at the area, district and local levels are the Area Presbytery, District Presbytery and Local Presbytery respectively.

The administrative body at the national level is referred to as the Executive Council which consists of fifteen members who may be either called apostles or prophets of the church. The administrative bodies at the Area and District levels are the Area Executive Committee and the District Executive Committees. Each of the bodies at any of the levels consists of both ministers and lay leaders, except the Executive Council.[358] That is, the leadership structure of the church is made up of called ministers and the laity (lay leaders). The lay leaders fall into the category of unpaid officers of the church. They are elders, deacons, deaconesses and sometimes "non-ordained" leaders.[359] The lay leaders form the leadership at the grassroot level. They are responsible for the running of the church at the local level.

3.6 Working Relationship among the Ministry Gifts

As mentioned earlier, the CoP subscribes to the system of ministerial leadership enumerated by the Apostle Paul in Eph 4: 11 - 12. These are the apostles, prophets, evangelists, pastors and teachers. The CoP believes these are men whom God has set aside

[356] The local level of the CoP's structure refers to the local church; the body of believers meeting regularly at a particular place. A number of local churches or assemblies form a District with a district minister. A number of districts may form an Area with an Area Head.
[357] Darko and Addae, "The CoP Polity", 39.
[358] Ibid., 40.
[359] Ibid., 44.

University of Ghana http://ugspace.ug.edu.gh

for his Church as gifts. They are generally full-time workers of the church. The Church's Constitution describes them as "ministers through whom the ascended Lord governs the Church which is His body."[360] Men who are identified as having the 'call of God upon their lives' go through series of interviews before they are accepted into the full-time ministry of the Church. Prospective candidates are approved by a constituted Ministerial Committee at the District and Area levels. The Ministerial Committees at the various levels act on behalf of the respective presbyteries.[361] The committee at the lower levels vet prospective candidate and make recommendations to higher level Ministerial Committees. Certain qualities are required of the prospective candidates before the vetting; such qualities include:

> The person must be born again and be baptized in the Holy Spirit. He must qualify in terms of 1 Timothy 3: 1 - 7 and Titus 1: 6 - 8. He must possess at least a moderate amount of formal education. He must possess a clear voice without impediment in his speech. He must be willing to learn. He must be of sound body and mind proven by medical education. He must be a mature person not above forty - two (42) years.[362]

A person who meets the above criteria and is approved by the appropriate bodies is enrolled at the Church's Theological Seminary for a period of training. A new entrant to the full-time ministry of the Church is put on probation for at least two years. After a successful period of probation, the minister is confirmed with the designation "Overseer."[363] Overseers who prove themselves capable of the pastoral work are called and ordained into the office of a pastor.[364] Usually, this is not more than five years from the time of entering into full time ministry. Many ministers work and retire in the service of the church as pastors. However, ministers may be called into other offices if the

[360] CoP, *The Constitution*, art. XVI, § 1.
[361] Ibid.
[362] Ibid.
[363] CoP, *The Constitution*, art. XVI, § 1.
[364] Ibid, § 4.

University of Ghana http://ugspace.ug.edu.gh

Church through the Executive Council observes such ministers exercise those callings in an exceptional manner. A pastor who is outstanding in evangelism may be called to the office of an evangelist.[365] Those who exercise the prophetic ministry are called into the office of a prophet.[366] The Constitution mentions that an ordained minister who exercises apostolic ministry is called into the office an apostle.[367]

Generally, all ministers of the CoP perform the common duties of 'caring for the flock', teaching and preaching the gospel, administering the Lord's Supper, visiting members, dedicating children and burying of the dead.[368] However, as a person is called into the offices of a pastor, an evangelist, a prophet and an apostle, the duties increase progressively. When a person is called and ordained as a pastor of the Church, he gets an additional responsibility of blessing marriages. An evangelist has an additional responsibility of breaking new grounds for the planting of churches. The prophets and apostles of the Church are faced with additional responsibilities of dedicating church buildings, ordaining ministers and officers, establishing churches, maintaining discipline in the Church, and imparting spiritual gifts to others.[369]

The provisions of the Constitution of the Church implicitly suggest both a complementary and a hierarchical working relationship among the leadership gifts. This is affirmed in a Lay Leadership Training Manual of the CoP. The contributors to the manual cite Paul in 1 Cor 12:28 that: "… God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of help-

[365] The Constitution of The Church of Pentecost (2016), art. XVI, § 5.
[366] Ibid, § 6.
[367] Ibid, § 1.
[368] The Church of Pentecost, *Ministerial Handbook* (Accra: Pentecost Press Limited, 2018), 22 - 23.
[369] Ibid., 23.

University of Ghana http://ugspace.ug.edu.gh

ing, of guidance, and of different kinds of tongues" (New International Version) to back the hierarchical relationship among ministers of the Church.[370]

They also argue that, among the many disciples of Jesus, He chose only twelve whom he called apostles (Luke 6:13). These apostles of Christ were leading-men directing the affairs of the church.[371] This hierarchical working relationship among ministers of the CoP unfolds clearly in its Constitution. For instance, there are certain administrative positions which are only held by apostles or prophets. A typical example is with the membership of the Church's Executive Council. With the exception of the General Secretary position which the Constitution specifies the candidate should be a mature Minister,[372] all the other Executive Council positions (including the Chairman[373] and the International Missions Director[374]) are to be held by either an apostle or a prophet of the Church[375]. It is worth-noting that all the holders of the General Secretary position since its inception are apostles.

Another situation worth-mentioning is one in which all ministers are first ordained into the office of a pastor, before they are called into offices of an evangelist, prophet or apostle; evangelists called into offices of prophet or apostle and prophets called into the office of an apostle. In 1995, James Smith Gyimah was called to the office of a prophet. However, in later years, he was called to the office of an apostle.[376] Another historic record shows that the Josiah Cofie Quaye who was the first to be called to the office of a prophet in October 1948 was later called to the office of an apostle in

[370] Ali and Walker, "Motivational and Ministerial Gifts", 28
[371] Ibid.
[372] Though the Constitution is silent on who a mature minister is, it is clear from the general provisions of the Constitution that the mature minister may or may not be an apostle or a prophet of the Church.
[373] The Constitution of CoP, art. XIII, § 2.
[374] Ibid., art. XV, § 2.
[375] Ibid.,art. VI, § 2.
[376] Ali, *Prophetism*, 127.

University of Ghana http://ugspace.ug.edu.gh

1956.[377] A careful study of the Council Meeting Minutes and White Papers[378] of the Church shows multiple cases of these instances. An example is Isaac Kotei Djani who prior to 2015 was an evangelist of the church but was called to the office of an apostle in that year.[379]

Prophet Jonathan E. Ameyaw, in his days of active service in the CoP, explained during the 2010 Lay Leadership Training School in Accra Academy School, during which the researcher was present that, a call from one office to another as in the case of J. S. Gyimah mentioned above indicates a "change of ministry" and not an elevation. In an interview with Ben Ali, Prophet Ameyaw re-echoes this view.[380] However, if it is a case of ministry change, then normally (without a cause), there should be instances of such calls as from apostle to evangelist or prophet to pastor as the same Jesus who changes the ministry of a person from a pastor to a prophet should be able to change the ministry of a prophet or an apostle to an evangelist.

On the contrary, anytime a person "moves" from an Apostle or Prophet to a pastor, it is described as "downgrading". For instance, a Church circular of decisions made during the 15th Extraordinary Council Meetings of the CoP released on 5th May, 2017 has a section with heading, "downgrading". The decision under this heading reads: "Apostle XYZ, Area Head of ABC[381], has been downgraded to a pastor for breach of ministerial ethics."

---

[377] Sam Oppong Asare-Duah, *The Gallant Soldiers of The Church of Pentecost*, 1, 2nd edition (Accra: Wise Image, 2014), 48.
[378] White Paper in the CoP is a common expression for circulars issued in relation to an ended Council Meeting
[379] The Church of Pentecost International Missions Directorate. Decisions of the 41st Sessions of the General Council Meetings. Circular issued
[380] Ali, *Prophetism*, 127.
[381] The name and station have been omitted.

University of Ghana http://ugspace.ug.edu.gh

The expression 'downgrade" conveys the idea of a demotion. It also creates an impression of putting the leadership gifts into grades or hierarchies. The question that follows is, do such people lose their being a gift of apostle to the church when they are downgraded? Are the ministries conferred by a Church institution or does the Church institutions only recognise officially the ministries originally given by Christ?

Like Paul, the obvious question that follows from the ongoing discussions is: Are all called to be pastors? In 1939, Robert Odoom Hayford of Saltpond was ordained by Reverend James McKeown as an evangelist without a call into the office of a pastor.[382] Was such a situation acceptable in the Apostolic Church, UK? Why then should the leadership of the CoP adopt such a progressive form of calling people into ministries? The study provides answers to such questions in the next chapter.

3.7 Presentation of Interviews and Focus Group Study

The researcher gathered information on the subject by means of interview, focus group study and observation. The study was conducted within the CoP, Ghana. Twelve ministers were interviewed. The focus group study was conducted with the Sefwi Boako English Assembly, a group with forty members. The responses from the interviews and the focus group study are discussed below.

3.7.1 Working Relationship among Ministers

Most of the ministers interviewed agree that the CoP views the leadership gifts as both complementary and hierarchical. They explain that the Church holds that the gifts in Eph 4:11 have been arranged from the highest rank to the lowest rank. That is, being an apostle or a prophet is a higher calling than being an evangelist, pastor or a teacher. However, these leadership gifts work together for the realisation of the

[382] Joshua Yirenkyi-Smart, *Pentecost: From Jerusalem to Asamankese* (Accra: Pentecost Press Limited, 2017), 128.

University of Ghana http://ugspace.ug.edu.gh

Church's mission. Two of the interviewees observe that the relationship among the leadership gifts in the CoP is purely hierarchical. Another opines that a call to another office is more of a confirmation of a person's divine calling, as well as a promotion and an appointment.

3.7.2 Effects of the Working Relationship on Community Unity and Maturity

The responses by the interviewees are divergent. Generally, the responses from the interview and the focus group study indicate that the working relationship among the leadership gifts in CoP affects the Church both positively and negatively in their quest to achieve community unity and maturity. Some of the respondents are of the view that the working relationship among the leadership gifts does not to a large extent promote unity as there seems to be unhealthy competition and unwholesome struggle to get to the top. They continue to explain that some ministers wander from their original calling in their quest to attain higher offices of the Church. In that case, they divert from their original contribution to the maturation of the community. Some also state that there is a tendency for those who attain higher calls to be bossy. Still, others suggest that such a working relationship sometimes bring strife and envy among ministers.

On the positive side, the hierarchical working relationship among the leadership gifts is seen to promote orderliness which creates the environment for the implementation of Church policies and directives. The complementary nature of the leadership gifts also helps to promote community growth and maturity. The focus group indicates that the Church does not lack anything spiritual as all the gifts are allowed to function.

University of Ghana http://ugspace.ug.edu.gh

3.8 Conclusion

The CoP's system of Church polity is influenced by its history with the Apostolic Church, UK through its founder, Reverend James McKeown. The CoP's leadership structure is hinged on her belief that the ascended Christ gives men as gifts to his church. He gives some to be apostles, some to be prophets, some to be evangelists and some pastors and teachers (Eph 4:11). The apostles are seen to be specially endowed to plant, nurture and establish churches. The prophets are responsible for giving directions to the Church of God, while the evangelists are gifted to preach the gospel and bring many to faith in Christ. The pastors and teachers ground and shepherd those who come to Christ. In the CoP, the duties of pastors, evangelists, prophets and teachers increase progressively. That is the evangelist performs all the duties of a pastor in addition to the core duty of his office. The apostle and prophet also perform all the duties of an evangelist in addition to the core duties of an office. Only the apostles and prophets are allowed to ordain people into offices.

The working relationship among the leadership gifts in the CoP is both complementary and hierarchical (in relation to the flow of authority). The complementary nature of the leadership gifts is seen in the "ministry - sharing" that is encouraged among the ministers of the Church. Ministers are encouraged to invite their colleagues to share platforms with them in order that the diverse gifts would work together to bring the church to maturity. The hierarchical nature of the leadership gifts expresses itself in various ways. First, one has to be a pastor before he may be an apostle but not the other way round. In the Church's administrative structure, an apostle does not serve under a pastor or an evangelist. Also, administrative positions like becoming an Executive Council member, Chairman or General Secretary are reserved for only apostles and prophets of the Church. Finally, a disciplinary measure meted out to ministers is

University of Ghana http://ugspace.ug.edu.gh

usually described by the term “downgrading”. Such a discipline always entails a “ministry-shift” from maybe an apostle, prophet or evangelist to a pastor. The term in itself connotes grading among the leadership gifts. The hierarchical relationship among the leadership gifts affects the Church’s quest to attain community unity and maturity.

University of Ghana http://ugspace.ug.edu.gh

CHAPTER FOUR

ENGAGEMENT OF THE TEXT AND REALITY

4.1 Introduction

The essence of any biblical reading lies much in its transformational effect; a change in the spiritual, social and economic perspectives and life of the reader. This comes from a dispassionate engagement of the culture of the text and the culture of the reader. Loba - Mkole opines that reading a text is an interaction of the culture of the reader and that of the text.[383] This chapter engages the culture of the CoP and the culture of Eph 4: 1-16 on certain issues affecting the relationship between the roles of the leadership gifts of Eph 4:11 and unity in the CoP.

4.2 Summary of the Culture of the CoP

The CoP's interpretation of Eph 4:11 and some other scriptures like 1 Cor 12: 28-29 affects its polity. Though the CoP holds that apostles, prophets, evangelists, pastors and teachers are gifts given by Christ to his church, the working relationship among them appears not only to be complementary, but also hierarchical. This nature of the CoP's polity is characterised by what appears to be a progression in ministry. A minister is called to be a pastor, and then may later be called to be an evangelist, a prophet or an apostle.

The Church holds that some believers are divinely ordained by God to perform the specific roles of the leadership gifts. These people are called into the ministry of the Church. Their specific callings become evident as they progress in their ministerial work. The Church only recognises such callings on the lives of such people and calls them into those "positions" when they are fully mature to fit into them. For instance,

[383] Jean-Claude Loba-Mkole, "Rise of Intercultural Biblical Exegesis in Africa," *HTS* 64, no. 3 (2008): 1348-1364.

University of Ghana http://ugspace.ug.edu.gh

based on the spiritual gifts at work in a newly called minister (overseer), his superior and leadership may know he has been pre-ordained by God to be a prophet. The Church, however, waits for him to mature into such a "position" before he is recognised as a prophet. He progresses through other ministerial callings like a pastor, then probably an evangelist[384] before being finally recognised as a prophet. This recognised prophet in the administrative structure of the CoP is of a higher status than all other colleagues who may be pastors or evangelists.

Another feature that reveals the hierarchical relationship among the leadership gifts is in relation to the discipline of a minister. When a minister is involved in any form of misconduct, he may be downgraded to a "lower position" of ministry or dismissed outright upon investigations.[385] For instance, an apostle or a prophet may be "downgraded" to a pastor if he is involved in any form of gross misconduct. The obvious question that meets such decisions by the Church is whether, for instance, apostleship is a gift, a calling or an office. The Church's understanding and conception of this question would improve the working relationship among its ministers and help promote unity and maturity.

4.3 Summary of the Culture of the Text

Paul establishes that the call to maintain unity among the believers is related to the diverse gifts Christ gives to his church. He asserts that each believer has received gift(s) from Christ according to the measure he determines. To build the church into one unified structure or body, each believer has a duty to manifest or put to work the gift received from Christ. To make each believer effective in his or her work of ministry, Christ has given to his church some believers who are gifts in themselves to the

[384] A minister may be recognized as a Prophet without progressing to an Evangelist.
[385] The Church of Pentecost, *Ministerial Handbook*, 80.

University of Ghana http://ugspace.ug.edu.gh

church. These human gifts to the church are the apostles, prophets, evangelists, pastors and teachers. They have the duty of equipping or preparing each believer to do the work of ministry effectively.

The consequence of each believer effectively doing the work of ministry is that the body of Christ is built up continuously until it reaches unity in the faith and in the knowledge of the Son of God and also becomes mature being able to withstand the deception and scheming of crafty men. In Christ, all these members or parts are unified into one body, each contributing to the growth and maturation of the whole body. Thus, the human gifts to the church or the leadership gifts, play a major role of making every part fit into a united body of Christ.

4.4 Intercultural Engagement

This section engages the CoP's culture and the culture of the text on the relationship between the leadership gifts and how it affects unity and maturation within the church of God. Certain issues raised in the analysis of the CoP's culture are engaged with the findings on the exegesis of the text. This is expected to produce a positive transformation in the CoP's understanding of the leadership gifts and transform its polity to produce community unity and maturity.

4.4.1 Gifts, Callings or Offices

One issue that has come up strongly in the discussion of the leadership gifts is the extent to which they can be regarded as gifts. Some view them as offices and yet others as callings. The rightful conception and description of the leadership gifts go a long way to affect the working relationship among them and by extension their contribution to the unity and maturity of the Church.

University of Ghana http://ugspace.ug.edu.gh

The CoP maintains that apostles, prophets, evangelists, pastors and teachers are humans "packaged" as gifts to the church. This is consistent with Paul's teachings in Eph 4: 11. But considering these individuals themselves, can they claim to have the gift of, say, an apostle, a prophet or an evangelist? Just as the gifts in 1 Cor 12: 7-12 are intangible spiritual endowments, can the same be said of the leadership gifts? The biblical use of the leadership gifts shows that they are tangible, humans given to the church. There is no idea of a gift of apostle, a gift of prophet as an intangible spiritual endowment given to individuals. In other words, the scope of definition of the leadership gifts is in relation to the church and not unto the individuals themselves. The leadership gifts, however, possess certain intangible gifts or endowments which make them functional and relevant as gifts to the church. For instance, while a prophet is a gift to the church, he possesses nothing like a "gift of prophet" as an intangible endowment. However, a prophet certainly possesses an intangible spiritual endowment like the "gift of prophecy."

The CoP also considers the leadership gifts as a "call". The Church believes that God through the institutions of the Church calls people to serve in different capacities of the leadership gifts. For instance, the Constitution of the CoP stipulates that "Ministers whose ministry stands out in evangelism may be *called* to the office of an Evangelist".[386] The power of calling ministers into the capacities of the leadership gifts is vested in the hands of the Church's Executive Council. The idea of "calling" is very important in biblical thought.[387] Technically, it is understood in three ways by authors.[388] First, is the call unto relationship with God. The second is a general call to

[386] The Constitution of The Church of Pentecost, art. XVI (5), 52.
[387] Arthur G. Patzia, "Ephesians, Colossians, Philemon," *The New International Biblical Commentary*, 10, ed. W. Ward Gasque (Peabody, MA: Hendrickson, 1990), 229.
[388] Bayes, "Divine Empowerment," 129.

University of Ghana http://ugspace.ug.edu.gh

Christian service and the third, a call to a specific ministry or vocation.[389] The first idea appears to be the most common in the epistle to the Ephesians. Paul speaks of the "hope of your calling" (1:18), "calling to which you have been called" (4:1) and "called to one hope when you were called" (4:4). In 1:18 and 4:4, Paul speaks of the universal call of believers unto fellowship or relationship with God. This "call" from Pauline theology comes by the proclamation of the gospel. Anyone who expresses faith in the gospel enters into a relationship with Jesus Christ (2 Thes 2:13-14). This is a call to a new position in Christ. The apostle Paul expresses it in these words in 2:11-13:

> Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (which is done in the body by human hands) — remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.

It includes a call to freedom (Gal 5:13), a call to be God's holy people (Rom 1:7) and a call unto fellowship with God's Son, Jesus Christ. Whereas Janke[390] and Thielman[391] consider the use of the word "call" in 4:1 to carry a similar meaning to those in 1:18 and 4:4, while Hodge[392] opines that the second usage of the verb "call" is implied in 4:1. This call to general service or action is expressed by the Apostle Paul as being completely humble, gentle, patient and keeping the unity of the Spirit through the bond of peace. This call may also include the charge to holy living and sharing of the faith by all believers.

---

[389] Derek Prince and Alistar Begg, *On Being a Pastor: Understanding Our Calling and Work* (Chicago: Moody, 2004), 19.
[390] Janke, "An Exegetical Study", 1
[391] Thielman, *Ephesians*, 252.
[392] Hodge, *Ephesians*, 96.

University of Ghana http://ugspace.ug.edu.gh

The third call involves God appointing or choosing certain people into specific ministry or leadership roles in the church. The idea of calling people into the prophetic ministry is very conspicuous in the OT. A study of the narratives of the Major Prophetic literature reveals that a call into the prophetic ministry usually involves some or all of the following: divine manifestation, an introductory word, commissioning, and an objection from the person being called, a reassurance from God and a sign to show the authority of the One doing the calling.[393]

In the NT, the narratives on the call or appointment of the disciples of Christ into specific ministries are usually associated with the call of the apostles. Christ in the Gospels chose twelve of his disciples and designated them apostles (Lk 6:12). There were no criteria for their selection. Christ is only reported to have prayed throughout the night prior to the appointment of the Twelve (Lk. 6:12-13). After the ascension of Christ, Matthias was chosen by prayer and the casting of lots to replace Judas Iscariot. Peter, outlining the criterion for the selection into the apostolic ministry, mentioned that one should have been with Jesus from the time of his baptism to the time of his ascension to qualify as an apostle. Though Peter gives a criterion, the disciples knew the ultimate "Appointing Officer" is God Himself. They thus prayed for God Himself to show them whom he has chosen to be an apostle (Acts 1:23-26).

With the exception of the narrative on the call of Matthias, there are no explicit moral or spiritual criteria for the call of a person into any of the leadership gifts. However, the moral character and fruit of their ministry make their calling evident to the church or believers.

[393] Nicoletta Gatti and George Ossom-Batsa, *Journeying with the Old Testament* (Frankfort: Peter Lang, 2011), 130.

University of Ghana http://ugspace.ug.edu.gh

Paul claims he has been κλητὸς (called) to be an apostle (Rom 1:1; 1 Cor 1:1). He usually introduces himself in the epistles as an "apostle of Christ Jesus" (Eph 1:1). In the second epistle to the Church in Corinth, he defends his call as an apostle (2 Cor 10 - 12). He is called by God Himself and not by any human institution (Gal 1:1). Paul's call as an apostle fits into the narrative structure of the prophetic calls in the OT (Acts 9: 3 - 19).

From the on-going discussion, it can be deduced that a call to any of the ministries in Eph 4:11 is the design of God Himself. He, however, does this through an established body of believers or the church. In Acts 13: 1-3, there is a record of prophets and teachers in the Church at Antioch, though there is no narrative as to how they were called. Paul and Barnabas were set apart through a direction from the Holy Spirit for a specific work to which God has called them. The prophets and teachers after fasting and praying laid their hands on Paul and Barnabas and sent them on the mission to which they have been called. This event may be a formal recognition of Paul's pre-ordained call by God. However, though Paul is numbered among the prophets and teachers in Acts 13:1, he never refers to himself by any of the two. This raises the question as to whether God calls people into more than one ministry work. The author of Hebrews refers to Jesus Christ as an apostle (Heb 3:1), while the Gospels speak of him as a prophet and a teacher (Luke 13:33; John 3:1). A careful study of the of the Pauline, Peterine and Johannine epistles shows some traces of prophetism at work in Paul, Peter and John respectively. It is then possible that a person may receive different mandates and calls from God at different times.

This phenomenon seems to be congruent to the practice of the CoP in which ministers may be called from one ministry to the other. However, in the CoP, this shift in ministry confers a greater institutional authority on the minister and appears to be a "pro-

University of Ghana http://ugspace.ug.edu.gh

motion"[394] as well as a call to a higher responsibility. The researcher witnessed a situation in which a person called to the office of a pastor received congratulatory messages from friends and loved ones. Also, the CoP maintains that callings are not only based on the *charismata* but also character. Many ministers interviewed confirmed this position.

Another issue worthy of consideration is whether the leadership gifts to the church are offices. The CoP does not only recognise the leadership gifts in Eph 4: 11 as "callings" but also as offices. The Constitution of the CoP speaks of ministers being called into the "office of …".[395] Hoehner argues that the list in Eph 4:11 is not offices but people who in themselves are gifts to the church. He continues that offices like bishops, elders and deacons are by appointment (Acts 14:23) or elections (Acts 6:3), while gifts are bestowed by God. Also, he identifies that while gifts are regardless of maturity, gender or marital status, offices may be influenced by maturity, gender or marital status.[396] Enns agrees with Hoehner on the issue suggesting that *evangelists, pastors* and *teachers* are gifts rather than offices.[397]

Hoehner's definition of an "office" focuses on the selection process to the neglect of the authority and functional aspect of it. However, an office consists of three elements: selection to a position, conferment or assumption of authority vested in the position and a function associated with the position. The Christ-given gifts in Eph 4:11 are considered leadership[398] gifts because they play "leading" roles of preparing the

[394] The idea of ministerial callings being a promotion is not supported by the CoP. The Church maintains that they are divine in nature. However, the practicality and the general notion of such calls by the Church shows a promotion - like tendency.
[395] CoP, *The Constitution*, art. XVI, § 5–7.
[396] Harold W. Hoehner, *Ephesians*, An Exegetical Commentary (Grand Rapids: Baker Academic, 2002), 539.
[397] Enns, *The Moody Handbook*, 282 -283.
[398] The idea of the list in Eph 4: 11 being considered leadership is an indication they have being placed in "positions of influence."

University of Ghana http://ugspace.ug.edu.gh

other believers for the work of ministry. The performance of these functions is possible because the leadership gifts wield authority recognised by others. Paul often makes mention of his being an apostle to drum home the authority he wields to instruct his audience. Furthermore, Paul in Eph 4:11 mentions that Christ himself gave the apostles, prophets, evangelists, pastors and teachers. Thus, the leaders are divinely appointed; and not by the arrangements of any ecclesiastical body. The Church only recognises such calls made by Christ. There are no biblical records of any Church structure appointing a believer as an apostle, a prophet or an evangelist. All such appointments or callings are divine in orientation. The only exception to the rule appears to be the case of Matthias. Even with his, the Church admits the choice is of God. The researcher is of the view that since the leadership gifts satisfy the three elements identified, they can be considered "offices".

From the foregoing discussions, it can be concluded that the CoP's conception of leadership gifts as callings and offices agrees with the general meaning attached to them in the NT. The callings or appointments into such divine offices are at the will of Christ, the head of the Church. The CoP as a Church only recognises the divine callings on such officeholders by designating them with the titles of the various leadership gifts.

4.4.2 Categorisation of Spiritual Gifts

The CoP traditionally groups spiritual endowments into three: grace gifts, gifts of the Spirit and ministry gifts, respectively, found in Rom 12: 6-8, 1 Cor 12: 7-12 and Eph 4:11. The gifts are bestowed on the believer by the Father, Holy Spirit and Jesus Christ respectively. This categorisation of gifts by the CoP suffers certain shortcomings.

University of Ghana http://ugspace.ug.edu.gh

First, the designation of a group of endowments as "grace gifts" by the CoP defies the general spirit of Pauline theology. It suggests that only the group constitutes gifts given out of God's grace. However, Paul teaches that all spiritual blessings that the believer receives is as a result of grace (1 Cor 4:7). Enns identifies that two Greek words describe spiritual gifts. The first, πνευματικος emphasises the spiritual nature of the abilities; not natural talents. The second word χαρισμά shows that spiritual gifts are gifts of God's grace.[399] In Rom 12: 3, 6 and Eph 4:7, Paul stresses that the believers have different gifts according to the grace they have received. Since each gift possessed by the believer is a result of God's grace, it will be inappropriate to single out some gifts and designate them as "grace gifts".

Second, the categorisation of the gift of prophecy as both "grace gift" and a "gift of the Holy Spirit" is confusing. How can the Father and the Holy Spirit be the agents of a single gift of prophecy? Paul in Rom 12 does not explicitly mention any of the persons of the Trinity as the distributor of the gift list. Any attempt to consider the Father as the agent responsible for the gift list is a clear theological imposition on the original text.

The CoP's description of the leadership gifts as "Ascension Gifts" or "Gifts of Christ" also comes with challenges. The Apostle Paul in Eph 4:7 states that grace has been given to each believer according to the measure of Christ's gifts. Christ is cited as the distributor of gifts to each believer and also to the church (in the form of the leadership gifts). It is thus inappropriate to designate only the leadership gifts as "Gifts of Christ." Again, it is taught within the CoP that the baptism with the Holy Spirit is a gateway to the manifestation of the gifts of the Spirit. Paul relates the ascent of Christ to the gifts Christ gives to each believer in v. 7. The first record of the baptism hap-

[399] Enns, *The Moody Handbook*, 280.

University of Ghana http://ugspace.ug.edu.gh

pened on Pentecost which came after the ascent of Christ, and the ascended Christ is cited as the agent responsible for the giving of the Spirit (Acts 2:33). If the baptism with the Spirit and the manifestation of the gifts are all events subsequent to the ascent of Christ, then it would be inappropriate to designate only the leadership gifts as ascension gifts. Paul teaches in Eph 4:7-8 after Jesus' ascent that each believer received a gift from him. Thus, all the lists of spiritual gifts in the Pauline epistles can be described as Ascension gifts instead of limiting the description to only the leadership gifts.

Paul in 1 Cor 12:11 notes that the Holy Spirit distributes the gifts mentioned in 1 Cor 12: 8-11. However, the Spirit is also given by Christ. Thus, Christ is the ultimate distributor of all forms of spiritual gifts. Vern Sheridan Poythress contends that all spiritual gifts are of the Spirit with Christ as the distributor. He opines that Christ distributes all gifts from the fullness that he himself possesses, because he has triumphed and fills all things (v. 10).[400] The researcher opines that this position is reiterated by Paul in Eph 4:7. He pictures a situation in which all spiritual gifts are embodied in the Holy Spirit. When the Holy Spirit is given by Christ, He gives each believer a certain manifestation or ability to contribute to the building of the body of Christ. Bruce writes:

> Since Christ is the one who baptizes his people with the Spirit, it is not inconsistent to credit him with bestowing the gifts of the Spirit also: this is one of the differences in emphasis and wording between the treatment of this subject elsewhere in the Pauline writings and its treatment in Ephesians. The proportionate allocation of the gifts is consistently stressed, but while in 1 Cor. 12:11 it is the Spirit who "apportions to each one individu-

[400] Vern Sheridan Poythress, "Modern Spiritual Gifts as Analogous to Apostolic Gifts: Affirming Extraordinary Works of the Spirit within Cessationist Theology," *Journal of the Evangelical Theological Society* 39, no. 1 (March, 1996), 71.

University of Ghana http://ugspace.ug.edu.gh

> ally as he wills," here the apportioning, like the general giving, is the work of the ascended Christ.[401]

Out of these gifted believers, Christ calls some of them into certain offices as apostles, prophets, evangelists, teachers and pastors. These people whom Christ calls are specially endowed and given back to the church as gifts. He equips such people with gifts relevant to the offices to which he calls them. Thus, a prophet may operate in the gift of prophecy as well as other revelatory gifts; an apostle may have gifts of evangelism[402], teaching and operate in the miraculous gifts. From the text, it can be verified that any attempt to distinguish spiritual gifts on the basis of the distributors faces theological difficulties. The sole distributor of all spiritual gifts is Christ.

Enns posits that two concepts are linked with spiritual gifts. "A spiritual gift to an individual is God's enablement for personal spiritual service. Second, a spiritual gift *to the church* is a person uniquely equipped for the church's edification and maturation. The researcher opines that Enns categorisation is to be preferred in the categorization of gifts. The first category consists of all intangible spiritual endowments. It includes the gifts mentioned in Rom 12: 6-8, 1 Pet 4:10 and 1 C or 12: 7-11. The lists in the passages are not exhaustive. The second group also consists of the leadership gifts and includes apostles, prophets, evangelists, pastors and teachers.

4.4.3 Hierarchy of the Leadership Gifts

The CoP's application of the leadership gifts in its polity shows a complementary and a vertical or hierarchical working or authority relationship among them. The CoP's conception of the leadership gifts influences the working relationship that exists among them. The Church's view on the leadership gifts as divine callings shows that, while character and performance issues are considered in callings by the Church, the

[401] Bruce, "The Epistles", 340.
[402] There is no mention of evangelism as a gift.

University of Ghana http://ugspace.ug.edu.gh

calls are ultimately out of the grace and foreknowledge of God. Such an understanding brings out the complementary nature of the leadership gifts within the Church. Each minister is specially called by God for specific purposes. Together, the leadership gifts work towards the realisation of the Church's goals and aspirations.

The CoP's understanding of the leadership gifts as offices might have influenced the hierarchical nature of the leadership gifts. Offices are positions of administrative influence. Appointments to offices come with authority to make the appointees functional and effective. Callings into offices place ministers into positions of authority. The progressive nature of the calls into ministerial offices within the CoP creates a vertical or hierarchical authority relationship among the offices of the Church.

Newly called ministers are first designated overseers. After satisfactory service over a period, they are called into the office of a pastor. The Constitution of the Church provides that ministers who are outstanding in the evangelistic, prophetic or apostolic ministries may be called into the offices of an evangelist, prophet or an apostle respectively.[403] Ben Ali, an apostle of the CoP, observes that the apostles are esteemed to be higher in calling than the other offices. Ministers can, therefore, be called from either the offices of a pastor, evangelist or prophet to the office of an apostle but not the other way round. Though ministers like Prophet J. E. Ameyaw are of the view that the calling from one ministry to the other is a "change in ministry, others maintain that it is a progression in ministry.[404] The constitutional provisions concerning those who may become Chairman, General Secretary, International Missions Director or Executive Council members is a clear indication that apostles and prophets are considered higher than the other offices. Moreover, the use of the expression "downgrad-

[403] CoP, *The Constitution*, XVI, 51-53.
[404] Ali, *Prophetism*, 127.

University of Ghana http://ugspace.ug.edu.gh

ing" when an apostle, prophet or evangelist is called back to the office of a pastor as a disciplinary measure suggests that the office of the pastor is considered to be of a lower rank to the other offices.

Proponents of the vertical or hierarchical relationship among the offices support their stance with 1 Cor 12:28-30.[405] The Apostle Paul writes that:

> And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?

Gaibelein contends that "the order of the gifts is instructive". The order of arrangement of apostle, prophet and teacher is same as in Eph 4:11.[406]

This view is, however, contestable. In the passage, 1 Cor 12:12-30, the Apostle Paul speaks of diversity within unity. After mentioning the different manifestations of the Spirit in each believer, Paul employs the body metaphor to teach the divided Corinthian church on how the diverse gifts are to work in the Church. He observes that God has given greater honour to the parts of the body that are less honourable and made indispensable the parts that seem to be weaker. He notes that God has combined the members of the body, and made each part indispensable so that there would be no division in the body; but that each part should have equal concern for the other.

Characteristic of Paul, he moves back from the digression to the discussion of spiritual gifts, but this time, in relation to the illustration of the 'body metaphor.' Paul does not intend to create any category of gifts, as the gift list in 1 Cor 11:28-29 is a mixture of the other lists in the Pauline epistles. Also, his use of the adjectives, first and sec-

[405] Ibid.
[406] Ibid.

University of Ghana http://ugspace.ug.edu.gh

ond, in relation to the gifts God has placed in the church is in no way an attempt to create a hierarchy among the leadership gifts. This position stems from two reasons. First, the entire passage appears to support diversity, but equality of all believers (1 Cor 11:24-25), with each given grace to contribute in a certain manner to the growth of the church. That the gifts mentioned have been arranged in a hierarchical manner is inconsistent with the general message of the passage. Second, the list mentioned in 1 Cor 12:28-29 is a mixture of leadership gifts and other gift lists. To say, therefore, that the author intends to list the leadership gifts in a hierarchical manner cannot be substantiated.

On the other hand, Garland opines that "Paul promoted in his churches an egalitarian leadership that was dependent on the guidance of the Holy Spirit rather than the authority of any office."[407] The emphasis of the leadership gifts is not in the hierarchical relationship among them but on the spread of the responsibility of the weight of ministry across the Church body.[408] The order of the arrangement of the leadership gifts in Eph 4:11 does not in any way suggest the flow of authority among those called. Paul, probably because of his being an apostle, prefers to list the apostles first (Eph 4:11 cf. 1 Cor 12:28). Also, Paul's custom of mentioning the apostles and prophets first before the other leadership gifts may be attributed to his understanding that the church of God is built on the foundation laid by the two leadership gifts (Eph 2:20). The popular order of mentioning apostles before prophets is reversed in the Lucan Gospel (Luke 11:49). Since Luke is a close accomplice of Paul in his missionary journeys, the mismatch in the order of arrangement is an indication of the lack of interest of the Apostle Paul in putting the leadership gifts into a hierarchy.

---

[407] Garland, "The Absence of an Ordained Ministry," 194 -196.
[408] *Fivefold Ministry*, Katalyst Church official website. http:katalystchurch.org/the-big-picture/five-fold-ministry.

University of Ghana http://ugspace.ug.edu.gh

An examination of Eph 4:1-16 points to the fact that there is no indication of an intention by Paul to create a hierarchy of leadership gifts. His interest in mentioning the leadership gifts in Eph 4:11 is in their contribution to the general goals of the body of Christ; unity, growth and maturity. He places much emphasis on how the leadership gifts of the church can equip the other gifted believers to collectively help the church realise its goals. Paul ends the passage, noting that the whole body, the church, grows as each part does its work (v. 16). The hierarchical relationship that exists among the leadership gifts within the CoP is thus inconsistent with the original intent of Paul's admonition.

4.5 Leadership Gifts and Community Unity and Maturity

In Eph 4:1-16, Paul calls the believers to maintain a unity that has been executed by Christ in his redemptive work. He moves his call to unity from seven creedal elements of uniformity among the believers to the diversity that exists among believers in the areas of spiritual gifts. Paul mentions that God has given the leadership gifts to the church to equip the other believers for the work of ministry for the continuous building up of the body of Christ until all the believers come unto unity of the faith and the knowledge of the Son of God (vv. 12-13). This section looks at the relationship among the leadership gifts, and the effect on community unity maturity, in the context of the CoP.

The roles of the leadership gifts of the CoP in maintaining unity among the members can be seen in this: the exemplary complementary relationship among them through ministry-sharing.[409] In the CoP, ministers are placed together in demarcated geographical regions called Areas to strive in promoting the ministry of the church. These peo-

[409] Ministry sharing used here refers to the sharing of gifts where ministers invite their colleagues to make use of their gifts in their congregations. This is greatly encouraged in the CoP

University of Ghana http://ugspace.ug.edu.gh

ple meet together on regular basis to deliberate on issues affecting the Area and the ministry of the church. The interactions and ministry-sharing among these ministers who may be of different offices help to create a much stronger bond among them, helping to foster unity. The resulting unity reflects in the commitment of ministers towards the welfare of their colleagues. This becomes a standard for promoting unity among the laity and members alike. Oftentimes, the researcher hears the laity in their attempt to promote unity among themselves, speak of the unity and brotherliness that exist among the CoP ministers.

Paul does not explain how the leadership gifts of Eph 4:11 are to equip or prepare the believers to achieve the ultimate goal of unity. However, it is inferential that their role of equipping the believers is executed by carrying out the core functions of their callings or offices. Apart from the evangelists whose core responsibilities generally fall outside the church, those of the other leadership gifts is directed to the believers. Frank Dupree, using the idea of the building metaphor to explain the functions of the leadership gifts notes that: apostles and prophets lay foundation of the house; the evangelist gathers stones for the building; the teacher builds on the foundation with the stones and the pastor cares for the house.[410] Thus, the leadership gifts complement one another to the realisation of the church's goals. These leadership gifts are to demonstrate the unity of the Spirit by showing mutual respect and recognition for one another's role. Their demonstration of unity serves as an example for the other believers.

The complementary nature of the offices implies that the leadership gifts work "hand in hand" to help carry out God's salvific mission in the Church. The evangelists help

[410] F. Dupree, "Fivefold Ministry Functions", Frank Dupree Official Website (June 26, 2016). url: frankdupree.com/fivefold-ministry/

University of Ghana http://ugspace.ug.edu.gh

gather more converts, the teachers and pastors help ground the converts through pastoral care and teaching. The prophets give direction to the Church and the apostles provide strategic level leadership. Thus, the complementary working relationship among the leadership gifts promotes community growth and maturity.

The hierarchical nature of the leadership gifts creates an atmosphere of orderliness for the ministers to operate. However, where there are divisions and show of superiority among the leadership gifts, unity is likely to be hindered. Green notes in his comparison of how the leadership gifts are used in two churches that:

> One group did it with great success and the other with failure. The same possibility faces us today. If the gifts are misunderstood or misused, they can lead to decay. But properly used, the fivefold ministry gifts will be "body builders" that will strengthen and uplift the entire church.[411]

The foregoing discussion extends to the other spiritual gifts. When believers recognise each person's worth, in relation to their mutual contribution to the Church, unity is likely to be fostered within the community. As each person identifies and puts his God-given endowments to work, each individual benefits from the 'symbiotic' relations causing community growth and maturity.

In relation to the category and number of spiritual gifts, creating an exhaustive list makes those who do not manifest any of the gifts identified in the Pauline epistles think of themselves as having nothing to contribute to the growth of the Church, while some of those who see the manifestation of some of the identified gifts may be puffed up. When the inexhaustive nature of the gifts are emphasised, each believer seeks to identify his worth and how he or she can contribute to the growth of the Church

[411] Green, *Fivefold Ministry*, 146.

University of Ghana http://ugspace.ug.edu.gh

4.6 Conclusion

Paul identifies the roles the leadership gifts play in achieving the ultimate goals of the church. A grasp of the diverse abilities, extent of authority and scope of operation of each of the leadership gifts is very essential for the church in reaching its goals of growth, maturity and unity. The CoP categorises spiritual gifts into grace gifts, gifts of the Spirit and ministry or ascension gifts. The leadership gifts of apostles, prophets, evangelists, pastors and teachers are in themselves humans given to the church as gifts. The CoP also views these leadership gifts as specific divine callings and offices with Christ as the sole agent responsible for such selections. Though the CoP admits that leadership gifts are complementary, in practice, it ranks them in order of authority. Some ministers like Prophet J. E. Ameyaw have explained the call of ministers from one office to the other as a "change in ministry". But this argument seems to be far from the reality as the general perception of "ministry shift" within the CoP is that of a "promotion" or a "demotion", characterized by the description "downgrading".

An intercultural engagement between the text and the CoP reality shows that the basis of the categorisation of the leadership gifts by the CoP into three suffers some hermeneutical challenges. The use of the words "grace" and "ascension" by the CoP to exclusively define certain categories of gifts is problematic. The engagement reveals that all spiritual gifts are not given based on merit, but out of the riches of God's grace. Again, the text says the gifts are received by each believer after the ascent of Christ. Thus, all spiritual gifts qualify to be described as gifts of grace, and as ascension gifts.

Furthermore, the CoP's identification of the Father, the Spirit and Christ as being the agents for the distribution of the gift lists in Rom 12:6-8; 1 Cor 12: 8-11 and Eph 4:11 is inappropriate. Christ is ultimately responsible for the distribution of gifts of any

University of Ghana http://ugspace.ug.edu.gh

form to the believer with the Holy Spirit causing the manifestations of the gifts. The researcher categorises spiritual gifts into: gifts to individuals and gifts to the church. The gifts to the church refer to the gifts list in Eph 4:11. All other gifts are given to individual believers for their mutual benefits.

Moreover, the CoP's recognition of the leadership gifts as callings and offices appears to be consistent with the NT teachings with God Himself as the "Appointing Officer". The church through institutionalised structures identifies the specific callings of believers and places them into various offices. The authority inherent in the various offices is only for building up the other believers to achieve the community's goals. They are in no way a rank among the leadership gifts. The engagement reveals that whereas the CoP's conception of the leadership gifts as complementary and functional is appropriate, its hierarchical use of the gifts has no strong biblical basis. The attempt to support the hierarchical use of the gifts with 1 Cor 12:28-29 lacks substance.

Finally, the role of the leadership gifts in maintaining unity and maturity among the believers is that of an exemplary recognition and respect for each minister's calling through ministry-sharing. An excessive stress on titles and struggle for superiority among the leadership gifts create tensions and bureaucracy that impede unity among the ministers. This subsequently affects the entire body of believers.

University of Ghana http://ugspace.ug.edu.gh

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter is divided into three main areas which are: the summary, evaluation and recommendations. The summary provides a brief account of the research, taking into consideration the background, statement of the problem and research questions. It also contains a brief account of the main findings of the research. The evaluation looks at the merits and the demerits of the working relationship that exist among the leadership gifts in the CoP. Recommendations are then made for further academic research and effective administrative structure for the CoP.

5.2 Summary

The research focuses on an exegetical and theological study of Eph 4:1-16 within the context of the CoP. The research answered the following questions:

a. What effects does the working relationship among the leadership gifts listed and described in Eph 4:11 have on Christian community unity and maturity?

b. How does the CoP's interpretation of the text affect the working relationship of ordained ministers in its polity?

c. What are the merits and demerits of the working relationship that exists among the leadership gifts in the CoP?

The communicative approach proposed by Ossom-Batsa was employed as the theoretical framework. The framework proposes a three-step approach to the reading of a

University of Ghana http://ugspace.ug.edu.gh

text: an exegesis of the text, an exegesis of the reality and an engagement between the culture of the text and that of the reality.[412]

The exegesis of the text was done using the six-step Rhetorical Criticism approach proposed by Kennedy.[413] The analysis was done based on the textual organization of the pericope proposed by Charles Talbert.[414] His organisation is preferred because it focuses on the theme: "A call to maintain Christian unity", a theme which relates to the research question. The exegesis of the text gives rise to certain issues, some of which are engaged with the culture of the CoP.

Paul views the call to maintain unity among the believers in two aspects. First, he identifies seven uniform realities as a basis for Christian unity: one body, one Spirit, one hope; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. These seven realities are enumerated with a stylistic use of the number "one". These seven-fold uniform realities are grouped into three, each containing a person of the triune God to show the mystery of the unity among the persons of the triune God. The believers are exhorted to maintain unity among themselves because they all participate in the seven-fold realities.

Second, Paul advances his call to maintain unity by pointing out diversity as the essence of unity. He identifies Christ as the agent of all spiritual giftedness. He mentions that each believer has received grace according to the measure of Christ's gift. Christ bestows these gifts on each believer after he ascended higher than the heavens. Each believer is to know his worth and value to the body of Christ, as well as recognise the worth of others. This promotes unity among the members of the body of

[412] Ossom-Batsa, "Biblical Exegesis," 128.
[413] Kennedy, *New Testament Interpretations*, 33-38.
[414] Talbert, *Ephesians and Colossians*, 107-108.

University of Ghana http://ugspace.ug.edu.gh

Christ. Paul further notes that some believers are specially endowed and given to the church as leaders. These are the apostles, prophets, evangelists, pastors and teachers. These leadership gifts help equip or prepare the other saints for the work of ministry. Talbert defines "work of ministry" as "gifted activity by Christians in general to build up the church." He explains ministry to mean the manifestation of one's gifts.[415]

The exegesis reveals that the goal towards which Christ gives gifts to his church is that all the believers may be one in faith and in the knowledge of the Son. This suggests that Paul intends all believers grow unto maturity, reaching total conformity to Christ.[416] Lastly, Paul envisages that the believers together attain the fullness of Christ. By fullness of Christ, Paul means the "plenitude of excellence which Christ possesses or bestows".[417] Paul intends that the church, may mature, being filled with these excellences that comes from Christ. All these goals of the church are realised as all the believers are knit together and each manifests his Christ-given gifts. The leadership gifts are responsible for preparing the believers to effectively manifest their individual gifts given them by Christ.

The researcher analysed the CoP's understanding of spiritual gifts and the consequences of such an understanding on the polity and the working relationship among its ministers. Data were collected through personal observation, focus group discussion and interviews and were organized thematically. The examination of the reality gives rise to the following issues:

First, the CoP holds that the baptism with the Holy Spirit is the gateway to the manifestation of spiritual gifts. The Church teaches that spiritual gifts can be put into three

[415] Talbert, *Ephesians and Colossians*, 114.
[416] Hodge, *Ephesians*, 112.
[417] Ibid.

University of Ghana http://ugspace.ug.edu.gh

categories: grace gifts (Rom 12:6-8), gifts of the Holy Spirit (1 Cor 12: 8-11) and 'ascension gifts' (Eph 4:11). These gifts are respectively given to the believer by the Father, the Son and the Holy Spirit. In recent times, the CoP distinguishes natural talents from the 'grace gifts.' Traditionally, the gifts of the Holy Spirit are limited to the nine mentioned in 1 Cor 12:8-11. The CoP like many classical Pentecostal denominations places much emphasis on the baptism with the Holy Spirit and the manifestation of the gifts of the Holy Spirit than the grace gifts. The CoP recognizes that, Christ has placed certain humans in the Church as gifts. These men are specially gifted to play leading roles or perform pastoral duties to equip the other members for the work of ministry. The ministers of the CoP are thought of as being specially called by God into any of the five ascension gifts mentioned in Eph 4: 11. However, though the Constitution of the CoP mentions that ministers who are outstanding in the teaching ministry would be called into the office of a teacher, no person has officially been called into such an office from the inception of the Church.

Furthermore, the analysis of the reality reveals that the CoP does not only consider the leadership gifts to be functional and complementary in their operation, but also hierarchical in the flow of authority among them. The office of the apostle and that of a prophet are practically the highest offices in the church. The evangelists are lower in authority in relation to the apostles and prophets, but wield higher institutional authority than the pastors. This hierarchical working relationship among the ministers in the CoP is evident in many areas concerning the Church's polity.

First, there appears to be a progression of offices. New entrant ministers are designated overseers. After years of successful ministries, they are called into the office of a pastor. Ministers may later be called into the offices of an evangelist, prophet or an apostle. Sometimes, ministers are called from the office of a pastor to an evangelist

University of Ghana http://ugspace.ug.edu.gh

before later, they are called into the office of a prophet or an apostle. Thus, there is a progression of callings with the office of a pastor being a transition for all ministers. The progression of ministerial callings is characterised by increasing responsibilities. For instance, the evangelist performs all duties of the pastor, while the apostle and the prophet also perform all the duties of the pastor and the evangelist.[418]

Second, the Constitution provides that only apostles and prophets may be elected to the three Principal Offices of the Church.[419] The constitutional provision concerning those who may be elected to the Executive Council also points to the fact that some leadership gifts are considered paramount than others. Only apostles and prophets may be elected to serve on the Executive Council of the Church. Also, the vertical or hierarchical relationship among the gifts is shown by the role of patrons in the ministries.[420] The Ministry Directors who are pastors are usually guided by patrons who are apostles, prophets and sometimes evangelists. The role of the Patron ceases the moment a director is called to the office of a prophet or an apostle.[421]

Furthermore, the description of disciplinary measures given to offending ministers also reveals the Church's hierarchical understanding of the leadership gifts. To describe a shift from an apostle to a pastor in connection to discipline as 'downgrading' is a clear indication that apostles are perceived to be higher in calling than the pastors. Notwithstanding the hierarchical use of the leadership gifts within the CoP, the gifts also complement one another to achieve the general goals of the Church.

---

[418] The Church of Pentecost, *Ministerial Handbook*, 23.
[419] The three Principal Offices are the Chairman, General Secretary and the International Missions Director (IMD)
[420] Ministry in this sense refers to a special wing of the Church. There are currently five of such wings: the Youth, Men, Women, Children and Evangelism. The Directors are the leaders of these ministries at the National level.
[421] CoP, *The Constitution*, art. XVIII, §3.

University of Ghana http://ugspace.ug.edu.gh

The last stage of the framework deals with a dialogical engagement between the text and the context on issues affecting the relationship between the leadership gifts and community unity. It is observed that a rightful understanding and interpretation of a text affects conduct. Thus, the CoP's interpretation of the text in consideration affects the working or administrative relationship between its ministers (leadership gifts). The working relationship in turn affects the Church's pursuit of community unity in general. The CoP's context is engaged with the text on issues relating to gifts, callings and offices; categorisation of spiritual gifts and hierarchy of spiritual gifts.

From the engagement, the CoP's consideration of the list in Eph 4:11 as spiritual gifts is consistent with the message of Paul. However, the scope of definition of the list as gifts is in relation to the church and not to the individual. The CoP also maintains that the leadership gifts are specific callings made by God. This is also affirmed in the Pauline epistles. Paul claims to have been called by God to be an apostle. The gifts given by Christ to each believer in v. 7 are distinguishable from the specific callings in v.11; and the gifts possessed by a believer are not a proof of God's call. For instance, the fact that a believer prophesies does not mean he has been called by God to be a prophet. However, God endows believers whom he calls with the requisite gifts to make them effective. Thus, a prophet will certainly possess the gift of prophesy.

The shift in the callings of ministers in the CoP suggests that God assigns different ministries to ministers at different times. For instance, in the CoP, an evangelist may later be called into the office of a prophet. Though the picture portrayed by Paul in the epistle to the Ephesians does not suggest such a situation, generally, the NT does. Paul is counted among the prophets and teachers in Acts 13, though he never identifies himself with any of those callings. Jesus Christ is also associated with the multiple ministries of an apostle in the Book of Hebrews, a prophet and a teacher in the

University of Ghana http://ugspace.ug.edu.gh

gospels. The challenge, however, is with the CoP's association of the shift in callings with progression in ministry or level of authority exercised by a minister. That is, a shift in ministry is received by the many, not only as a call to greater responsibility but also as a promotion.[422]

Furthermore, the engagement of the text with the reality reveals that the CoP's reference to the leadership gifts as offices is in line with the teachings of the apostle Paul. Though the technical term "office" does not explicitly appear in relation to the leadership gifts in the NT, it is implied in the way they are described. An office contains three necessary elements: a selection or appointment to a position; a conferment or assumption of authority in line with the position and lastly responsibilities associated with the position. The leadership gifts are appointed by God Himself and given to the church. The church may recognise God's pre-ordained call by a formal appointment through its institutionalised structures. This may be followed by a formal ordination ceremony. Also, for the leadership gifts to carry out their primary mandate of equipping the saints for the works of ministry, they need to carry a certain level of divine authority to be able to influence the other believers to achieve the goals of the whole body. The leadership gifts also perform specific roles in the Church aimed at equipping others towards the work of ministry.

The leadership gifts thus fit into the category of church offices. Whereas offices like bishops, elders and deacons are not gift - based but institutional arrangements with spiritual considerations, to aid church administration and the discipleship process, the leadership gifts are God-ordained, recognised by institutions.

[422] The CoP does not consider the shift in ministry as a promotion. However, practically a shift appears to be a promotion as people assume higher institutional authority and responsibilities.

University of Ghana http://ugspace.ug.edu.gh

The CoP's consideration of the leadership gifts to be hierarchical is not consistent with the spirit of the epistle to the Ephesian church. Paul's focus in 4:11 is with the spread of responsibility of ministry among the leadership gifts and not on hierarchy among them.[423] Paul promotes an egalitarian leadership system in the churches.[424] Although the CoP's understanding of the leadership gifts as offices is appropriate, the authority vested in the offices is geared towards the instruction and training of the saints, but not to esteem one leadership call over the other.

Moreover, the traditional CoP's categorization of spiritual gifts into three: grace gifts, ascension gifts and gifts of the Holy Spirit is found to pose hermeneutical challenges. Paul mentions that the gifts received by believers are in accordance to the measure of Christ's grace, and are given when he ascended far above the heavens. Thus, to label certain gifts as "grace gifts" and others as "ascension gifts" is inappropriate. All spiritual gifts equally qualify to be referred to as "grace gifts" or "ascension gifts". Also, whereas in Ephesians Paul mentions Christ as the giver of gifts to each believer, in 1 Corinthians he mentions the Holy Spirit. Reconciling the two passages, the researcher opines that, since the Holy Spirit is given by Christ, Christ can be said to be the ultimate agent responsible for the distribution of all gifts. The Holy Spirit is responsible for the active manifestations of such gifts.

The passage in Eph 4 only identifies two categories of gifts: gifts to each individual and gifts to the church (leadership gifts). Christ's gifts to individuals are inexhaustive and should not be limited to only the gift lists in 1 Cor 12 and Rom 12. Any attempt to create an exhaustive list creates classes among the believers, with those possessing the mentioned gifts posing as more relevant than those who have other gifts not men-

[423] *Five Fold Ministry*, Katalyst Church official website. url: http:katalystchurch.org/the-big-picture/five-fold-ministry.
[424] Garland, "Ordained Ministry", 194.

University of Ghana http://ugspace.ug.edu.gh

tioned. This situation hinders unity in the community of believers. Each individual receives a certain gift or some gifts in order that each may have worth and recognize the worth of others to the building of the church.

The role of the leadership gifts in maintaining unity is seen to be more exemplary in nature. As they treat one another with mutual recognition and respect, not struggling for superiority, an environment is created that fosters unity among them. This becomes examples for the saints to imitate.

5.3 Evaluation of the CoP's Application of the Text

The CoP's application of the text to its polity dates to its origin. The leadership gifts are related hierarchically; the apostles and prophets first, followed by the evangelists then the pastors. This section examines the merits and demerits of such a complementary and a hierarchical working relationship among the ministers of the Church.

5.3.1 Merits

The CoP has made some strides towards the realisation of its organisational goals as a result of its conception and hierarchical use of the leadership gifts. Some of these successes are discussed below.

First, the hierarchical nature of the leadership gifts ensures that there is orderliness and respect for authority among the ministers. Respect for authority and well - structured leadership are core values of the Church.[425] These are essential qualities for the growth of any institution. Ministers may be disciplined and even be dismissed from

[425] "The Church of Pentecost in Perspective: The CoP Overview" in *The Church of Pentecost Lay Leadership Training Manual (Foundation Level)* (Accra: Pentecost Press, 2016), 31.

University of Ghana http://ugspace.ug.edu.gh

ministry for insubordination.[426] The lines of authority are clearly marked out in such a manner that ministers are very careful in their dealings with those of higher authority.

Second, the hierarchy of the leadership gifts indirectly drives ministers to put in their best of performances in order to rise to the top. People strive to "become everything one is capable of becoming."[427] Humans ordinarily seek to realise personal potential, self - fulfilment, personal growth and attain the peak of experience.[428] The progression in the CoP ministry motivates ministers to yearn to attain the highest level of ministry possible. Since a call to higher offices is partly[429] influenced by a minister's performance, the ministers strive to achieve the best. This has contributed to the rapid growth of the CoP from its humble beginning.

Also, the CoP's use of the leadership gifts in its polity has helped to promote diversity in ministry. The direction of the Pauline epistles in relation to spiritual gifts is that diversity is key in realising the goals of the church. The system employed by the CoP offers its ministers the opportunity, not only to strive to attain the best, but also to identify and develop their areas of divine calling. This produces ministry excellence and gives members the opportunity to benefit from diverse ministries and gifts. The leaders of the CoP maintain that humans are not transferred in the CoP, but rather their gifts and ministries.[430] Members thus, do not only grow spiritually in one direction but holistically as they are equipped through diverse leadership gifts.

---

[426] The Church of Pentecost, *Ministerial Handbook* (Accra: Pentecost Press, 2018), 80.
[427] Abraham Maslow, *Motivation and Personality* 3rd edition (Delhi: Pearson Education, 1987), 64.
[428] Saul McLeod, "Maslow's Hierarchy of Needs", *Simply Psychology* (2018), 1. www.simplypsychology.org/maslow.html
[429] Callings in the CoP are based on character, charisma and the leading of the Holy Spirit. See "The Church of Pentecost in Perspective: The CoP Overview" in *The Church of Pentecost Lay Leadership Training Manual (Foundation Level)* (Accra: Pentecost Press, 2016), 31. The researcher observes that in addition to the above mentioned factors, a higher call in the CoP is influenced by minister's performance.
[430] Personal notes taken by researcher.

University of Ghana http://ugspace.ug.edu.gh

5.3.2 Demerits (Challenges)

Notwithstanding the merits associated with the CoP's polity, specifically the working relationship among the leadership gifts, the Church has over the years had some challenges with this arrangement. Ben Ali notes that during the visit of the Latter Rain Movement in 1952, they advocated for the expression of the five - fold ministry within each local congregation, free of any national governing body. He opines that this advocacy is a feature which "disturbed and continues to disturb the CoP." [431] Some of the challenges the CoP has encountered as a result of its institutional conception and use of the leadership gifts are discussed below:

First, the hierarchical relationship among the leadership gifts causes office-seeking and unhealthy struggle for ministerial offices considered to be higher among ministers. Garland identifies that any ordination or calling that seeks to bestow institutional and spiritual power to a party over others is likely to foster "office-seeking" in which individuals serve in the church only to accrue advantages and recognition for themselves. He also notes that such a practice "poses the danger of calcifying the church into an institution controlled by offices rather than by functions bestowed by the Spirit".[432] A number of CoP ministers interviewed observed that there is a quest by many ministers to become apostles regardless of their gifts and original divine callings. Such a situation reduces the leadership gifts to titles and positions of authority. This has the tendency to make the believers lose confidence in the recognition of the divine authority wielded by those called into such offices. This struggle for offices, the interviewees noted, sometimes degenerates into envy and strife which hinder the kind of unity Paul envisages the leadership gifts would help to promote in the body of Christ.

[431] Ali, *Prophetism*, 96-97.
[432] Garland, "Ordained Ministry", 194.

University of Ghana http://ugspace.ug.edu.gh

Second, the quest to attain higher callings may lead to manipulations which could take diverse forms, including prophetism. For instance, in 1954, a prophecy through one Prophet Christian Apau Asante called Overseers Martinson Kwadwo Yeboah, D. M. Asante and C. C. A. Hushie to the prophetic office. Prophet C. C. A. Hushie, however did not operate the gift of prophecy regularly and thus could not demonstrate his prophetic call.[433] This is a clear sign of prophetic manipulation though it did not originate from the beneficiaries. Yirenkyi-Smart gathers that C. C. A. Hushie had once questioned at a General Council Meeting, whether the Holy Spirit was not conversant with Ewe names.[434] J. K. Ennin, a retired apostle of the CoP, in an interview with Ben Ali explains that Hushie observed that Ewes and those from minority tribes, unlike the Akans, were not called to higher offices through prophecy.[435] Consequently, as Koduah gathers from A. T. Nartey, Hushie was called through prophecy to the office of a prophet to mention the names of Ewe ministers since the Akan prophets could not pronounce the names of the Ewe ministers.[436]

Ali also argues that callings that do not come by means of prophecy could equally be discriminatory, vindictive, and full of envy and nepotism.[437] Some of the interviewees also suggest that since the calls to higher offices usually come with certain privileges,[438] there could be manipulations by some ministers to win the favour or approval of their superiors who usually make recommendations for such calls. The researcher argues that though manipulations, favouritism and nepotism are inevitable in human

[433] Alfred Koduah, "The Role of Directive Prophecy in the Selection of Ecclesiastical Leadership: The Church of Pentecost Experience" in *The Church of Pentecost All Ministers & Wives' Conference, 2016* (Accra: Pentecost Press, 2016), 213.
[434] Yirenkyi-Smart, *Pentecost*, 215.
[435] Ali, *Prophetism*, 144.
[436] Koduah, "Selection of Ecclesiastical Leadership", 214.
[437] Ali, *Prophetism*, 144.
[438] Privileges used here do not refer to material or financial benefits but opportunities to participate in strategic level deliberations and decision making. It also includes the opportunity to assume the principal offices of the Church.

University of Ghana http://ugspace.ug.edu.gh

institutions, they can pose adverse effects if they are perceived to be associated with divine callings. When perceptions about manipulation become the norm, the ministerial offices are likely to lose their spiritual touch and become titles.

It is observed that the hierarchical use of the leadership gifts sometimes causes disaffection among some "senior" ministers, especially when those called into higher offices are their "juniors".[439] For instance, J. K. Ennin (a retired apostle) observes that a prophetic direction by Adams McKeown in 1952 to call among other people, J. E. Paintsil to the office of an apostle evoked serious contention since he (Paintsil) had only been in ministry for three years. Following the contention, he was called to apostleship later in 1953.[440] The researcher opines that the disagreement is actually not fuelled by Paintsil's call to the office of an apostle, but by the institutional authority associated with the office. Had apostleship not been elevated above the other offices in the church, there would not have been any contention.

Ali, though disagrees with the hierarchical order of the leadership gifts in the Church, here thinks the contention against Paintsil's call to apostleship is a genuine concern because of the scriptural injunction that a leader should not be a novice (1 Tim 3:6).[441] The researcher contends that if Paintsil was a novice, then he should not have been a pastor in the first place. If he was admitted into the full-time ministry and ordained a pastor, then he was mature to be an apostle, unless the apostle is seen as a higher call than a call to be a pastor as is the case. Moreover, the Twelve were designated apostles by Jesus when they had not walked with him for more than four years.

[439] A "senior-junior" relationship in the CoP is an informal expression of respect and authority between ministers based on their year of entry into the full time ministry of the Church.
[440] Ali, *Prophetism*, 97.
[441] Ibid.

University of Ghana http://ugspace.ug.edu.gh

Finally, the CoP, like any organisation is constrained financially and administratively with regards to the number of people who can be called into the ordained ministry of the Church at a given time. While it can be argued that all full-time ministers of the CoP are divinely chosen by God, the converse is not true. That is to say, there may be some, divinely chosen by God to operate in the leadership gifts but may not gain entry because of financial and administrative constraints. Since the CoP generally associates the leadership gifts with those in full-time ministry, those who are not able to enter the full-time ministry may not be able to fully operate in their divine calling. For instance, Noble-Atsu (a retired apostle) intimates during the *1st Ministers and Wives' Conference* of the CoP that believers are not to prophesy beyond their level. He explains this to mean that only ordained prophets are permitted in the CoP to give directive prophecies.[442] S. Y Antwi mentions that in 1990, Pastor Achim Gyimah was invited to a meeting of apostles and prophets where he was cautioned to limit prophecies that come through him to those that comforted, exhorted and edified the Church. He is to channel all directive prophecies to the Executive Council for judgment.[443]

Though the researcher admits this move helps to forestall the confusions associated with some directive prophecies, and the embarrassment a rejected directive prophecy brings to the individual and the Church, he opines that members of the CoP who may have a genuine divine calling to be prophets but unable to enter the full-time ministry of the Church as a result of the Church's financial and administrative limitations may not fully operate their prophetic gifts in the local church. The researcher also contends that since the gifts and callings of God are not gender biased, female members who may have been genuinely called by God into any of the offices may be limited in their operation of their callings since females are not called into the full-time ministry of

[442] Ali, *Prophetism*, 127.
[443] Ibid.

University of Ghana http://ugspace.ug.edu.gh

the church. The associated problem is that sometimes members and the laity who feel they are genuinely called to the full-time ministry defect to establish their own churches. This, in many cases, destroys the peace and unity that should characterise the Churches of God.

5.4 Recommendations

The researcher's assessment and evaluation of the administrative structure of the CoP shows, to a large extent, viability for discipline, orderliness, church growth and accountability. The main challenge he identifies, is not with the structure or persons called to the higher offices of the Church, but the association of institutional authority and power with the leadership gifts. The recognition of certain ministerial offices as superior to others coupled with the institutional privileges inherent in such offices of the Church has future implications and consequences for the Church. The researcher thus makes the following recommendations for academic and pastoral purposes.

5.4.1 Academic Recommendations

The researcher suggests that further studies and research be made into the following:

A. Why the CoP recognises the office of the Teacher but has not officially called anyone to the office.

B. Whether the leadership gifts are male exlusive.

C. The aftermath of Church discipline and dismissal to a minster. Does he lose his ministry or call?

5.4.2 Pastoral Recommendations

To further strengthen the operation of the leadership or ministerial gifts in the CoP, enhance unity and solve the identified challenges, the study recommends that:

University of Ghana http://ugspace.ug.edu.gh

A. Overseers that are called and ceremonially ordained to the pastorate may use designations other than 'pastor' since the office of a pastor is a specialised ministry, and not all are called to be pastors. A general designation like "Reverend" may be appropriate. After an unspecified period of observed ministry, an ordained minister may be called to any of the leadership or ministerial offices. A shift in callings may then be as a result of a genuine change in the trends of an individual's ministry, and will not carry the notion of a promotion or downgrading

B. Institutional authority (among the ordained ministers) and description of a minister's territory of jurisdiction should be dissociated from the ministerial offices. That is, authority should be vested in positions like a minister's territory of jurisdiction, office of appointment or election. In this case, any of the offices can be appropriate for a "District Minister" or "Area Head". Thus, an apostle may be a "District Minister" serving under an evangelist as Area Head.

C. The composition of the Church's Executive Council and those that could occupy the three Principal Offices of the Church (Chairman, General Secretary and the International Missions Director) should not be restricted to only apostles and prophets if the leadership offices are to be purely complementary without any trace of hierarchy. Other requirements and qualifications can be set in place to probably include years of service instead of a person's divine office of calling. This will encourage each minister to specialise in his area of calling rather than being desirous of another office perceived to be higher, which God may not have given him grace.

D. Disciplinary measures meted out to offending ministers of the Church should be dissociated from their calling, especially when it is not about dismissal. The

University of Ghana http://ugspace.ug.edu.gh

description of a shift in office from say, a 'prophet' to a 'pastor' as downgrading seeks to convey the idea of a hierarchy among the gifts. This raises questions as to whether the callings are divine or are human appointments. Moreover, one may wonder whether the gifts that make a person functional in an office are revoked by God upon church discipline. That may be a contradiction to Paul's assertion in Rom 11:29 that God's gifts and his call are irrevocable. The researcher recommends that as a punitive measure, there could be restrictions on performance of ceremonial functions, wearing of ministerial garments and a lowering of jurisdiction of authority for ministers in relation to offences not deserving dismissal.

E. Members should be trained to identify their spiritual gifts so that each may operate in his God-given gift for the benefit of the church at large. While members may be taught to desire other gifts, emphasis should not be on only the nine mentioned gifts of the Spirit. An understanding that the gift lists to individual members are not exhaustive will help avert situations in which those who operate in the gifts mentioned think they are greater or more 'spiritual' than those who may not necessarily operate in any of the identified gifts. This will eventually bring mutual recognition of each member's worth and consequently foster unity in the Church.

University of Ghana http://ugspace.ug.edu.gh

BIBLIOGRAPHY

Ali, Ben. *Prophetism in The Church of Pentecost in Ghana*. Accra: The Advent Press, 2016.

Ali, Benjamin and Daniel Walker, "Motivational and Ministerial Gifts." In *The Church of Pentecost Lay Leadership Training Manual* (Advanced Level 3). 2-24. Accra: Pentecost Press Limited, 2018.

Ali, Benjamin and Daniel Walker. "Baptism, Gifts and Fruit of the Holy Spirit". In *The Church of Pentecost Lay Leadership Manual* (Advanced Level 3). 25-32. Accra: Pentecost Press Limited.

Antwi, Felix Elvis. *Authentic Ministry: As Demonstrated by Jesus Christ*. Accra: Xchip Communications, 2013.

Asare-Duah, Oppong, Sam. *The Gallant Soldiers of The Church of Pentecost* Vol. 1, 2nd edition. Accra: Wise Image, 2014.

Bayes, J. D. "Toward a Model of Divine Empowerment: A Socio-rhetorical Analysis of Ephesians 4:1-16." *Journal of Biblical Perspectives in Leadership* 6, no. 1 (2014), 113-161.

Berkhof, Louis. *Systematic Theology*. East Peoria: Versa Press Inc., 2005.

Brtinsmead, Bernard H. *Galatians — Dialogical Response to Opponents*. Society of Biblical Literature Dissertation Series 65. Missoula, MT: Scholars, 1982.

Bruce, F. F. "The Epistles to the Colossians, to Philemon and to the Ephesians". In *The New International Commentary on the New Testament*. 340-350. Grand Rapids: William B. Eerdmans Publishing Company, 1984.

Brumback, Carl. *Accent on the Ascension*. Springfield. MO: Gospel Publishing House, 1955.

University of Ghana http://ugspace.ug.edu.gh

Carson, D.A, Douglas J. Moo, and Leon Morris. *An Introduction to the New Testament.* Grand Rapids, Michigan: Zondervan Publishing House, 1992.

Cathcart, Robert. *Post Communication: Rhetorical Analysis and Evaluation*. 2nd ed. Indianapolis: Bobbs Merrill, 1981.

Darko, Nicholas and Abraham Addae. "The CoP Polity and Governance". In *The Church of Pentecost Lay Leadership Training Manual* (Foundation Level). 35-40. Accra: Pentecost Press Limited, 2016.

Enns, Paul. *The Moody Handbook of Theology*. LaSalle Boulevard: Moody Publishers, 2008.

Erickson, Millard J. *Christian Theology*, 3 vols. Grand Rapids: Baker, 1985.

Flynn, Leslie B. *19 Gifts of the Spirit.* Wheaton, Ill.: Victor, 1974.

Forbes, C. "Comparison, Self-Praise and Irony: Paul's Boasting and the Conventions of Hellenistic Rhetoric." *New Testament Studies* 32 (1986): 21-35.

Garland, David E. "The Absence of an Ordained Ministry in the Churches of Paul." In *Baptists and Ordination*. Edited by William H. Brackney. *NABPR Special Studies* 13 (2003): 25-37.

Gatti, Nicoletta and George Ossom-Batsa. *Journeying with the Old Testament.* Das Alte Testament im Dialog, 5. Frankfurt/Main: Peter Lang, 2011.

Kittel Gerhard. *Theological Dictionary of the New Testament.* Trans. George W. Bromiley. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1932.

Gordon, T. David. "'Equipping' Ministry in Ephesians 4?" *Journal of Evangelical Theological Society* 37, no. 1 (March 1994): 69-78.

Green, Matthew D. *Understanding the Fivefold Ministry*. Benin City: Gospel Press and Literature International, 2005.

University of Ghana http://ugspace.ug.edu.gh

Gustafson, James. *Theology and Christian Ethics*. Philadelphia: United Church Press, 1974.

Gustavo, Asensio M. "Halliday's Functional Grammar as Heir to New Testament Rhetorical Criticism". In *The Rhetorical Interpretation of Scripture: Essays from the 1996 Malibu Conference.* ed. by Stanley E. Porter and Dennis L. Stamps. 82-94. Sheffield: Sheffield Academic Press, 1996.

Betz, Hans Dieter. "The Problem of Rhetoric and Theology according to the Apostle Paul." In *L'apôtre Paul: Personnalité, style et conception du ministère*. Edited by A. Vanhoye. 16-43. Bibliotheca Ephemeridum Theologicarum Lovanien-sium, 73. Leuven: Leuven University Press, 1986.

Heil, John Paul. *Ephesians*: *Empowerment to Walk in Love for the Unity of All in Christ.* Leiden: Society of Biblical Literature, 2007.

Hemphill, Ken. *Mirror on the Wall.* Nashville: Broadman Press, 1992.

Hodge, Charles. *A Commentary on the Epistles to the Ephesians.* Grand Rapids, MI: Christian Classics Ethereal Library, 2006.

Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids, Michi-gan: Baker Academic, 2002.

Holmberg, Bengt. *Paul and Power: The Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles*. Philadelphia: Fortress Press, 1980.

Horsthuis, Jim. "Participants with God: A Perichoretic Theology of Leadership." *Journal of Religious Leadership,* 10, no. 1 (Spring 2011): 81-107.

Janke, James R. "An Exegetical Study of Ephesians 4:1-16." *Nebraska District Pas-tors Conference, Trinity Lutheran Church* (April 20, 1993). http://www.wls

University of Ghana http://ugspace.ug.edu.gh

essays.net/bitstream/handle/123456789/2338/JankeEphesians.pdf?seque nce =1&isAllowed=y

Kennedy, George A. *New Testament Interpretation through Rhetorical Criticism*. Chapel Hill: The University of North Carolina Press, 1984.

Kirillov, Vyacheslav. "An Analysis of Rhetorical Criticism as Exemplified by Hebrews Chapter 11." *Theological Reflections* 15 (2014): 127-141.

Knox, D. B. "Evangelist". In *New Bible Dictionary*. Edited by J. D. Douglas. 350-360. Leicester: Inter-Varsity Press, 1962.

Koduah, Alfred. "The Role of Directive Prophecy in the Selection of Ecclesiastical Leadership: The Church of Pentecost Experience." In *The Church of Pentecost All Ministers & Wives' Conference, 2016*. 211-219. Accra: Pentecost Press, 2016.

Larkin, William J. *Ephesians: A Handbook of the Greek Text.* Waco: Baylor University Press, 2009.

Loba-Mkole, Jean-Claude. "Rise of Intercultural Biblical Exegesis in Africa" 64, no. 3. *HTS* (2008): 1347-1364.

Maslow, Abraham. *Motivation and Personality*. 3rd edition. Delhi: Pearson Education, 1987.

McRae, William. *The Dynamics of Spiritual Gifts*. Grand Rapids: Zondervan, 1976.

Muddiman, John. *The Epistle to the Ephesians*. Black's New Testament Commentaries. London: Continuum, 2001.

Myles-Aikins, P. *Variegated Tapestry of Ministry: Empowerment to Benefit the Whole Church Community.* Lake Mary: Creation House, 2011.

Olbricht, Thomas H. "Classical Rhetorical Criticism and Historical Reconstruction: A Critique". In *The Rhetorical Interpretation of Scripture: Essays from the*

University of Ghana http://ugspace.ug.edu.gh

1996 Malibu Conference. ed. by Stanley E. Porter and Dennis L. Stamps. 109-115. Sheffield: Sheffield Academic Press, 1996.

Ossom-Batsa, G. "Biblical Exegesis in the African Context: A Communicative Perspective." In *Unpacking the Sense of the Sacred. A Reader in the Study of Religions*. Edited by A. O. Atiemo, B.-W. K. Golo, & L. K. Boakye. 116-134. Banbury, OX: Ayebea Clarke Publishers, 2014.

Patzia, Arthur G. "Ephesians, Colossians, Philemon". In *The New International Biblical Commentary*, 8-12. Edited by W. Ward Gasque. Peabody, MA: Hendrickson, 1990

Perkins, Pheme. "The Letter to the Ephesians". *The New Interpreter's Bible,* 9-15. Edited by Leander E. Keck. 227-240. Nashville: Abingdon Press, 2000.

Poythress, Vern Sheridan. "Modern Spiritual Gifts as Analogous to Apostolic Gifts: Affirming Extraordinary Works of the Spirit within Cessationist Theology." *Journal of the Evangelical Theological Society* 39, no. 1 (March 1996): 71-101.

Prestige, G. L. *God in Patristic Thought.* London: William Heinemann Ltd., 1936.

Prince, Derek and Alistar Begg. *On Being a Pastor: Understanding Our Calling and Work*. Chicago: Moody, 2004.

Russell, Walter B. "Rhetorical Analysis of the Book of Galatians." *Bibliotheca Sacra* 150 (July-September 1993): 341-58.

Ruthven, Jon. "The 'Foundational Gifts' of Ephesians 2:20." *Journal of Pentecostal Theology* 10, no. 2 (April 2002): 28-43.

Ryrie, Charles C. *Basic Theology*. Chicago: Moody Press, 1999.

Schulenburg, Ryan S. *Rethinking Paul's Rhetorical Education: Comparative Rhetoric and 2 Corinthians 10-13.* Atlanta: Society of Biblical Literature, 2013.

University of Ghana http://ugspace.ug.edu.gh

Schweizer, Eduard. "The Nature of Ministry in Reformed Understanding: New Testament Dimensions". *Horizon in Biblical Theology* 9 (1987): 41-63.

Sedlacek, James. "An Exegesis of Ephesians 4:1-6 and 4:14 - 16: Connecting Christian Unity to Maturity." *ResearchGate* (January 2014). DOI: 10.13140/2.1.4828.5442.

Sharp, Carolyn J. *Old Testament Prophets for Today*. Louisville, Kentucky: Westminster John Knox Press, 2009.

Simpson, E. K. *Commentary on the Epistle to the Ephesians*, The New International Commentary on the New Testament. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing, 1979.

Smith, Gary V. "Prophet." In *The New International Standard Bible Encyclopaedia*. ed. Geoffrey W. Bromiley, 3. 1000-105. Grand Rapids, MI: William B. Eerdmans, 1986.

Stitzinger, James F. "Spiritual Gifts: Definitions and Kinds." *The Master's Seminary Journal* 14, no. 2 (Fall 2003):143-176.

Talbert, Charles H. *Ephesians and Colossians*. Commentaries on the New Testament. Grand Rapids: Baker Academic, 2007.

Tate, W. Randolph. *Biblical Interpretation: An Integrated Approach.* 3rd edition. Grand Rapids: Baker Academics, 2008.

The Church of Pentecost Evangelism Ministry. *New Converts Manual & Follow up Study Manual.* Accra: Pentecost Press Limited, 2018.

The Church of Pentecost. *Ministerial Handbook*. Accra: Pentecost Press Limited, 2018.

University of Ghana http://ugspace.ug.edu.gh

The Pontifical Commission. "The Interpretation of the Bible in the Church." *Origins* (January6,1994). http://www.catholic-resources.org/ChurchDocs/PBC_Interp.htm

Thielman, Frank. *Ephesians.* Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker Academic, 2010.

Vine, W.E. *Vines Complete Expository Dictionary of Old and New Testament Words.* Nashville: Thomas Nelson, 1996.

Wagner, C. Peter. *Your Spiritual Gift Can Help Your Church Grow.* Ventura, CA: Regal Books, 1979.

Watson, D. "Rhetorical Criticism". In *Jesus and the Gospel.* Edited by J. Green. 525-530. Moscow: BBI, 2003.

Watson, F. Duane. "Rhetorical Criticism, New Testament". In *Dictionary of Biblical Interpretation. K - Z.* Edited by J. Hayes. 400-410. Nashville: Abingdon Press, 1997.

Wettey, Matthew Larbi. *The Legacy of Pastor James McKeown.* Accra: Xchip Communications, 2011.

Wood, Ekow Badu. "Identifying the Pentecostal Fire and how to Fan it." In *Impacting Generations: Fanning the Pentecostal Fire*. Accra: Pentecost Press Limited, 2014. http://www.copcardiffdistrict.org/PDFS/IDENTIFYING-THE-PENTECOSTAL- FIRE-TO-FAN-IT-Apostle-Ekow-Badu-Wood.pdf

Wroth, W. M. "Rhetorical Criticism, Hebrew Bible". In *Dictionary of Biblical Interpretation*: *K - Z*, ed. by J. Hayes. 395-345. Nashville: Abingdon Press, 1997.

Yirenkyi-Smart, Joshua. *Pentecost: From Jerusalem to Asamankese*. Accra: Pentecost Press Limited, 2017.