

# An Evaluation of the Christ's Ascension Gifts among Selected Penteco/Charismatic Leaders in Kumasi

---

## Research Description

A Thesis Submitted to the School of Graduate Studies, Kwame Nkrumah University of Science and Technology, Kumasi, in Partial fulfilment of the Requirement for the award of the Master of Philosophy (MPhil.) Degree in Religious Studies.

## Author

Samuel Nhyira Opoku

This article is hosted on the Noyam Research Archive with permission from the author.

## Date Added to the Noyam Research Archive

Wednesday, 23rd September, 2020

## Copyright and Licensing

© 2018 Samuel Nhyira Opoku

This is an open access article under the CCBY license (<http://creativecommons.org/licenses/by/4.0/>). Under the terms of this license, no permission is required from the author(s) or publisher for members of the research community to copy, distribute, transmit or adapt the article content. This is on condition that a proper, prominent and unambiguous attribution is made to the authors in a manner that clarifies the materials are being reused under permission of a Creative Commons License. Views, opinions and conclusions expressed in the research article are views, opinions and conclusions of the author(s).

## Disclaimer

Noyam Publishers provides this research item to end users for use and re-use. However, the Noyam Publishers is not responsible for any improper use of this item by other parties.

**AN EVALUATION OF THE CHRIST'S ASCENSION GIFTS AMONG  
SELECTED PENTECO/CHARISMATIC LEADERS IN KUMASI**

**BY  
SAMUEL NHYIRA OPOKU**

**A Thesis Submitted to the School of Graduate Studies, Kwame Nkrumah  
University of Science and Technology, Kumasi, in Partial fulfilment of the  
Requirement for the award of the  
Master of Philosophy (MPhil.) Degree in Religious Studies.**

**OCTOBER, 2018**

## DECLARATION

I, Samuel Nhyira Opoku, hereby declare that this thesis is as a result of my own work and that no part of it has been presented or submitted in any form for a degree in any institution or university elsewhere. I declare that all sources of data cited in this study have been duly acknowledged.

Samuel Nhyira Opoku	.....	.....
Candidate	Signature	Date
PG3806151		

Certified by:

Rev. Prof. J.E.T. Kuwornu-Adjaotor .....	.....
Supervisor	Signature Date

Certified By:

Rev. Prof. J.E.T. Kuwornu-Adjaotor .....	.....
Head of Department	Signature Date

## **DEDICATION**

I dedicate this work to my parents, Mr. Kofi Adams and Mad. Afua Salah for their investing in my education. The work is also dedicated to my sons, Kenyon Amankwah Opoku-Nhyira and Eliseo Twumasi Opoku-Nhyira and my wife, Florence Offei, for her support, ‘pressure’ and contribution towards this work.

## **ACKNOWLEDGEMENT**

This thesis was made possible by the contributions and suggestions of many people. The contribution, criticism, encouragement and all the books recommended by my supervisor, Rev. Prof. J.E.T. Kuwornu-Adjaotor, have helped me in coming out with this work. I am grateful to Rev. Fr. Dr. Emmanuel Kojo Ennin Antwi for his assistance, suggestions and constructive criticisms. I am also appreciative of the lecturers at the Religious Studies Department, KNUST, for their criticisms and inputs during graduate seminars.

I also acknowledge the support of Rev. Prof. Paul Frimpong Manso, the General Superintendent of the Assemblies of God, Ghana and Rev. Godwin Tito Agyei, Regional Superintendent, Ashanti North. Many thanks go to all the respondents for the information provided to make this work a success. The editing and proof-reading done by Robert Yalley, Rhoda Offei, Eric Nuamah Korankye (Hamlet), Nana Yaw Boateng and Pastor Kwabena Boateng is highly acknowledged. The cheerful support of Pastor and & Mrs. Okyere Danquah and the New creation chapel Assembly of God, Ghana, my church members, is duly and heartily acknowledged and appreciated. You are such a wonderful family to my family. May God bless you all.

## **ABSTRACT**

The New Testament presents diverse gifts which includes Christ's Ascension Gifts found in Ephesians 4:1:1-16. These gifts are crucial in Penteco/Charismatic churches. However, there are misunderstandings of these gifts among Christians, attracting diverse opinions among biblical scholars. This is because there is emphasis on some of the gifts at the expense of others. This had led to a growing concern among some Penteco/Charismatic Christians over these gifts and their abuse in the church. This study undertook an exegetical interpretation of Ephesians 4:1:1-16, and also evaluated the understanding of the text among Penteco/Charismatic churches. The study revealed that though the gifts are supposed to work to ensure unity in the church, misunderstanding has resulted in disunity and abuse of the gifts. This has engendered various confusion among Penteco/Charismatic churches. Therefore, the study proposes that a proper interpretation of Ephesians 4:1:1-16 is a key to streamline the activities of the Christ's Ascension Gifts and overcome the confusion thereof.

## TABLE OF CONTENT

<b>DECLARATION .....</b>	<b>ii</b>
<b>DEDICATION .....</b>	<b>iii</b>
<b>ACKNOWLEDGEMENT .....</b>	<b>iv</b>
<b>ABSTRACT .....</b>	<b>v</b>
<b>TABLE OF CONTENT .....</b>	<b>vi</b>
<b>LIST OF TABLES .....</b>	<b>ix</b>
<b>LIST OF ABBREVIATIONS.....</b>	<b>x</b>
<b>CHAPTER ONE.....</b>	<b>1</b>
<b>GENERAL INTRODUCTION .....</b>	<b>1</b>
1.0 Background to the Study .....	1
1.1 Statement of the Problem .....	3
1.2 Research Question .....	4
1.3 Aim and Objectives of the Study .....	4
1.4 Methodology .....	5
1.5 Significance of the Study .....	6
1.6 Delimitation of the Study .....	6
1.7 Literature Review .....	7
1.8 Organization of the Study .....	26
<b>CHAPTER TWO.....</b>	<b>27</b>
<b>EXEGESIS OF EPHESIANS 4:1-16.....</b>	<b>27</b>
2.0 Introduction .....	27
2.1 Background to the Epistle to the Ephesians .....	27
2.1.1 Authorship .....	27
2.1.2 Purpose of the Book .....	28
2.1.3 Date .....	29
2.1.4 The Structure of Ephesians.....	29
2.1.5 Place of Origin and Audience .....	30
2.1.6 Literary Style .....	30
2.1.7 The Church of Ephesus in the New Testament .....	32
2.1.8 Delimiting the text.....	32

2.2 Structure of the text .....	35
2.3 Exegetical interpretation of Ephesians 4:1 – 16 .....	36
2.4 Theological Reflections.....	57
2.4.1 Progressive Christian Unity .....	57
2.4.2 Instantaneous Christian Unity .....	57
2.4.3 Value of Christian .....	57
2.4.4 Diverse Gifts given to the Church .....	58
2.5 Conclusion.....	58
 <b>CHAPTER THREE .....</b>	<b>59</b>
<b>BRIEF HISTORY AND POSITION OF THE PENTECO/CHARISMATIC</b>	
<b>LEADERS .....</b>	<b>59</b>
3.0 Introduction .....	59
3.1 Brief Description of Kumasi .....	59
3.1.1 Religious Affiliation.....	59
3.2 Cursory Look at Pentecostalism in Ghana .....	60
3.3 Charismatic movement in Ghana .....	63
3.4 The doctrine of Pentecostals .....	66
3.5 Conclusion.....	76
 <b>CHAPTER FOUR .....</b>	<b>77</b>
<b>AN EVALUATION OF GIFTS OF THE ASCENDED CHRIST AMONG SOME</b>	
<b>PENTECO/CHARISMATIC CHURCHES IN KUMASI.....</b>	<b>77</b>
4.0 Introduction .....	77
4.1 Field Report, Analysis and Discussion .....	77
4.1.1 The Biblical leaders of the Church.....	77
4.1.2 The presence of the Gifts in the Contemporary Church.....	78
4.1.3 Are the contemporary gifts the same or different from the ones in the early Church? .....	80
4.1.4 Can an individual be called into more than one of the offices? .....	81
4.1.5 The Hierarchical Nature of the Gifts.....	83
4.1.6 The number of gifts mentioned in context .....	84
4.1.7 Gifts or gifted people.....	85
4.1.8 Role of Christ Ascension Gifts.....	85



4.1.9 The Gifts being functional or positional .....	86
4.1.10 The Gifts and Unity in the Church .....	87
4.1.11 Abuses of the Gifts .....	88
4.1.12 The manifestation of the abuse.....	89
4.1.13 Effects of the Abuses of the Gifts .....	90
4.1.14 Addressing the Abuses in the Contemporary Church .....	91
4.1.15 Gender and Christ's Ascension Gifts .....	93
4.2 Conclusion.....	94
 <b>CHAPTER FIVE.....</b>	<b>96</b>
<b>SUMMARY, RECOMMENDATION AND CONCLUSION .....</b>	<b>96</b>
5.0 Introduction .....	96
5.1 Summary of Research Process .....	96
5.1.1 Summary of Findings .....	97
5.2 Issues Emerging out of the Study.....	98
5.3 Recommendations .....	98
5.4 Conclusion.....	99
 <b>BIBLIOGRAPHY .....</b>	<b>101</b>
<b>APPENDICES .....</b>	<b>108</b>
Appendix I.....	108
Appendix II .....	110

## **LIST OF TABLES**

Table 2.1: The Greek Text and Suggested Translation of Ephesians 4:1-16 .....	33
Table 2.2: Attempted translation of Ephesians 4:16 .....	35

## **LIST OF ABBREVIATIONS**

AICs	-	African Instituted Churches
AG	-	Assemblies of God
AMP	-	Amplified Version
CAG	-	Christ's Ascension Gifts
CAFM	-	Christian Action Faith Ministry
CBE	-	Christians for Biblical Equality
Cop	-	Church of Pentecost
Cor.	-	Corinthians
Eph.	-	Ephesians
ESV	-	English Standard Version
Gal.	-	Galatians
GRM	-	Global Revival Ministry
KJV	-	King James Version
LXX	-	Septuagint
GPCC	-	Ghana Pentecostal and Charismatic Council
NASV	-	New American Standard Version
NIV	-	New International Version
Mk.	-	Mark
Matt	-	Matthew
NT	-	New Testament
Pet.	-	Peter
Phil.	-	Philippians
Rom.	-	Romans
Tim.	-	Timothy

Thes.	-	Thessalonians
USA	-	United States of America
v	-	Verse
vv	-	Versus
vol	-	Volume

## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.0 Background to the Study

The New Testament presents diverse gifts. They include the gifts in 1 Corinthians 12, the message of wisdom, the message of knowledge, faith gifts of healing, miraculous powers, prophecy, distinguishing between spirits, interpretation of tongues; Romans 12 prophesying, serving, teaching, encouraging, contributing to the needs of others, leadership, showing mercy and those in Ephesians 4; the Apostles, the prophets, the evangelist, the pastors and teachers.<sup>1</sup> This is because Christ gave the gifts when he ascended (Eph. 4:10).<sup>2</sup>

Christ's Ascension Gifts have generated a lot of debate among scholars. G. Raymond Carlson asserts that the New Testament Christians, the body of Christ, are part of an organism where each member in the body has a role to play (1 Cor. 12:27, 28; Eph. 4:11, 16; Rom. 12:3-8).<sup>3</sup> Carlson further states that the gifts in Ephesians 4.11 are different from those in I Corinthians 12:8-10. He postulates that the former are Christ's gifts to the Church while the latter are gifts of the Holy Ghost to individuals. He asserts that the gifts in Ephesians 4 are ministerial Gifts.<sup>4</sup>

Although the gifts of Christ to the Church are diverse, there seem to be a shift or focus on the prophets and apostles in the contemporary Penteco/Charismatic (Pentecostal and Charismatic) churches. There are Christians who start ministry as pastors, and then become prophets and when they start planting new churches they become apostles. This is common in some Penteco/Charismatic churches. Ministers in some of these ministries

---

<sup>1</sup> The gifts in Ephesians 4:11 shall be known as Christ's ascension gifts in this research.

<sup>2</sup> The gifts that are mentioned in Ephesians 4 will be the focus of this study.

<sup>3</sup> G. Raymond Carlson, "The Ministry Gifts of Ephesians 4" *Paraclete* Vol. 17.2. (1983): 5.

<sup>4</sup> Carlson, "The Ministry Gifts of Ephesians 4" 5.

seem to grow from being pastors to apostles, which they consider to be the topmost of the offices. Probably this might have contributed to some scholars asserting that there are no more prophets and apostles.<sup>5</sup> It is observed that most Christians troop to meetings where the speaker is either a prophet or apostle. This phenomenon is also prevalent in some of the mainline churches and as it has been observed by the researcher that some of the mainline churches invite prophets and/or apostles for revival programs and annual harvest services.<sup>6</sup>

In some Ghanaian Penteco/Charismatic churches, Christians accord much respect to apostles and prophets more than the other ministers. This has therefore caused many ministers of the gospel to claim they are prophets or apostles. This phenomenon is also prevalent in other *African* countries. Moyo observes that

“Zimbabwe has been under the grip of a ‘prophetic craze.’ Young Pentecostal church founders emerged on the scene, preaching the gospel of prosperity and having miracles of varying levels of sophistication attributed to them. Operating predominantly from urban centres (especially Harare, the capital) and having Pan-African connections (‘spiritual fathers’ from West Africa), these young prophets transformed the religious landscape in a fundamental way. Although responses to their presence are often diametrically opposed, with some acknowledging them as being ‘truly of God’ and others dismissing them as ‘gospelprenuers’ who are after money, there is a general consensus that scholars from biblical and religious studies must invest in studying them.”<sup>7</sup>

This implies the presence of prophets is felt in most African countries and the controversies surrounding them is noticed as Moyo stated. This controversy has made some Ghanaians reject the ministry of prophets and apostles. Commenting on the

---

<sup>5</sup> John F. MacArthur, *The MacArthur New Testament Commentary: Ephesians*. (Chicago: Moody Press, 1986), 140

<sup>6</sup> K. A. Baah, *Prophets and Teachers*. (Kumasi: Design Press, 2002), 6 and C. N. Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. (Zoetermeer: Boekencentrum), 2002, 4.

<sup>7</sup> Aymos Masotcha Moyo, *Prophets, Profits and the Bible in Zimbabwe* [https://books.google.com/books?id=nnRgAAQBAJ&pg=PA9&lpg=PA9&dq=zimbabwe+has+been+under+the+grip+of+a+prophetic+craze&source=bl&ots=aVmlbxJ4hT&sig=ay6JlznJSIjWp\\_k2y96sAyVJRY&hl=en&sa=X&ved=2ahUKEwln7qp8sHZAhWK1SwK1SwKHebmCrkQ6AEwAHoECAoQAAQ#v=onepage&q=zimbabwe%20has%20hasbeen%20under%20the%20ofa%20prophetic%20craze&f=false](https://books.google.com/books?id=nnRgAAQBAJ&pg=PA9&lpg=PA9&dq=zimbabwe+has+been+under+the+grip+of+a+prophetic+craze&source=bl&ots=aVmlbxJ4hT&sig=ay6JlznJSIjWp_k2y96sAyVJRY&hl=en&sa=X&ved=2ahUKEwln7qp8sHZAhWK1SwK1SwKHebmCrkQ6AEwAHoECAoQAAQ#v=onepage&q=zimbabwe%20has%20hasbeen%20under%20the%20ofa%20prophetic%20craze&f=false) (accessed on 21<sup>st</sup> February, 2018)

fraudulent activities of some prophets in Ghana, Opuni-Frimpong<sup>8</sup> indicates that some of these prophets are operating out of “theological ignorance,” that is why they are manipulating the citizenry. The work of Christ’s Ascension Gifts to the Church seems not to be understood, hence their abuse in the church community.

Some of these gifts are said to be with the contemporary church while others are of the view that they are obsolete. This is in sync with Paul J. Kobbelski who is of the view that the author of Ephesians interprets these gifts as offices and adds that the first two gifts; the era of apostles and prophets, the foundation of the church, are passed. The other offices are evangelists (preachers of the gospels), pastors (shepherds) and teachers.<sup>9</sup>

Do these gifts given to the Church demand or call for any kind or form of training? The churches’ understanding of the gifts, their nature, purpose, and how they work, will go a long way to sanitize the system and also fulfill their intended purpose.

### **1.1 Statement of the Problem**

The book of Ephesians mentions gifts Christ gave to the church when he ascended. The meaning of these gifts have been interpreted differently by scholars. Some scholars postulate that the gifts are four<sup>10</sup> while others maintain they are five.<sup>11</sup> There are also arguments about the gifts being “offices” or just “functions”. Some scholars are of the view that some of these gifts are obsolete; while others see them still to be part of the church. While some see them as hierarchical, others posit that they are of the same value. Thus, there is much confusion as to what these gifts are, their role, and how the church

---

<sup>8</sup> Kwabena Opuni-Frimpong is the General Secretary of the Christian Council of Ghana. He said this in an interview on TV3 on 6<sup>th</sup> March, 2016 during News 360.

<sup>9</sup> Paul J. Kobbelski, *Letter to the Ephesians*, in *The New Jerome Bible Commentary*. (New Jersey: Prentice Hall Inc, 1989), 889.

<sup>10</sup> H. Alford, *Greek Testament, Vol. 3: Galatians-Philemon*. (Chicago: Moody, 1958), 117 and C. Hodge, *A Commentary on the Epistle to the Ephesians*. (New York: Robert Carter and Brothers, 1999), 226.

<sup>11</sup> Bill Mounce, *Pastors and Teachers, and the Article*.

can fully benefit from these gifts if they exist today. Interestingly, most of the people noted as apostles, prophets, evangelists, pastors and teachers are males. However, in recent times there are female Christ's Ascension Gifts in some Penteco/Charismatic churches and are recognized as such.<sup>12</sup> Hence, this research shall also focus on the similarities and differences in roles performed by males and females in the Penteco/Charismatic churches in Kumasi.

## **1.2 Research Question**

What is the understanding of Christ's Ascension Gifts in Ephesians 4:1-16 among Penteco/Charismatic Leaders in Kumasi?

### **Sub questions:**

- What is the contextual meaning of Christ's Ascension Gifts in Ephesians 4:1-16?
- How do Penteco/Charismatic leaders understand Christ's Ascension Gifts?
- What are the similarities and differences in roles played by females and males who are Christ's Ascension Gifts?

## **1.3 Aim and Objectives of the Study**

It is the aim of the study to:

- Evaluate the understanding of Christ's Ascension Gifts among Penteco/Charismatic Leaders in Kumasi.

### **Objectives**

- Evaluate the contextual meaning of Christ's Ascension Gifts in Ephesians 4:1-16.

---

<sup>12</sup> Ernestina Enyonam Novieto, "Women Leaders in Ghanaian Pentecostal/Charismatic Churches" PhD Thesis, University of Ghana, 2013. <http://ugspace.ug.edu.gh>



- Evaluate the understanding of the Christ's Ascension Gifts among Penteco/Charismatic leaders.
- Assess the similarities and differences in roles played by females and males who are Christ's Ascension Gifts.

#### **1.4 Methodology**

The study had to do with a biblical text so exegetical method was used to interpret Ephesians 4:1-16, analyzing its internal structure, how the pericope was developed, its key words and concepts, and the points of contention. The study prioritizes the Greek text and employs grammatical and lexical analysis to determine more closely the meaning intended by the author for his audience. The literary critical approach involved the examination of form and structure of the text. Historical criticism questioning the authorship, date and unity of the text was used in the introduction to provide a historical background to the study.

The study sought to evaluate the understanding of Penteco/Charismatic leaders as such an interview was conducted to solicit their views. The interviews targeted twenty-five (25) leaders in the Penteco/Charismatic churches. The interviewees consisted of fifteen males (15) and ten (10) females. Purposeful sampling<sup>13</sup> was used to select the sample population to be interviewed. This is because the study focused on leaders. Interview-guide was designed and sent to respondents for them to study after which the interview was conducted. A sample of the interview guide can be found at the appendix 1. Secondary data was gathered through journals, books, article and internet sources which were relevant to the subject.

---

<sup>13</sup> With purposeful sampling, the sample is chosen arbitrary on the basis of some characteristics possessed by the subjects deemed important for the research. G. O. Agyedu, F. Donkor, and S. Obeng, *Teach Yourself Research Methods*. 2013. p. 97. (Lecture Notes).

### **1.5 Significance of the Study**

This study probes into issues relating to the understandings of Christ's Ascension Gifts in Ephesians 4:1-16 among Penteco/Charismatic leaders. The study is helpful to Biblical scholars and Christians in their interpretation of Ephesians 4:1-16 aptly. It will also help those who have been called into these ministries to function according to their intended purposes. Students of Biblical studies who may venture into Pauline corpus of study may find this study beneficial. The research findings will also add to the body of knowledge in Pentecostal/Charismatic studies.

This will also help reduce the confusion among Christians concerning Christ's Ascension Gifts. The study will be helpful to leaders of various Christian seminaries or Bible schools as it will help in the training of ministers, which will go a long way to minimize the abuse of the Christ's Ascension Gifts. The recommendations from the findings will help enhance cordial relationship in the body of Christ.

### **1.6 Delimitation of the Study**

The researcher is restricted by time to extend the research to a large number of churches in the other regions of Ghana. Hence, the study was restricted to selected Penteco/Charismatic Churches in Kumasi.

## 1.7 Literature Review

There are many spiritual gifts in the Bible. Spiritual gift is a gift of God which enables the Christian to perform his or her (sometimes specialized) service.<sup>14</sup> Price defines gifts of the Spirit as a native endowment or talent granted by God to facilitate one's call to work or ministry.<sup>15</sup> According to Wiersbe, "a spiritual gift is a God-given ability to serve God and other Christians in such a way that Christ is glorified and believers are edified."<sup>16</sup> Spiritual gift is therefore a supernatural ability the Holy Spirit gives to a Christian to edify the church and manifest God's glory to the world. That is, God gives spiritual gifts to Christians to bless other Christians and by so doing the people would give glory to God.

Spiritual gifts and Christ's Ascension Gifts (Ministry gifts) are not the same. Carlson is of the view that, "Spiritual gifts and ministry gifts are different, although God may sovereignly combine them. God has set the ministry gift in the church but the nine gifts of the spirit are available to all. The believer possesses the ministry as a privilege and responsibility."<sup>17</sup> Spiritual gifts are bestowed on individuals in the body of Christ whereas Christ's Ascension Gifts are people that Christ gives to the church. It is important to note that both spiritual gifts and Christ's Ascension Gifts are for the common good of the church. This means there are variances between the ministry gifts

---

<sup>14</sup> J. G. S. S. Thomson, and W. A. Elwell, "Spiritual Gifts" in *Evangelical Dictionary of Theology* 2nd ed. (Michigan: Baker Book House Company, 2001), 1135.

<sup>15</sup> Paula A. Price, *The Prophet's Dictionary: The Ultimate Guide to Supernatural Wisdom*. New Kensington, (Philadelphia, 2006), 236.

<sup>16</sup> Warren W. Wiersbe, *The Wiersbe Commentary: New Testament*. (Colorado Springs, CO: Cook Communications Ministries, 2007), 606.

<sup>17</sup> Carlson, Can we discover our gifts? 11.

of Ephesians 4:11 and the gifts or manifestations listed in 1 Corinthians 12:8-10. The giver of the gifts in 1 Corinthians 12:8-12 is the Holy Spirit while the giver of those in Ephesians 4:11 is the ascended Christ. The gifts of the Spirit can be desired (1 Cor. 14:1; 12:31) while Christ's Ascension Gifts are not desired. The former are gifts of the Holy Ghost and the latter are Christ's gifts to the church. Only those who are called are Christ's gifts to the Church.<sup>18</sup> When the Lord entered into heaven after He had won His great victory over sin, death and hell, He poured out upon His church and the world the gifts of people – apostles, prophets, evangelists, and pastors and teachers.<sup>19</sup>

Boice describes teachers as people.<sup>20</sup> Similarly, Hoehner describes the Christ's Ascension Gifts as gifted people to the church.<sup>21</sup> Though Hoehner does not state these are gifts of the Spirit, his description of the people as gifted people is similar to that of Carlson, who sees the people as the gifts. Christ may give gifts to people but that does not necessarily make such gifted people Christ's Ascension Gifts. Christ's Ascension Gifts are spiritually gifted-people as authorized by the ascended Christ, and given them as gifts to the Church for service. This view is supported by Gromacki who refers to the gifts in Ephesians 4:11 as gifted men.<sup>22</sup> They are people Jesus has given to the church and are endowed for unique functions which aims at equipping the body of Christ to carry on the spreading of the gospel for the salvation of people, helping Christians to mature and the freedom of humanity.

---

<sup>18</sup> Carlson, The Ministry Gifts of Ephesians 4.5

<sup>19</sup> Carlson, The Ministry Gifts of Ephesians 4.5

<sup>20</sup> James Montgomery Boice, *Ephesians an Exposition Commentary*. Grand Rapids, Michigan: BakersBooks, 1997. p. 137

<sup>21</sup> Harold W. Hoehner, *Ephesians: An Exegetical Commentary*. (Grand Rapids, Michigan: Baker Academic, 2002), 538.

<sup>22</sup> Robert G. Gromacki, *New Testament Survey*. (Grand Rapids, Michigan: BakerAcademic, 1974), 252.

In discussing gifts in Ephesians 4:11, Boice posits that prophets and apostles do not exist today.<sup>23</sup> This is supported by Stott that there are no apostles and prophets today.<sup>24</sup> Stott opines that there is no prophet who can prophesy by saying, “thus says the Lord” and also no one can claim an inspiration comparable to that of the canonical prophets.<sup>25</sup> Boice adds that there are people with diverse forms of apostolic ministries who may be church planters and also have oversight responsibility over many churches.<sup>26</sup> This implies that there are no more Apostles rather there are ministers whose work resemble that of the Apostles.

Boice sets a criterion for apostles and prophets, that is the ability to declare, “thus says the Lord” and also the claim of inspiration comparable to the canonical prophets. Can we therefore use this criterion to discredit apostles like Bartholomew, Philip, Andrew and others because there are no scriptural authorship attributed to them? What about prophets who did not say, “thus says the Lord” in the Bible? This position does not in any way intend to suggest that prophets and apostles in the contemporary church have inspiration comparable to the Biblical authors. The canon is closed.

Prophets and apostles are also recognized in some penteco-Charismatic churches in some parts of Africa:

“Since 2009, Zimbabwe has witnessed an unprecedented surge of Christian preachers who call themselves prophets/esses. Characteristically, these so-called prophets/esses claim to work miracles, especially miracles that ‘contradict’ nature. This has earned them multitudes of both admirers and critics. Interestingly, while admirers and followers quote the Bible to endorse them as true prophets, critics and skeptics also cite the same Bible to characterize them as false prophets.”<sup>27</sup>

<sup>23</sup> Boice, *Ephesians an Exposition Commentary*. (Grand Rapids, Michigan: BakersBooks, 1997), 136

<sup>24</sup> John R. W. Stott, *The Message of Ephesians*. (Downer Grove, Illinois: Inter-Varsity Press, 1979), 160-161.

<sup>25</sup> Stott, *The Message of Ephesians*, 161

<sup>26</sup> Stott, *The Message of Ephesians*, 161.

<sup>27</sup> Ezra Chitando, Masiiwa Ragies Gunda & Joachim Kügler, ed, *Prophets, Profits and the Bible in Zimbabwe*. Bamberg: University of Bamberg Press, 2013. p.29. <http://www.uni-bamberg.de/ubp/> (accessed on 7<sup>th</sup> March, 2016.)

A number of prophetic activities came forth around 1920, marking the most dramatic progress of Christianity in twentieth-century West Africa.<sup>28</sup> Kuwornu-Adjaottor mentions Francis Akwesi Amoako, Elisha Salifu Amoako, and Ebenezer Adarkwa Yiadom as prophets from Kumasi.<sup>29</sup> Baah also raises the question as to why there is a sudden resurgence and proliferation of prophets, prophetic ministries and programs in this country.<sup>30</sup> All these suggest that the ascension gifts are still in the contemporary church. It will be unfair to state that out of the five gifts in Ephesians 4:11 two are obsolete while three are still with the Church. However, one may argue that there are different roles played by these gifts in the contemporary church as compared to roles played by those in the early church.

Some Scholars refer to the gifts in Ephesians 4:11 as offices.<sup>31</sup> John Eadie supports the view that the gifts in Ephesians are offices. He however adds that the lists are in order of importance.<sup>32</sup> This suggests that some gifts are more important than others. This is strange because why would God give inferior and superior gifts? These men have been given offices to work. These offices are what the Ghanaian Penteco/Charismatic churches refer to as five-fold ministry. This implies that the ascension gifts Christ gave to the church are people given to the church to perform different functions.

Some scholars are also of the view that the gifts are leaders.<sup>33</sup> Such scholars claim that these people are the ‘charismatics’ appointed by Christ which is different from

---

<sup>28</sup> Matthew Kustenbauder, “Prophetic movements: Western Africa” *In New Encyclopedia of Africa* 4, ed. John Middleton and Joseph C. Miller. Detroit: Thomson/Gale, 2008. Pp. 273-279 (<http://nrs.harvard.edu/urn-3:HUL.InstRepos:5332856>)

<sup>29</sup> J.E.T. Korwornu-Adjaottor, “Contemporary Prophetism in Kumasi: A Socio-Cultural and Theological Assessment” *Herald Journal of Education and General Studies* 2.1 (February, 2013): 62-68

<sup>30</sup> K.A. Baah, *Prophets & Teachers Today*. (Kumasi: Design Press, 2000), 6.

<sup>31</sup> Raymond E. Brown, S.S., Joseph A. Fitzmyer, and Roland E. Murphy, O. Carm, *The New Jerome Biblical Commentary*. (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1990), 689.

<sup>32</sup> John Eadie, *Commentary on the Epistle to the Ephesians*. (Grand Rapids, Michigan: Zondervan Publishing House, 1964), 222

<sup>33</sup> Muddiman, *A Commentary to the Ephesians*, 198-200

‘institutional’ ministry appointed by the church.<sup>34</sup> The leaders Christ gave to the Church may be different from the leaders appointed by a particular church. Someone may not be called as Christ’s ascension gift to the Church, but an institution may appoint such a person as a leader. In the same manner, Christ’s gift to the Church may be appointed by a church as a leader. This illustrates that it is not all church leaders who fall within the context of Ephesians 4:11. Although ministry was the responsibility of all believers, there were those with special expertise whom Christ and the church set apart for particular leadership roles (Ephesians 4:11-12).<sup>35</sup> Longman III observes that

“Paul identifies some gifts given to individuals for special positions: apostles, prophets, evangelists, pastors and teachers (Eph. 4:11). The description here is of special ministry roles that Christ calls certain individuals to fulfill based on the gifts given them. The one fulfilling these roles did not do all the ministry of the church but rather equipped the rest of the body to do ministry (Eph. 4:11-13). No one can boast in the gifts given to him or her because those gifts were given for the ministry of others (1 Cor. 4:7). Thus, gifts lead to service, and in turn service results in leadership. It becomes the responsibility of those who lead to equip others for ministry. When others are equipped for ministry, they in turn minister and edify the whole body (Eph. 4:15-16; 2 Tim. 2:1-2).”<sup>36</sup>

Christ’s Ascension Gifts are people Christ has given to the church who may also have spiritual gifts. Their role is to prepare, equip and train fellow Christians for the work of ministry. The reception of a spiritual gift, therefore, brings a lot of responsibility since it was essentially an opportunity for self-giving in sacrificial service for others.<sup>37</sup>

According to Hagin, “an incorrect teaching emerged a few years ago which emphasized what is called “body ministry.” (And there is a certain truth to that. God does use everyone.) But some taught, “We don't need pastors and ministers any longer. God is not using ministers anymore. God has a different programme now.”<sup>38</sup> But there is no Bible

---

<sup>34</sup> Stott, *The Message of Ephesians*. (Downer Grove, Illinois: Inter-Varsity Press, 1979),

<sup>35</sup> Tremper Longman III, ed., *The Baker Illustrated Bible Dictionary*. (Michigan: BakerBooks, 2013), 1158.

<sup>36</sup> Longman III, ed., *The Baker Illustrated Bible Dictionary*. p. 1159

<sup>37</sup> J.G.S Thomson, and W.A. Walter, *Evangelical Dictionary of Theology* 2d ed. Walter A. Elwell, ed. (Michigan: Baker Academic, 2001), 1138.

<sup>38</sup> Kenneth Hagin, *The Ministry Gifts*. (Oklahoma: Kenneth Hagin Ministries: 1992), 4

record of programme that seeks to replace the ascension gifts. In as much as all believers do the work of ministry it does not invalidate the roles played by the Christ's Ascension Gifts.

It is said that leadership is critical in every establishment. Adei cites the definition of leadership by John P. Kotter as, "Leadership is the development of vision and strategies, the alignment of relevant people behind these strategies and the empowerment of individuals (group and societies) to make the vision happen despite obstacles."<sup>39</sup> Adei mentions six things leaders do which include giving direction in terms of providing vision, goals and values for nation building, leading in the elaboration of a viable and contextually-determined development strategy, mobilize the people and resources to make development happen, managing change or the important transitions in nation building, developing other leaders and creating the conditions for managerial leaders to function in the country and taking the hard decisions and solving the problems that would otherwise derail nation building."<sup>40</sup> This explanation of leadership puts a lot of workload on a leader in a church. In the early church, the Holy Spirit used the apostles to perform leadership roles. In Acts, the Spirit directed the church through the apostles and teachers (Acts 13:2-5). Here, the apostles performed leadership roles by directing the church on what they were to do.

Leadership is the position occupied by "a person who guides or directs a group, team, organization, etc."<sup>41</sup> Emiola Nihinlola explains that, "some definitions bring out the

---

<sup>39</sup> Stephen Adei, *Leadership and Nation Building*. (Accra: Combent Impression, 2004), 17

<sup>40</sup> Adei, *Leadership and Nation Building*, 17

<sup>41</sup> Adei, *Leadership and Nation Building*, 17



purpose or essence of leadership such as service, guidance, transformation, etc.”<sup>42</sup>

Leaders are the people who serve a community in fulfilling a common goal.

Traditional Ghanaian Pentecostal Churches’ view of leadership is in the notion of the five-fold ministry. Though this term does not originate from the Bible, it has been known in many Pentecostal theological dialogues on church leadership.<sup>43</sup> The gifts of Apostle, Prophet, Evangelist, Pastor and Teacher are considered as offices<sup>44</sup> whilst others view them as functions.<sup>45</sup> In their understanding, the five-fold ministry is the five leadership or administrative offices bestowed on the church by Jesus Christ for the enlightenment of the church and for the purpose of church management and resolutions on doctrinal and spiritual matters of the church.<sup>46</sup> This is really what is happening in most Pentecostal and Charismatic churches. However, the Assemblies of God church does not consider all these gifts as leadership roles except pastors. They believe that there is no one who has the title or office as an apostle or prophet, rather they are Christians who may operate in the apostolic and prophetic ministry.<sup>47</sup>

MacArthur maintains that Christ gave leaders, who are the apostles, the prophets, the evangelists, and the pastors and teachers.<sup>48</sup> This is supported by Smetana who states that,

---

<sup>42</sup> Emiola Nihinlola, “Spiritual Leadership in Africa”. Emiola Nihinlola, Thomas Oduro and Deji Ayegboyin, *Leadership in Africa: Challenges for Theological Education*. (Nigeria: Baptist Press (Nig.) Ltd., 2012), 22.

<sup>43</sup> Peter White, 2015 ‘*A missional study of Ghanaian Pentecostal churches’ leadership and leadership formation*,’ HTS Teologiese Studies/Theological Studies 71(3), Art. #2865, 8 pages. <http://dx.doi.org/10.4102/hts.v71i3.2865>

<sup>44</sup> C.P., Wagner, *Your spiritual gifts can help your church grow*, Great Britain: Monarch Publications Ltd., 1994b. pp. 39; A., Hirsch, *The forgotten ways: Reactivating the Missional church*, MI: Brazos Press, Grand Rapids, 2006. Pp. 153; , B., Witherington, *The Letter to Philemon, the Colossians, and the Ephesians*. (MI: William B. Eerdmans Publishing Company, Grand Rapids, 2007), 290-91.

<sup>45</sup> G.D., Fee, *God’s empowering presence: The Holy Spirit in the letters of Paul*. (MA: Hendrickson Publishing Inc., Peabody, 1994), 523.

<sup>46</sup> Peter Whites, 2015 ‘*A Missional study of Ghanaian Pentecostal churches’ leadership and leadership formation*,’ HTS Teologiese Studies/Theological Studies 71(3), Art. #2865, 8 pages. <http://dx.doi.org/10.4102/hts.v71i3.2865>

<sup>47</sup> Assemblies of God position paper, 7

<sup>48</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 140

“they are all Christian leaders, regardless of title or function. They had been commissioned for special assignments, involved in the proclamation of the gospel and expected to be empowered with charismatic ministry, including signs and wonders.”<sup>49</sup>

“They are called leadership gifts because their role often involves governmental oversight as gifted spiritual leaders bearing influence upon the growth and maturity of the body of Christ. They are frequently referred to as 5-Fold Ministry Gifts due to the specific ministry of equipping God’s people for the work of ministry. In addition, they are also called the Ascension gifts because they were given to the church by Christ after His ascension (Eph. 4:10). Although distinctions in functionality exist, they do have common characteristics.”<sup>50</sup>

The five-fold ministry has prominent role to play in the growth and the training of people for the work of ministry in the Church, as found in Ephesians 4:11. There is the need for each of Christ’s Ascension Gifts to know what is required of them. Ellen G. White puts it this way,

“In Christ Jesus, God has mysteriously linked all men together. To every man He has assigned some special line of service; and we should be quick to comprehend that we are to guard against leaving the work given us in order that we may interfere with other human agencies who are doing a work not precisely the same as our own. To no man has been assigned the work of interfering with the work of one of his fellow-laborers, trying to take it in hand himself; for he would so handle it that he would spoil it. To one, God gives a work different from the work that He gives another.”<sup>51</sup>

The aim of leadership is not to demonstrate the superiority of the leader but to bring all the strengths of people that will move them forward to a desired goal.<sup>52</sup>

Apostle is a New Testament (NT) term which appears seventy-nine times: ten in the gospels, twenty eight in Acts, thirty-eight in the epistles, and three in the Apocalypse.<sup>53</sup>

---

<sup>49</sup> Radek Smetana, *The Need for Apostles in the 21st Century Church*.

<sup>50</sup> *Ephesians 4:11 Ministry Team sand the Apostolic Movement*

<https://www.google.com.gh/uri?sa=t&source=web&rct=j&url=https://www.5foldglobal.org/files/resources/leaders.e411.pdf&ved=2ahUKewjcrLio07KPeAhXNzqQHWzoD7sQFjAAegQIABAB&usg=AOvVaw27aJITmkHleZMtFZwBiaB7>

<sup>51</sup> Ellen G. White, *Christian Leadership*. (Washington: Ellen G. White Estate, Inc. 2010), 39

<sup>52</sup> E.d. John Piper & Wayne Grudem. ed. “A Vision of Biblical Complementarity” in *Recovering Biblical Manhood and Womanhood*. ( Illinois: Crossway, 2012), 39

<sup>53</sup> E.F. Harrison, and Walter A. Elwell, “Apostle” in *Evangelical Dictionary of Theology* 2d ed. (Michigan: Baker Academic, 2001), 85

Apostle is a transliteration of the Gk. *apostolos*, which comes from *apostellein* (to send). Apostles are directed with power for task and are answerable to the sender.<sup>54</sup> They are sent by Jesus with the mandate to proclaim the gospel.<sup>55</sup> Apostles in the NT includes Barnabas (Acts 14:4, 14; 1 Cor. 9:5-7), James, the Lord's brother (1 Cor. 15:7; Gal. 1:19), Appolos (1 Cor. 4:6, 9) Titus (1 Cor. 8:23); Epaphroditus (Phil. 2:25), and probably Andronicus and Junias (Rom. 16:7).<sup>56</sup>

MacArthur compares apostles to delegates to a constitutional resolution.<sup>57</sup> When the convention is done their position ends.<sup>58</sup> When the NT was canonized, the office of apostle ceased.<sup>59</sup> He argues that those who were chosen by Jesus and also saw Jesus resurrection and Matthias who replaced Judas can be classified as apostles in the technical sense.<sup>60</sup> MacArthur adds Paul as an apostle sent to the non-Israelites.<sup>61</sup> According to MacArthur, the work of apostles ceased when the foundation of the church was laid, their work was also finished.<sup>62</sup> MacArthur continues that apostles wrote God's last revelation. However, White quotes Onyina of stating that, apostles are in the contemporary church.<sup>63</sup>

This implies that there are apostles today. This is supported by Longman III, who emphatically states that, "the apostles are alive and active in the leadership of the church."<sup>64</sup> The Assemblies of God General Assembly writes that, "Some advocate the recognition of contemporary apostles and use the term apostolic. They believe church

---

<sup>54</sup> Harrison and Elwell, "Apostle" 85.

<sup>55</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 141

<sup>56</sup> Hoehner, *Ephesians: An Exegetical Commentary*, 541

<sup>57</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 141

<sup>58</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 141

<sup>59</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 141

<sup>60</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 141

<sup>61</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 141

<sup>62</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 142

<sup>63</sup> White, 'A missional study, 4.

<sup>64</sup> David A. Womack, "Divine Healing in the Post-Apostolic Church" *Paraclete*. vol. 2.2 (1968): 3

bodies that do so have moved closer to the New Testament ideal of ministry.”<sup>65</sup> That is, Churches that have Christ’s Ascension Gifts look more like the early church.

On the other hand, Petts posits that the distinct application of the term could be applied to three or four groups of people, uniquely to Jesus Christ (Heb 3:1), to the Twelve called by Jesus (Mark 3:13-15; Rev. 21:14),<sup>66</sup> to other apostles<sup>67</sup> (Acts 14:14) and finally to apostles of churches (missionaries).<sup>68</sup>

A prophet is a herald of God, a person to whom God assigns his word to for a person or a people. Prophets in NT include John the Baptist, Agabus, Anna and the unmarried daughters of Philip the evangelist (Acts 11:28; 21:10-11; Luke 2:36-38; 21:8-9).<sup>69</sup> In orthodox Greek the *prophetes* was one who spoke for another, often “a spokesman for a god.”<sup>70</sup> One notes with importance that though the first Christians rejected Hellenistic polytheism, they reserved the exact implication of the word, regarding the prophet in the church, as a spokesman of the Lord.<sup>71</sup> Prophets were next to apostles and their messages were to be judged by the apostles (1 Cor. 14:37). The human agent humbly offered his vocal instrument to his heavenly advocate and the Holy Spirit communicated through him.<sup>72</sup> The prophet is endowed by the Holy Ghost with the gifts of prophecy for edification, comfort and encouragement. He is to communicate divine message to the church.<sup>73</sup> There is a dichotomy between having a spiritual gift of prophecy (1 Cor. 12) and that of prophet in Ephesians.<sup>74</sup> Prophecy’s potential ability is possessed by everyone

---

<sup>65</sup> This statement on apostles and prophets was approved as the official statement by the General Presbytery of the Assemblies of God on August 6, 2001

<sup>66</sup> For some theologians only the Twelve are truly valid apostles.

<sup>67</sup> D. Petts, *Body Builders*. (Mattersey: Mattersey Hall, 2002), 23-29

<sup>68</sup> Petts, *Body Builders*, 23-29.

<sup>69</sup> Longman III, ed., *The Baker Illustrated Bible Dictionary*, 1366

<sup>70</sup> Albert L. Hoy, “The Gift of Prophecy” *Paracletes*. Vol. 10.3 (1976):.8

<sup>71</sup> Hoy, “The Gift of Prophecy” 8

<sup>72</sup> Hoy, *The Gift of Prophecy* : 8

<sup>73</sup> Hoehner, *Ephesians: An Exegetical Commentary*, 542

<sup>74</sup> Carlson, “The Ministry Gifts of Ephesians 4” 5

in whom the Holy Spirit worked. It is the free volition of the Spirit *kathos bouletai* (v. 11) which determines who received which gift.<sup>75</sup> All believers can prophesy, that is, all have the ability to prophesy but not all believers are prophets. However, no one can prophesy at will.<sup>76</sup>

In support to Wayne's view, MacArthur writes that prophets were called by God as special gifted people and they differ from those who have the gift of prophecy (1 Cor. 12:10).<sup>77</sup> MacArthur adds that it appears prophets were resident in a local church while apostles were not confined to one area. It is important to note that this is his assumption, since his proposition that the itinerant ministry is implied in *apostolos* is very misleading. This is because one can be "sent" on a mission to a particular local church. On the contrary, prophets in the NT seem to be itinerant ministers.<sup>78</sup> This study posits that based on the role played by prophets Agabus (Acts 21:10), Silas and Judas (Acts 15:32), it is difficult to claim prophets were stationary and not itinerant.

There were prophets and prophetesses during the period of the Church Fathers. For instance, there were prophets and prophetesses in Montanism. One of the major distinctiveness of Montanism was the claim that the Holy Spirit (Paraclete) was speaking through prophets and prophetesses of the movement (Eusebius Ecclesiastical History 5.16.8. 9). In each case, the Holy Spirit was understood to be the inspirer of these utterances.<sup>79</sup>

---

<sup>75</sup> Wayne Arden Grudem, "Can All Believers Prophecy?" *Paraclete*, Vol. 15. 4. (1981): 11.

<sup>76</sup> Grudem, "Can All Believers Prophecy?" 13

<sup>77</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 141.

<sup>78</sup> Thomson and Elwell, *Spiritual Gifts*, 1137

<sup>79</sup> Cecil M. Robeck, Jr "Montanism: A Problematic Spirit Movement" *Paraclete*. vol. 15.3. (1981): 25

Hippolytus<sup>80</sup> speaks of prophets notably in the past tense; it has been argued by Von Campenhausen that this indicates the genuine prophets had disappeared from the church by Hippolytus' days. Yet, there are indications that this revelatory gift did, in fact, continue, and Hippolytus himself knew of its legitimate expression. These indications exist in two forms: first, in his concerns expressed regarding the presence of false prophecies in the church, and second, in positive statements occurring in his Apostolic Tradition.<sup>81</sup> These seem to be debates on the existence of prophets in their time. However, Robeck is of the view that prophetic gifts were present in full measure during the life and ministry of Cyprian.<sup>82</sup> Cyprian wrote that visions were experiences whereby messages of import were conveyed by the Spirit from God to human beings (Epistle 9.4). It is clear that the Spirit was the source of these revelations since they took place when the subject was "full of the Spirit" (Epistle 9.4).

Hoehner describes the evangelist as the third gifted person.<sup>83</sup> The term appears twice in the NT. It is first used in reference to Evangelist (Acts 21:8) and also to Timothy when Paul exhorted him of a ministry Timothy had to perform (2 Tim. 4:5). This is supported by MacArthur. The evangelist carries on the work of preaching the gospel.<sup>84</sup> O'Brien further states that the evangelist is expected to build the body of Christ, which encapsulates intensive and extensive growth.<sup>85</sup> Snodgrass describes the evangelist as a "gospeler" whose assignment is primarily to unbelievers. He adds that the evangelist is supposed to minister to both believers and unbelievers.<sup>86</sup> The evangelists are people who

---

<sup>80</sup> Hippolytus was a learned Christian writer from Rome and was the last who wrote in Greek.

<sup>81</sup> Robeck Jr., "Hippolytus on the Gift of Prophecy" *Paraclete* vol. 17.3 (1983): 24

<sup>82</sup> Robeck, Jr., Visions and Prophecy in the writings of Cyprian. *Paraclete*. vol. 16.3 (1983): 25

<sup>83</sup> Hoehner, *Ephesians: An Exegetical Commentary*, 542.

<sup>84</sup> O'Brien, *The Letter to the Ephesians*. Leicester, 299.

<sup>85</sup> O'Brien, *The Letter to the Ephesians*, 299

<sup>86</sup> Klyne Snodgrass, *The New Application Commentary: From Bible Text .....To contemporary life*. (Grand Rapids, Michigan: Zondervan Publishing House, 1996), 204

proclaim good news.<sup>87</sup> They have been given to the church to reach out to the lost. Snodgrass argues that it is probably untrue to suggest that the evangelist is itinerant minister. He uses Paul's admonishing to do the work of evangelist at Ephesian to build the church (1 Tim. 1:3).<sup>88</sup> An evangelist may pursue evangelistic activity in a particular place or move to other places after finishing with the work at a given place or training people who may also take over the work. The concept of evangelist is itinerant in nature as the command Jesus gave to the disciples in Matthew 28:19-21 is not restricted to a particular geographical location.

The term Pastor appears once in the English Bible (Eph. 4:11). It emanates from the Greek word *poimen* which is used for shepherd, Overseer, Bishop and pastor. Peter is called to "take care of" (Gk. *poimaino*) in John 21:16.<sup>89</sup> Pastors are gifted in feeding believers and leading them in the word of God in order to build them up.<sup>90</sup> The pastor's role is to feed God's flock with the word.<sup>91</sup> Hooker supports this assertion as he writes, "Pastor implies care and nurture of faith of a local congregation."<sup>92</sup> MacArthur postulates that, teaching can be on its own as a ministry, but pastor and teacher are better comprehended as unique office of leadership.<sup>93</sup> The Pastor is thus the person who is in charge of believers to provide them with spiritual nourishment, shepherding and training them for the work of ministry among men and preparing them for the second coming of Jesus. Paul admonished Timothy, Pastor of the Ephesian Church, to do the work of Evangelist (1 Tim. 1:3). The work of a pastor therefore is not just to the saved, rather, it is also expected of him to reach out to the unsaved.

---

<sup>87</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 142

<sup>88</sup> Klyne Snodgrass, *The New Application Commentary*, 204.

<sup>89</sup> Longman III, ed., *The Baker Illustrated Bible Dictionary*, 1274

<sup>90</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 143.

<sup>91</sup> O'Brien, *The Letter to the Ephesians*, 300

<sup>92</sup> Muddiman, *Black's New Testament Commentary*, 191

<sup>93</sup> MacArthur, *The MacArthur New Testament Commentary: Ephesians*, 143

Muddiman supports the first-generation division of ministers (Eph. 4:11) into itinerants and residents in the church. Whereas the evangelist takes over the itinerant ministry of the apostle, the pastor and teacher takes over local ministry of the prophet.<sup>94</sup>

It is uncertain whether to take teachers closely to pastors or take them separately. The definite article does not appear before “teacher” in Ephesians 4:11. It is possible the author of Ephesians omitted it because he wanted to avoid the unnecessary repetition. There is a Greek single definite article that links *pastor* and *teacher* which portrays a close association between these ministers who work in the same church. It is likely their functions overlap. All pastors teach but not all teachers are pastors.<sup>95</sup> There were teachers in the Antiochian church (Acts 13:1). Teacher is a gift in the church (1 Cor. 12:28), all are also not teachers (1 Cor. 12:29). Many people should not wish to become teachers (Jas. 3:1). Believers could grow and become teachers with time (Heb. 5:12) and there will be false teachers (2 Pet. 2:1). Jesus was referred to as a teacher on many occasions (Mk. 10:17, 20, 35, 12:14, 32). A teacher, as found in Ephesians 4:11, could be someone who the ascended Christ has given to the Church and is therefore a gift to the church. O’Brien posits that in a teacher’s teaching, however, he is not employing the “word of knowledge.” He does not need miraculous gifts for a teaching ministry.<sup>96</sup> The teaching gift is inherent in his office; his office includes his teaching gift and abilities, but it is not supernatural in the sense of one of the nine gifts of the Spirit.<sup>97</sup>

To discuss Christ ascension gifts relative to gender, it will be appropriate to begin with Vyhmeister who opines that, it is not only Junia who is not regarded rather, women at all

---

<sup>94</sup> Muddiman, *Black’s New Testament Commentary*, 199

<sup>95</sup> O’Brien, *The Letter to the Ephesians*, 300.

<sup>96</sup> O’Brien, *The Letter to the Ephesians*, 300

<sup>97</sup> O’Brien, *The Letter to the Ephesians*, 300



times are not treated fairly in ministry.<sup>98</sup> All the gifts mentioned in Ephesians are masculine in nature. Vyhmeister posits that Junia was accepted as an apostle in the early church, however, lately an ‘s’ was added to make it Junias, a masculine name. Reasons for this are unknown. It could be scribal error or political reason to deny the fact that women could be apostles.<sup>99</sup> According to the *Junia Project* the masculine form was non-existent<sup>100</sup> in the early church.<sup>101</sup> It should be stated that there has been critical question relating the identity, gender and vocation of Junia.<sup>102</sup> Vyhmeister posits that “the dissimilarity between the masculine *Iouniān* and the feminine *Iounían* is only an accent” She adds, “In truth, the oldest manuscript, the uncials are written in capital letters, without accent.”

This implies the accent one puts on it will either make it masculine or feminine. Scholars like Piper and Grudmen are of the view that “Junia is not a common female name in Greek-speaking world.”<sup>103</sup> She also cites Joyce Salisbury in *Encyclopedia of Women in the Ancient World* of stating “Junia was a commonly used female Roman name; it meant useful. Derived from the goddess juno, the name appears more than 250 times in Rome in first century records alone.”<sup>104</sup> Vyhmeister cites Linda Belleville in “Women Leaders in the Bible” in *Discovering Biblical Equality* that, “Junia is found on tombstones. First century inscriptions in Ephesians have Didyma, Lydia, Troas and Bythyina, and also the half-sister of Brutus and wife of Cassius known popularly as Junia.”<sup>105</sup> Vyhmeister again cites UBS Greek New Testament of identifying “20 minuscule NT Manuscript that use

---

<sup>98</sup> Nancy Vyhmeister, “Junia the Apostle” in *Ministry International Journal for Pastor*, July 2013. <https://ministrymagazine.org/archive/2013/07/junia-the-apostle> (accessed on 20th February, 2017).

<sup>99</sup> Juniaproject.com/who-was-junia/ (accessed on 19<sup>th</sup> February 2017)

<sup>100</sup> Eldon Epp, *Junia: The First Woman Apostle*. (Minneapolis: Fortress Press, 2005), 45

<sup>101</sup> Juniaproject.com/who-was-junia/ (accessed on 19<sup>th</sup> February 2017)

<sup>102</sup> Vyhmeister, “Junia the Apostle ”

<sup>103</sup> Vyhmeister, “Junia the Apostle ”

<sup>104</sup> Vyhmeister, “Junia the Apostle ”

<sup>105</sup> Vyhmeister, “Junia the Apostle ”

the feminine”<sup>106</sup> Nancy Vyhmeister again cites Epp’s list of various English translations that translate Junia as masculine or feminine, “The seven earliest English versions from Tyndale (1525-1534) to the KJV (1611), all have Junia as a woman. From the Revised Version (1881) until the New Living Translation (1996), 21 English translations have the masculine, while 10 have the feminine.”<sup>107</sup> Vyhmeister quotes Scot McKnight, in her book, *Junia Is Not Alone: Breaking Our Silence About Women in the Church Today*. The external evidence adduced to support Junia being a female is very convincing hence we will identify Junia as a Roman feminine name. It is worth noting that Junia being a female does not make her an apostle.

Accepting Junia as a female is not enough to justify the fact that she was an apostle. The interpretation of *episeemoi en* is also very key in determining Junia’s apostleship. The use of the Greek phrase *episeemoi en* affects Junia’s apostleship. *Episeemoi* is an adjective. It refers to something that has a distinguishing mark. Vyhmeister cites *The Standard Bible Encyclopedia* that *episeemoi* could mean “something of note, a thing or person who is eminent or worthy of attention.”<sup>108</sup> She further states that, it means well known or outstanding, either because of positive or negative characteristics – outstanding, ‘famous,’ ‘notorious,’ ‘infamous.’

Vyhmeister posits that that commentary on Junia being regarded highly among the apostles began with some authors who think only men can apostles. This was due to the fact that only men could become apostles but as a female, she could have a good name among the apostles. Vyhmeister presents Michael Burer and Daniel Wallace appraisal of Romans 16:7 and concluded based on their study of ancient documents that Junia was

---

<sup>106</sup> Vyhmeister, “Junia the Apostle ”

<sup>107</sup> Vyhmeister, “Junia the Apostle ”

<sup>108</sup> Vyhmeister, “Junia the Apostle ”

not an apostle.<sup>109</sup> Their findings according to Vyhmeister was challenged by Baukham, Belleville also replicated the study of Burer and Wallace, after which she gave biblical exhibit which showed their mistake. Belleville made the case that the *en* plus usually a dative indicated a person was one of a group. She used Matthew 2:6 and adds a parallel of *episeemoi* from Lucian's Dialogue of the Dead to Romans 16:7 "most distinguished among whom were our rich countryman Ismendorus". As a result, Belleville concluded that Junia is an apostle.

The assertion that females cannot be apostles might have influenced William Sunday and Arthur Headlam when they commented in 1895 that, "Junia is of course a common Roman name and in that case the two would probably be husband and wife; Junias on the other hand is less usual as a man's name . . ., if, as is probable, Andronicus and Junias are included among the Apostles, then it is more probable that the name is masculine."<sup>110</sup> This comment suggests that if Junias was an apostle, then he was a male; however, if she was a woman then she was known among the apostle.

Craig Keener posits that, "it is unnatural to read the text as merely claiming that they had high reputation with "the apostle." Since they were imprisoned with Paul, Paul knows them well enough to recommend them without appealing to other apostles. Those who favor the view that Junia was not apostle do so because of their prior assumption that women could not be apostles, not because of any evidence in the text."<sup>111</sup> Based on the above discussion we are of the view that Junia was likely an apostle.

---

<sup>109</sup> Vyhmeister, "Junia the Apostle "

<sup>110</sup> William Sanday, and Arthur Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*.

<sup>111</sup> Craig Keener, Paul, Women and Wives. Peabody. (MA: Henderickson, 1992.), 242

Prophetesses are seen in the Old Testament (OT) and the New Testaments (NT) of the Bible. Mariottini, is of the view that, her studies has shown that God calls both men and women into the prophetic ministry.<sup>112</sup> Prophetesses found in the OT include Miriam (Ex. 15:20-21), Deborah (1 Chron. 25:5-6), the prophetess, who Mariottini refers to as Isaiah's wife (Is. 8:3), Huldah (2Kings 22:14), and Noadiah (Neh. 6:14).<sup>113</sup> In Joel 2:28 a prophecy is made where God promised to pour His Spirit upon all flesh. In Acts 2:15-18 Peter affirmed the confirmation of the prophecy of Joel when the Spirit came upon them in the upper room. The Spirit came upon Mary and other women too (Acts 1:14).

Anna is mentioned as the first prophetess in the New Testament (Luke 2:36) and in Acts 21:9 four daughters of Philip are said to be prophetesses.<sup>114</sup> Some versions translate that they prophesied or could prophesy.<sup>115</sup>

Teachers are those who explain the word of God to believers. The Apostle Paul mentions that "I do not permit a woman to teach" (1 Tim. 2:12). This suggests that there could be women teachers, but the Apostle does not agree they teach men. A learned man went to Ephesus, he had been taught about the Lord, but his knowledge was not apt so when Priscilla and her husband heard him speak, they took him to their home and taught him to understand the word of God adequately (Acts 18:24-26). In the epistle to Titus, Paul instructed him to teach older women for them to *kalodidaskalous* (teach good things). Women are to teach younger women. They were to be trained as teachers to teach younger women (Titus 2:1-3).

---

<sup>112</sup> Claude Mariottini, *The Seven Prophetess of the Old Testament*. (accessed at <https://claudemariottini.com/2013/12/16/the-seven-prophetesses-of-the-old-testament/> (accessed on 14<sup>th</sup> May, 2017)

<sup>113</sup> Claude Mariottini, *The Seven Prophetess of the Old Testament*.

<sup>114</sup> Cf. New American Standard Version, Weymouth New Testament, New American Standard Bible.

<sup>115</sup> Cf. King James Version, Holman Christian Standard Bible, New International Version, English Standard Version, International Standard Version, World English Bible, New Living Translation, Aramaic Bible in Plain English God's Word, Young's Literal Translation, American King James Version, Darby Bible Translation, Webster's Bible Translation.

There are women in the NT who spread the gospel of Jesus Christ. When Jesus encountered the Samaritan woman in John 4, the woman believed in him (Jesus) and went to his community to spread the news about Jesus. Many of the people in her vicinity believed in Jesus through her preaching.

There is no clear example of women working as elders of churches. However, it is instructive to note that there were women whose homes were used by the early churches for Christian gathering. It is not clear whether they were the leaders of the churches in these homes. Some of these include Mary (Acts 12), Lydia (Acts 16:40). However, if leadership is mentioned as a gift (Rom. 6:8) then there may be women leaders as God is not partial in the giving of gifts. During persecution women were not left out. They suffered just like their male counterparts (Act 8:3). In selecting a replacement for Judas in Acts 1:21-22 the criteria given had no gender insinuations. On the day of Pentecost the Holy Spirit came upon both male and females just as it was communicated through Joel (Joel 2:28). When Peter went to the house of Cornelius the Spirit came upon all who were gathered.

In African Traditional Religion (ATR) women are accepted as spiritual leaders. “In the area of ritual service, women are never left behind or relegated to a subordinate position.” The priesthood in African communities is not gender sensitive just like traditional Doctors. Both males and females are trained to become priest and traditional doctors. They also serve as, “counselors, judges, advisors, fortune-tellers and revealers of secrets”<sup>116</sup> It is not surprising to see a lot of women ministers of the gospel as leaders of Penteco/Charismatic churches in Kumasi.

---

<sup>116</sup> Kenneth Kojo Anti, *Women in African Traditional Religions*. ([www.mamiwata.com/women.html](http://www.mamiwata.com/women.html), assessed on 8th January, 2018)

There is no consensus among scholars on the Christ's Ascension Gifts. Different scholars have made varying views on the topic under discussion. The next chapter will do an exegesis of the text to glean the understanding contextually. This will help in knowing what the Bible says about the Christ's Ascension Gifts

### **1.10 Organization of the Study**

The study is grouped into five chapters. Chapter one presents the background of the study, statement of the problem, research questions, objective of the study, significance of the study, methodology, limitations and delimitations of the study and literature review. Chapter two looks at the background, message and the exegesis of Ephesians 4:1-16. In Chapter three attention will be on the position of Penteco/Charismatic leaders on ascension gifts to the Church. Chapter four will evaluate the understanding of Penteco/Charismatic leaders through analyzing and discussion of data collected. Finally, Chapter five is dedicated to the research process, summary of the findings, issues emerging out of the study, recommendations and the conclusion of the study.

## **CHAPTER TWO**

### **EXEGESIS OF EPHESIANS 4:1-16**

#### **2.0 Introduction**

The chapter one was generally an introduction to the thesis. It was concluded that there have been varying views from scholars on the Christ's Ascension Gifts because of its growing concerns among Penteco/Charismatic churches. This chapter is a study of the background of the epistle to the Ephesians, an attempted translation of the text and exegetical interpretation of the text, theological reflection from the study and conclusion.

#### **2.1 Background to the Epistle to the Ephesians**

The background looks at issues relating to authorship, style of writing and other relevant information which will help us situate the text in the culture within which the epistle was written.

##### **2.1.1 Authorship**

There is an on-going scholarly debate on the authorship of Ephesians. There are scholars who reject Pauline authorship. Hoehner cites Mitton as stating that, the burden of proof lies on such people to prove otherwise against years of acceptance of it being Pauline.<sup>117</sup> Hoehner cites Evanon, the earliest critic of Pauline authorship that Paul had very close relationship with the Ephesian church and that it would not be Paul who wrote "having heard" your faith and love (1:15);<sup>118</sup> Paul would not ask them if they had "heard of his calling to the Gentiles" (3:2); he questions if they had heard the instruction (4:21); also there are no greetings in Ephesians, a church Paul had worked in for years. The brief

---

<sup>117</sup> Harold W. Hoehner, *Ephesians An Exegetical Commentary*. (Michigan: Baker Academic, 2002), 21

<sup>118</sup> Hoehner, *Ephesians An Exegetical Commentary*, 21

farewell also negates Pauline authorship. Ephesians is therefore considered Deutero-Pauline. These arguments against Pauline authorship have been systematically rebutted by scholars who see Ephesians as a book written by Paul without a shadow of doubt.<sup>119</sup> We associate ourselves with the statement of F. F. Bruce on the author of Ephesians, he states, “The author, if he was not Paul himself, has carried the apostle’s thinking to its logical conclusion, beyond the point where the apostle stopped, and has placed the coping-stone on the massive structure of Paul’s teaching. Of such a second Paul, early Christian history has no knowledge.”<sup>120</sup> We associate with Bruce because the theology in the Ephesians epistles are not different from those expounded in the other undisputed books of Paul.

### **2.1.2 Purpose of the Book**

Scholars have not come to conclusion on the purpose for writing Ephesians.<sup>121</sup> This is not surprising as the authorship, date of composition, place of origin, destination and audience have attracted diverse scholarly opinion. The different purposes start from it being written to counter a false teaching. Others assert that, the audience were going through spiritual crisis, so it is written to deal with it.<sup>122</sup> It could have been written to believers whose hope of “Christ Soon Coming” was dying out hence it was written to show them who they were in Christ. Ephesians deals with broad Christian principles.<sup>123</sup> O’Brien claims that the theme for Ephesians is “Cosmic reconciliation and unity in

---

<sup>119</sup> Hoehner, *Ephesians An Exegetical Commentary*, 2-61

<sup>120</sup> F.F. Bruce, *The Epistle to the Ephesians: A Verse-by-Verse Exposition*. (London: Picking & Inglis LTD, 1961),

<sup>121</sup> O’Brien, *The Letter to the Ephesians*. Leicester, .51

<sup>122</sup> Andreas Lindemann, *Die Aufhebung*. Züricher Bibelkommentare, ed. Hans Heinrich Schmid and Siegfried Schulz, vol. NT 8. Zurich: Theologischer Verlag, 1985. 14-15

<sup>123</sup> Andrews T. Lincoln, *Ephesians*. WBC, ed. David A. Hubbard and Glenn W. Barker; New Testament, ed. Ralph P. Martin, Vol 42. (Dallas: Word, 1990), lxxxii.



Christ.”<sup>124</sup> This is based on the Ephesians 1:9-10. Unity as a theme of Ephesians is supported by many scholars.<sup>125</sup>

### **2.1.3 Date**

The author of Ephesians indicates he is a prisoner at the time of writing the epistle (3:1, 4:1). He describes himself an ambassador in chains (6:20). In the book of Acts, Paul was bound in Caesarea (24:27), he was also in prison in Rome (28:30) and Philippi (16:23). Bruce asserts that Ephesians was written at some point during Paul’s Roman incarceration, between the start of 60 A.D. and the close of 61A.D..<sup>126</sup> He adds that Ephesians should be dated as his last letter to Churches, after Colossians. John MacArthur dates Ephesians between 60 and 62 A.D. The study takes MacArthur’s date since Bruce’s fall within it.

### **2.1.4 The Structure of Ephesians**

Ephesians is divided into two like other books of Paul. The division comprises the doctrine or theology aspect (1-3) and duties or ethics (4-6).<sup>127</sup> He begins with introduction (1:1-2); praise for God’s premeditated Spiritual blessings (1:3-14); prayer for wisdom and revelation (1:15-23); individuals new position in Christ (2:1-10); the churches new position in Christ (2:11-22); parenthetical growth of the Mystery (3:1-13); prayer for strengthened love (3:14-21); church conduct (4:1-6:24).<sup>128</sup>

---

<sup>124</sup> O’Brien, *The Letter to the Ephesians*. Leicester, 58

<sup>125</sup> Hoehner, *Ephesians An Exegetical Commentary*, 102

<sup>126</sup> Bruce, *The Epistle to the Ephesians*, 12

<sup>127</sup> Hoehner, *Ephesians An Exegetical Commentary*, 61.

<sup>128</sup> Hoehner, *Ephesians An Exegetical Commentary*, 64-66.

### 2.1.5 Place of Origin and Audience

Letter to the Ephesians is alleged to be encyclical by some scholars.<sup>129</sup> Thus it was supposed to be read to other churches which could include Smyrna, Pergamos, Thyatira, and Sardis all in the Asia Minor. John Muddiman posits that, because it has no specific setting and precise purpose it makes many accept its encyclical nature.<sup>130</sup> It could be that the author had in mind other churches, but the primary audience might have been saints in Ephesus.

### 2.1.6 Literary Style

Deissmann distinguished between “epistle” which is artistic literary works, written for public collaboration by which writers as Episcurus, Seneca and Pliny had written and “letter,” that are un-literary, private, sporadic communication, much like telephone discussion.<sup>131</sup> Pauline epistle takes after the Hellenistic letters. The Ephesians letter has an opening, a body and conclusion. This as usual begins with the writer’s name and his recipient. The author introduces himself as Paul and it was written to the Ephesians. This greeting is typical of Paul (2 Thess.1:2; Gal. 1:3; 1 Cor. 1:2; 2 Cor. 1:2; Rom. 1:7 etc.). Hoehner states that the closing of Ephesians is similar to other Pauline letters which parallel the Hellenistic. Arzt and Weima state that Paul let out the health wish in Ephesians,<sup>132</sup> and the ἐπρωσο.<sup>133</sup> White acknowledges that the difficulty in classifying

---

<sup>129</sup> MacArthur, *New Testament Commentary*, xii.

<sup>130</sup> Muddman, *The Epistle to Ephesians*, 12.

<sup>131</sup> G. Adolf Deissmann, *Bibleh Studies. Contribution from Papyri and Inscriptions to the History of the Literature, and the Religion of Hellenistic Judaism and Primitive Christianity*, trans, Alexander Grieve, 2d ed. (Edinburgh: T & T Clark, 1903), 3-59.

<sup>132</sup> Peter Arzt, “The ‘Epistolary Introductory Thanksgiving’ in the Papyri and in Paul,” *Nov T* 36 (January 1994): 38; A. D. Weima, *Neglected Endings: The Significance of the Pauline Letter Closings*, JSNTup, ed. Stanley E. Porter et al., vol. 101 (Sheffield: JSOT Press, 1994): 34-39

<sup>133</sup> Hoehner, *Ephesians An Exegetical Commentary*, 72.

the body of a contemporary letter can also be said of Hellenistic letters<sup>134</sup> and other New Testament letters.

The genres of Ephesians include didactic materials (2:1-22), an eulogy (1:3-14), thanksgiving prayers (1:15-23) or request (3:13-19), a doxology (3:20-21), a reprimand (4:17-19), an encouragement (1:15; 5:1-2), a hymnic resources (5:14) and command (5:25-30).<sup>135</sup> Lincoln concludes that, “in terms of ancient epistolary theory there is nothing to prohibit it as a letter.” There are also long sentences (1:3-14, 15-23; 2:17; 3:2-13, 14-19; 4:1-6, 11-16; 6:14-20) and short ones (4:4-6; 5:1, 18, 25; 6:1) in Ephesians.

When Lincoln applied rhetorical criticism to Ephesians, he noticed the author of Ephesians used two elements of rhetoric in the two parts of Ephesians. These elements are epideictic (where a communicator establishes a sense of community by focusing on certain values and avoid differences between himself/herself and the other party), which he used in the first part and deliberative rhetoric (the use of persuasive [protreptic] and dissuasive [apotreptic] means to motivate audience to chart a new course in the future), for the second part of the epistle. Some scholars are of the view that rhetoric analysis of Ephesians appear to be imposed.<sup>136</sup>

---

<sup>134</sup> White, “The Greek Documentary Letter Tradition” 92-100. Reed, *The Epistles*” 186-92

<sup>135</sup> Hoehner, *Ephesians An Exegetical Commentary*, 77.

<sup>136</sup> Cf. Porter, “Theoretical Justification for Application of Rhetorical Categories,” 115-56; Aune, *The New Testament in its Literary Environment*, 203-4; Reed, “Using Ancient Rhetorical Categories,” 322-24; Elna Mouton, “The Communicative of the Epistle to the Ephesians,” in *Rhetoric, Scripture and Theology: Essays from 1994 Pretorial Conference*, ed. Stanley E. Porter and Thomas H. O’Lbricht, JSNTSup, ed. Stanley E. Porter et al., vol. 131 (Sheffield: Sheffield Academic Press, 1996), 280-307; Reed, “The Epistle,” 182-92; Jeffrey A. D. Weima, “What Does Aristotle Have to Do with Paul? An Evaluation of Rhetorical Criticism,” *Calvin Theological Journal* 32 (November, 1997): 458-68.

### **2.1.7 The Church of Ephesus in the New Testament**

The Church of Ephesus is very common in the New Testament. In the book of Acts, Paul reasoned with some Jews in a Synagogue (It is mentioned in Acts where Paul left Priscilla and Aquila. Acts 18:18-22). Also he met some disciples in Ephesus who had received John's baptism (Acts 19:1-8). We again see Paul in Ephesus where he spoke to them about his death (Acts 20:13-38).

In the Epistles, Paul narrated how he fought with beasts (1 Cor. 15:32) and his plan of staying at Ephesus until Pentecost. The author of Timothy tasked Timothy to stay at Ephesians to set things right (1 Tim. 1:3) and also appreciated the help Onesiphorus offered him (2 Tim. 1:18). Lastly, in the Book of Revelation, an epistle was addressed to the church in Ephesus. All these point to the fact that Ephesus is a known city in the New Testament.

### **2.1.8 Delimiting the text**

Ephesians 4:1-16 is the beginning of the application section of the epistle. This extends to 6:21. The whole text of Ephesians 4:1-6:21 talks about the conduct of the church.<sup>137</sup> The author uses the first part to discuss unity in the Church (Eph. 4:1-16). The text, Ephesian 4:1-16 can therefore stand as a complete pericope as the vv. 17-32 focuses on "walking in light."

---

<sup>137</sup> Hoehner, *Ephesians An Exegetical Commentary*, 497

**Table 2.1: The Greek Text and Suggested Translation of Ephesians 4:1-16**

Greet Text from Bible Work 6	Transliteration from PC Bible V5
<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, <sup>138</sup>	<sup>1</sup> Parakaloó oún humás egoó ho désmios en Kuríoo axíooos peripateésai teés kleéseos heés ekleétheete <sup>139</sup>
<sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, <sup>140</sup>	<sup>2</sup> Metá pásees tapeinofrosúnees kaí praúteetos metá makrothumías anechó menoi alleéloon en agápee <sup>141</sup>
<sup>3</sup> σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. <sup>142</sup>	<sup>3</sup> spoudázontes teereín teén henóteeta toú Pneúmatos en toó sundésmoo teés eireénees <sup>143</sup>
<sup>4</sup> Ἐν σώμα καὶ ἐν πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. <sup>144</sup>	<sup>4</sup> hén soóma kaí hén Pneúma kathoós kaí ekleétheete en miá elpídi teés kleéseos humoón <sup>145</sup>
<sup>5</sup> εἷς κύριος, μία πίστις, ἐν βάπτισμα, <sup>146</sup>	<sup>5</sup> heís Kúrios mía pístis hén báptisma <sup>147</sup>
<sup>6</sup> εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. <sup>148</sup>	<sup>6</sup> heís Theós kaí Pateér pántoon ho epí pantoon kaí diá pántoon kaí en pásin <sup>149</sup>
<sup>7</sup> Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. <sup>150</sup>	<sup>7</sup> Hení dé hekástoo heemoón edóthee hee cháris kata tó métron teés dooreás toú Christoú <sup>151</sup>
<sup>8</sup> διὸ λέγει· ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις. <sup>152</sup>	<sup>8</sup> Dió légei Anabás eis hýpsos eechmaloóteusen aichmaloosían édooken dómata toís anthroópois <sup>153</sup>
<sup>9</sup> τὸ δὲ ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς	<sup>9</sup> Tó dé Anébee tí estin Ei meé hótí kaí katébee eis

<sup>138</sup> Bible works 6

<sup>139</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>140</sup> Bible works 6

<sup>141</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>142</sup> Bible works 6

<sup>143</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>144</sup> Bible works 6

<sup>145</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>146</sup> Bible works 6

<sup>147</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>148</sup> Bible works 6

<sup>149</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>150</sup> Bible works 6

<sup>151</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>152</sup> Bible works 6

<sup>153</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

τὰ κατώτερα [μέρη] τῆς γῆς; <sup>154</sup>	tá katoótera méree teés geés <sup>155</sup>
<sup>10</sup> ὁ καταβὰς αὐτός ἐστιν καὶ Ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.	<sup>10</sup> Ho katabás autós estin kaí ho anabás huperánōo pántōon toón ouranoón hína pleeroósee tá pánta <sup>156</sup>
<sup>11</sup> Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,	<sup>11</sup> Kaí autós édookēn toús mén apostólous toús dé profeéτας toús dé euangelistás toús dé poiménas kaí didaskáλους <sup>157</sup>
<sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν ἀγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,	<sup>12</sup> prós tón katartismón toón hagíoon eis érgon diakonías eis oikodomeén tou soómatos toú Christóu <sup>158</sup>
<sup>13</sup> μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, <sup>159</sup>	<sup>13</sup> méchri katanteésoomen hoi pántes eis pántes teén henóteeta teés písteos kaí teés epignóóseos toú Huioῦ tou Theoῦ eis ándra téleion eis métron heelikías toú pleeroómatos tou Christóu <sup>160</sup> .
<sup>14</sup> ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερό μενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, <sup>161</sup>	<sup>14</sup> hína meekéti oómen neépioi kludoonizómenoι kaí periferó menoi pantí anémoo teés didaskalías en teé kubeía toón anthróōpon en panourgía prós teén methodeían teés plánees <sup>162</sup>
<sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός, <sup>163</sup>	<sup>15</sup> aleetheúontes dé en agápee auxeésoomen eis autón tá pánta hós estin hee Kefaleé Christós <sup>164</sup>
<sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους	<sup>16</sup> ex hoú pán tó soóma sunarmologóūmenon kaí sumbibazómenon diá pásees hafeés teés epichoreegí as kat enérgeian en métroo henós hekástou mérους

<sup>154</sup> Bible works 6

<sup>155</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>156</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>157</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>158</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>159</sup> Bible works 6

<sup>160</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>161</sup> Bible works 6

<sup>162</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

<sup>163</sup> Bible works 6

<sup>164</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ. <sup>165</sup>	teén aúxeesin toú soómatos <sup>166</sup> poieítai eis oikodomeén heautoú en agápee.
--	--

**Table 2.2: Attempted translation of Ephesians 4:16**

1. I, then, prisoner of the Lord therefore entreat you to walk worthily according the call you received,
2. With all lowliness and gentleness, with long suffering endure one another in love
3. Be eager to keep the unity of the spirit in the bond of peace
4. One body, one soul, just as you have been called into one hope,
5. One Lord, one faith, one baptism
6. One God, and father of all, over all through all and in all.
7. But each one grace is given according to the measure of Christ
8. Wherefore, he spoke when he went up to the heights, he led captivity captive, he gave gifts unto men.
9. What does “he went up mean”? Except that he also went down the lower part of the earth
10. He that went down also went up high above the heavens so that he will fill all things
11. He himself gave the apostles, the prophets, the evangelists, the pastors and teachers
12. To the equipping of the saints, to service into the building of the body of Christ
13. Until we all come to the unity of faith. And unto the knowledge of the son, and unto a complete man, attaining into the measure of the fullness of Christ.
14. In order that we no longer be children, tossed to and fro by every wind of teaching of the cleverness of men in craftiness and wondering schemes
15. But speaking the truth in love to grow in everything unto himself who is the Head, the Christ.
16. Out of whom the whole body is joined and held together by every assisting ligament, grows and builds itself in love, as each part does its work.

## 2.2 Structure of the text

- I. An appeal to live according to a calling v 1
- II. Attitude for unity vv 2-3
- III. Things that bond Christians vv 4-6

<sup>165</sup> Bible works 6

<sup>166</sup> Interlinear Transliterated Bible, Biblesoft, Inc., 2006.

- IV. Grace is given to everyone v 7
- V. Reference to the OT vv 8-10
- VI. Different gifts given v 11
- VII. Purpose of the Gifts v 12
- VIII. Effects of the Gifts vv 13-16

### 2.3 Exegetical interpretation of Ephesians 4:1 – 16

#### I. Appeal to live according to a calling v 1

The verse one begins with *Parakaloó oún humás*. The use of *oún*, which could mean: then, therefore, accordingly, here suggests that the author is introducing a new idea which is based on what has already been said. It suggests transition. This is similar to the style in Romans 12:1, where the author begins the application section of the epistle. The initial three words *Parakaloó oún humás* are same words used in Romans.<sup>167</sup> The fact that these two epistle have application section is supported by scholars who see the chapter as the practice or application of the principles or doctrine espoused by the author from the chapter 1-3.<sup>168</sup> This division can be observed in other books like Romans, Galatians and 1 Thessalonians which also have doctrinal and application division from 1-11 and 12-16, and 1-4 and 5-6 respectively. O'Brien sees a similar division in 1 Thessalonians.<sup>169</sup> The author introduces himself as a prisoner in the Lord. F. F. Bruce is of the view that, at the time, Paul was at Prison in Rome while writing this epistle.<sup>170</sup> Muddiman also suggests that, Paul uses *in the Lord* rather than *in Christ* whenever the context talks about

<sup>167</sup> Cf. Hoehner, *Ephesians: An Exegetical Commentary*. 502

<sup>168</sup> O'Brien, *The Letter to the Ephesians*. Grand Rapids, Michigan: William B. Eerdmans Publishing, 1999. p. 272; James Montgomery Boice, *Ephesians: An Expository Commentary*. Grand Rapids, Michigan: Baker Books, 1997. p. 120-1 and D. M. Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16*. London: Morrison & Gibb Ltd., 1980, 11

<sup>169</sup> O'Brien, *The Letter to the Ephesians*, 274

<sup>170</sup> Bruce, *The Epistle to the Ephesians: A Verse-by-Verse Exposition*. London: Picking & Inglis LTD, 1961, 12



moral issues.<sup>171</sup> *Parakaloó* means urge, beseech, or exhort. Barr favors the translation of *Parakaloó* as exhort<sup>172</sup> instead of beseech, beg, urge or entreat. This is because, Paul is dealing with the application, practice and what is meant to be lived. *Parakaloó* should be translated entreat. This is because the author is imploring them to live the doctrine he had expounded from chapter one to three.

## II. Attitude for unity vv 2-3

In the verses one to three, Paul admonishes them to demonstrate attitudes which will solidify the unity of the church. Resane writes, “The opening paragraph is a list of attitudes that fit the conduct of members of the church. It is an ethical appeal to life (virtues) that is in line with the calling Christians have received (*hes eklethete*). An appeal is connected to what Christ had already done for the recipients.”<sup>173</sup>

The saints in Ephesus are to ‘live or walk’ (*peripateésai*). He describes how they are to live with the adverb worthily (*axíoo*) which qualifies *peripateésai* meaning “they are to walk worthily.” O’Brien states that Paul often uses *axíoo* in phrases to admonish and it is used along with the verb *peripateésai*. In support O’Brien writes, “It is a comprehensive exhortation (cf. 1Thess. 2:12; Rom. 12:1; 1 Cor. 10:31; Phil. 1:27; Col. 1:103:17) which covers every aspect of the readers’ lives and stands as the ‘topic’ sentence over what follows. The subsequent admonitions throughout the paraenesis amplify what is involved in walking worthily. The reason for this call is based on the first three chapters.”<sup>174</sup> The life of the Ephesian Christians should commensurate therefore with

<sup>171</sup> Muddiman, *Black’s New Testament Commentaries*. ed., Morna D. Hooker. Cornwall, Great Britain: TJ International Ltd, 2001. 78

<sup>172</sup> James Barr, *The Semantics of Biblical Language*. London: Oxford University Press, 1961 232-33.

<sup>173</sup> K. T. Resane, *The Ecclesiology Of The Emerging Apostolic Churches – Fivefold Ministry*: July 2008, 148

<sup>174</sup> O’Brien, *Letter to the Ephesians*. (Wm. B. Eerdmans Publishing Co. Grand Rapids Michigan), 1999,.273

their calling. This call is not only to the individual but the church at large.<sup>175</sup> This is because, the recipient of the epistle was a church and not individual, more so it is the church that is expected to manifest these characteristics.

The first characteristic that exhibits living worthily is Lowliness of mind and meekness (*pásees tapeinofrosúnees kaí praúteetos*). This can be translated as complete lowliness of mind and meekness, all lowliness and meekness, completely humble and gentle, and humility and gentleness. The author uses nouns and adjectives (complete lowliness of mind and meekness, all lowliness and meekness, completely humble and gentle, and humility and gentleness) to describe what is expected of them.<sup>176</sup> Through this technique Paul tells his audience to develop these attitudes, “qualities that preserve the unity.”<sup>177</sup>

The author states, (a) *be humble and gentle*; (b) *be patient and* (c) *bear*.<sup>178</sup> Be humble implies meekness. To be meek means to be of calm stature.<sup>179</sup> Resanes explains, gentle “is a non-violent means (considerateness) of dealing with other people. It is to bear patiently with the faults and weaknesses of others.” “*Paúteetos*” is usual Pauline vocabulary.<sup>180</sup> It occurs eleven times in the epistles.<sup>181</sup> The saints in Galatians are told to be meek towards those who are weak (Gal. 6:1, 2). Jesus Christ described himself as

---

<sup>175</sup> Hoehner, *Ephesians: An Exegetical Commentary*, 505

<sup>176</sup> Cf. Markus Barth, *Ephesians: Translation and Commentary on Chapter 4-6*. (Garden City, New York, Doubleday & Company Inc., 1960), 427.

<sup>177</sup> Muddiman, *Black's New Testament Commentaries*. ed., Morna D. Hooker. (Cornwall, Great Britain: TJ International Ltd, 2001), 77

<sup>178</sup> Markus Barth, *Ephesians: Translation and Commentary on Chapter 4-6*. 249

<sup>179</sup> Resane, *The Ecclesiology Of The Emerging Apostolic Churches*, 148

<sup>180</sup> Muddiman, *Black's New Testament Commentaries*. ed., Morna D. Hooker. (Cornwall, Great Britain: TJ International Ltd, 2001), 179

<sup>181</sup> Hoehner 506. ( 1 Cor. 4:21, 2 Cor. 10:1; Gal. 5:23, 6:1; Col. 3:12; 2 Tim. 2:25; Titus 3:2; Jas. 1:21; 3:13; 1 Pet. 3:16)

meek and humble (Matt. 11:29). In 2 Corinthians 10:1, the author talks about Christ's meekness and gentleness.

*Makrothumías* is a noun genitive singular which means patient, longsuffering or forbearance. Longsuffering means "holding yourself in control for a long time and not giving way to passion."<sup>182</sup> Longsuffering is an attribute of God (2 Pet 3:8-9). This is seen in the Epistle of Peter, where the author describes God as patient and gives reasons to support this assertion, that is God is patient because he does not want people to perish (2 Pet 3:8-9). The Ephesians were to be patient with one another.

The Ephesians are to bear one another in love (*Anechómenoi alleéloon en agápee*). Bearing one with another means when one is at fault the one who is offended should out of love be patient.<sup>183</sup> *Agápee* means love. The basis of bearing with one another is love. According to Resane, "This word is the characteristic word of Christianity. It describes the attitude of God towards His children and conveys God's will to His children concerning their attitude to each other."<sup>184</sup> *Agápee* is not to be possessed but given. Hoehner asserts that, certainly there could have been tension between the Jews and Gentile Christians. These qualities: humility, patience, gentleness were to help foster oneness.<sup>185</sup> Thus, when these attitudes are exhibited, the Ephesians will be enhancing and consolidating unity.<sup>186</sup>

The next thing to do to maintain unity is to be eager to keep the unity of the spirit in the bond of peace (*spoudázontes teerein teén henóteeta tou Pneúματος en toó sundésmoo teés eireénees*) Unity in the body of Christ is not auto pilot. It requires deliberate effort.

---

<sup>182</sup> M. D. Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1 to 16*. (London: Morrison & Gibb Ltd, 1980), 44

<sup>183</sup> Lloyd-Jones, *Christian Unity*, 45

<sup>184</sup> Resane, *The Ecclesiology Of The Emerging Apostolic Churches*, 148

<sup>185</sup> Hoehner, *Ephesians An Exegetical Commentary* 5,10

<sup>186</sup> Lloyd-Jones, *Christian Unity*, 45

The Greek word *spoudázontes* could mean be eager or to hasten. This explains that a decision has to be made before realizing the unity agenda. Barth states that the Greek word *sundésmoo* translated ‘bond’ could have a technical or metaphorical understanding. That is, it could mean something that keeps material things together, be it house, a ligament, or different members of physical body. Metaphorically, to “the classical writer it denotes what keeps the oneness of a city.”<sup>187</sup> Barth states further: “Among Pythagoreans the term means that capital or master virtue which holds all virtues together.”<sup>188</sup> *Sundésmoo* therefore means that which bring people together and also motivate them to maintain the unity.

### **III. Bond of Christian unity 4-6**

After discussing what the Ephesians could do to maintain Christian unity. The author then unfolds what unites the church. The things Christians share include: one body, one spirit, one hope, one Lord, one faith, one baptism and one God. There is one body because the Ephesians have become part of the body of Christ, hence, they share same body. The Ephesians also have one Spirit. In Ephesians 1:13 the author mentions that, when they believed they were sealed with the Spirit. It is with the same Spirit that each Christian was sealed. After one Spirit, the author indicates they also have one hope. This hope could be the hope of Christ Second Coming (Eph. 1:13-14).

Paul begins with *soóma*. The church as a body is not only in Ephesians. In 1 Corinthians 10:17 Paul referred to the community of believers as body. The church is the body of Christ (Eph. 1:23). O’Brien is of the view that Paul begins with *soóma* because that is the focus of the epistle, as the epistle is meant for the church.<sup>189</sup> Resane states that the

---

<sup>187</sup> Barth, *Ephesians*, 428-9

<sup>188</sup> Barth, *Ephesians*, 429

<sup>189</sup> O’Brien, *Letter to the Ephesians*, 281

church is not the creation of any man but the work of Christ himself. He supports his argument with quotes from Moltmann that,

“The unity of the Church is not primarily the unity of her members, but the unity of Christ, who acts upon them all, in all places and at all the times. Christ gathers His Church. Consequently, the unity of the Church lies in his uniting activity. The result of his gathering activity is the unity of believers in Christ (Gal 3.28) and their unity of mind in the Spirit (Eph 4.1ff).<sup>190</sup>

The church is united because of Christ. What brings the Jews and Gentiles together is their knowledge and faith in Christ. Christ becomes the force that brings them together.

There is also *hén Pneúma*. The Spirit brings unity and oneness among the body by his indwelling and animating action (v.3).<sup>191</sup> The salvation of believer's is the effect of the work of the Spirit (1 Cor. 12:13), the seal of salvation (Eph. 1:13) the Spirit confirms the believers' salvation (Rom. 8:9), access to God through the Spirit (Eph. 2:16-22), the Spirit helps the believer in prayers (Rom. 8:27), and also teaches the body of Christ (John 14:26). “There is ‘one body’, and ‘one Spirit.’ We can understand that sequence, there is ‘one body’, and it is clear that the life of the body, the power that keeps the body alive and enables it to act, is obviously ‘the one Spirit.’”<sup>192</sup> The Spirit that brings people to Christ's salvation knowledge also unites the Church.

After sharing the same spirit, they also have one hope (*Elpidi*). *Elpidi* is dative singular noun. *Elpidi* means hope. Hope is what keeps believers going. This hope relates to the end of time. Hoehner defines *elpidi* as “eager expectation of the outworking of God's plan.” He adds that “The hope presented in Ephesians is the reality that all things will be headed up in Christ (1:9).”<sup>193</sup> Paul explains clearly, “If only for this life we have hope

---

<sup>190</sup> Resane, *The Ecclesiology Of The Emerging Apostolic Churches*, 148-9

<sup>191</sup> O'Brien, *Letter to the Ephesians*, 281

<sup>192</sup> Lloyd-Jones, *Christian Unity*, 82

<sup>193</sup> Hoehner, *Ephesians An Exegetical Commentary*, 515

in Christ, we are to be pitied more than all men” (1 Cor. 15:19). The hope Christians share is that of eternal rest with Christ. The *one hope* is the motivating factor that causes Christians to bear with one another knowing what is prepared for them. The believers were told in Eph. 1:13-14 that the Spirit is the seal of their salvation awaiting the redemption.

The body of Christ has one Lord (*Kúrios*). He does not mention Jesus Christ. Lord could mean Jesus. Lord in this context does not refer to God since later in the text the author mentions *one God*. Lord in the context of Ephesians 4 therefore refers to Jesus. This is supported by Lloyd who states that, *heís Kúrios* refers to the second person in the Trinity. This is again supported by Hoehner who is of the view that Paul looks at the Son in the Trinity. Who gives “redemption (1:7), hope (1:12) and headship over the church.”<sup>194</sup> It will be a daunting task to argue that *heís Kúrios* does not refer to Jesus. There are evidences in the NT where he is referred to as Lord by the early disciples (Mk. 8:2, John 20:28; Act 2:36; 10:36; 16:31; 1 Cor. 8:5-6; 12:13). Lloyd makes the case that after Paul had discussed the work of the Spirit he moves on to discuss the work of the Son.<sup>195</sup> This is implied interpretation since no work is directly discussed here. The Jews and Gentiles have now come under *heís Kúrio*. *Kúrio* now justifies the circumcised and uncircumcised. O’Brien is of the view that ‘Lord’ was used for the OT Yahweh.<sup>196</sup> He adds that Paul referred to Jesus as Lord twenty-one times in the epistle to the Ephesians. However, in another instance Paul referred to God as ‘Lord’ when he quoted from the OT like Rom. 4:8. Christ is the Lord of all. Jews and Gentiles do not have different ‘Lord.’

---

<sup>194</sup> Hoehner, *Ephesians An Exegetical Commentary*, 516

<sup>195</sup> Lloyd-Jones, *Christian Unity*, 4.

<sup>196</sup> O’Brien, *Letter to the Ephesians*. 283-4

*Mia pístis* (one faith) is the next thread that binds the Ephesians. The believers have one Lord, and this is as a result of the faith they have. The ‘one faith’ is subjective. G. D. Fee mentions that, faith is an entry experience of the believer.<sup>197</sup> The author of Hebrews states “Now faith is being sure of what we hope for and certain of what we do not see” (Heb. 11:1). Though faith being less likely in context, if faith is objective, then it denotes the act or attitude of believing in Christ which is common to all community of the one body. In Ephesians, there is one faith for both Jews and Gentiles (as Rom. 3:20 makes clear). There is one faith since there is only one Lord.<sup>198</sup>

What follows faith is *hén báptisma* (one baptism). Another thing that has united the Ephesian believers is one baptism. *Baptism* can be explained in two ways. Firstly, it could mean water baptism (Acts 2:38) or baptism in the Holy Spirit (Mk. 1:8). All believers receive one water baptism (Matt. 28:19). The other is baptism in the Holy Spirit. Baptism in the Holy Spirit is not experienced by all. However, everyone who becomes a Christian undergo water baptism. Hoehner speaks of two major opinions on the meaning of *hén báptisma*. He opines, majority of scholars favor water baptism. However, Hoehner objects to this proposition because the different modes of baptism do not bring about peace, also the absence of the other rite, the Lord’s Supper in Ephesian makes it tedious to accept this interpretation.<sup>199</sup> The second school of thought suggests it is in connection with the *Spirit baptism*.<sup>200</sup> Hoehner here also rejects this interpretation. The reason is that there is no reference in verses 1-16 about the Spirit baptism. More so the phrase is in the

---

<sup>197</sup> Fee, *God’s Empowering Presence*, 704

<sup>198</sup> O’Brien, *Letter to the Ephesians*. 283-4

<sup>199</sup> E.g. Hodge, 208-9; Alford, 3:114; Eadie, 274; Ellicott, 80; Mayer, 199; Abbott, 109; Salmond 322; Barth, 468-70; Schnackenburg, 166; Bruce, 336-337; Linciln, 240; Best, 369 etc.

<sup>200</sup> Chafer, 124-25; Roels, *God’s Mission of the Holy Spirit*, 3d ed. Findlay, Ohio: Dnham, 1958, 140; W. B. Robinson, “Towards a Definition of Baptism,” *RTR* 34 (January-April): 3-4; E. R. Rogers, “Yet Once More – One Baptism?” *RTR* 50 (May-August): 41 – 49. Barth (*Die Taufe – ein Sakrament?* 472-73.

triad of element which discusses the Son.<sup>201</sup> When one becomes a believer by the Spirit the person becomes God's child so one baptism means the Spirit's initiation of individual into Christ. The Spirit's initiation of the believer makes them have *heis Theos* (one God). God is the one who is behind the scenes. Paul climaxes the reasons the Church is united and has to maintain it. The church, Jews and Gentiles come from *heis Theós*. He is *heis Theós kaí Pateér pontoon ho epí pántoon kaí diá pontoon kaí en pásin*. *Pántoon* could be masculine or neuter. If interpreted as masculine then it refers to 'all people' and when interpreted as neuter it means 'all things.' O'Brien asserts many interpreters favors the former.<sup>202</sup>

O'Brien cites Bruce who indicates that *pántoon* encompasses both Jews and Gentiles, people called from all nations. He further cites Bratcher and Nida who are of the view that *pántoon* is not arbitrarily all people.<sup>203</sup> This is seen to be correct since it is only among Christians that God is seen as Father. Therefore, the study agrees with the interpretation Hoehner makes out of this, "*One God*, the father, is supreme over all, operative through all, and resides in all." O'Brien puts it better, "On this interpretation, the apostle is stating that God is transcendent over all his children, that they are the instrumental agents through whom he works, and that they constitute his dwelling place in the Spirit."<sup>204</sup>

#### **IV. Each has received grace v 7**

The *dé*, (but) in verse 7 is the contrast of the verse 6. This moves from the church to the individual in the church, body of Christ.<sup>205</sup> Stott explains that, "the contrast between

---

<sup>201</sup> Hoehner, *Ephesians An Exegetical Commentary*, 518

<sup>202</sup> O'Brien, *Letter to the Ephesians*, 284

<sup>203</sup> O'Brien, *Letter to the Ephesians*, 284

<sup>204</sup> O'Brien, *Letter to the Ephesians*, 284

<sup>205</sup> Hoehner, *Ephesians An Exegetical Commentary*, 522.



verse 6 and 7 is striking. Verse 6 speaks of God as the Father of us all, who is above *all*. Verse 7, however, begins: *But grace was given to each of us . . .* Thus, Paul turns from ‘all of us’ to ‘to each of us’, and so from the unity to the diversity of the church.”<sup>206</sup> This implies that Paul moves from dealing with unity in the church to deal with what the individuals in the united church has been given. This is elaborated by Theodore H. Epp, who writes, “Beginning with Ephesians 4:7, there is an abrupt change of thought. Attention is turned from the unity of all believers to what has been done for each believer.”<sup>207</sup>

The transition is revealing. In as much as we are united as a body, there are diverse gifts for individuals. Charles Hodge states, “This unity of the Church, although involves the essential equality of all believers, it is still consistent with great diversity as to gifts, influence, and honor.”<sup>208</sup> Gift is given according to the measure which Christ has apportioned. Christ is the one who gives the gift (*dooreás*). Bruce states that Paul enumerates gifts in 1 Cor. 12 as gifts of the Spirit. Christ is the giver of the Spirit so the gifts of the Spirit are also gifts of the glorified Christ.<sup>209</sup> In our context, Paul mentions that gift (*dooreás*) is given by Christ.

## V. Reference to the OT vv 8-10

Paul uses the OT to explain how and when the gifts were given. Muddiman alleges that the verse 8 and 9 are the most difficult verses. He states that the ‘gifts’ refers back to verse 7 and ahead to verse 11.<sup>210</sup> Muddiman further points out that *according to measure*

---

<sup>206</sup> Cf. John R. W. Stott, *The Message of Ephesians*. (Downer Grove, Illinois: Inter-Varsity Press, 1979) 155

<sup>207</sup> Theodore H. Epp, *Living Abundantly Studies in Ephesians*. (Lincoln, Nebraska: The Good News Broadcasting Association, Inc., 1973), 161

<sup>208</sup> Charles Hodge, *A Commentary On the Epistle to the Ephesians*. (Great Britain: Filmset Limited, 1964), 221

<sup>209</sup> Bruce, *The Epistle to the Ephesians*, 1961), 81.

<sup>210</sup> Muddiman, *Black's New Testament Commentaries*, 187

could be interpreted in two ways: measure could be limited amount or full measure. He cites Crandfield view point that, the use of measure in context favors the later.<sup>211</sup> Paul gives a hint that he is quoting from a source hence, “This is why it says.” Here, Paul quotes from Psalm 68:18 and in the LXX 67:19, though it is not a verbatim quote, it is likely a “Christianized form from the hymnody of his community.”<sup>212</sup>

Muddiman makes the following observation.

Notice that in Ephesians (1) the opening indicative ‘you have ascended’ has been changed into a participle, ascended; the second person ‘you have captured’ has been changed to the third, ‘he captured’, and the LXX has been preferred to Hebrew (there is no mention of *leading* captives); and (3) both the person and the verb of the last clause have been altered from you have received gifts to ‘he gave gifts’. . . In the Targum, the one ascends is no longer God but Moses, and he ascends not just to Zinai but to heaven to have a mystical encounter with God . . . The Targum like Ephesians has changed ‘You received gifts’ to ‘You have given it as gifts.’<sup>213</sup>

The differences in the versions above suggests that it is likely that Paul interpreted the text using the *Midrash* method of interpreting Scriptures.<sup>214</sup>

The descent may have three interpretations: the descent into hell; the descent at incarnation; and the descent of the Spirit on Pentecost. The incarnation does not seem appropriate here because the context is not on Christ coming to the earth in human form. The text of Ephesians makes no reference to the Pentecost, hence it will be difficult to suggest, he “also ascended” which refers back to Christ going to the grave. This position is challenged by Muddiman who asserts none of these is the ultimate interpretation as each has strength and weakness.<sup>215</sup> On the other hand, Wiersbe is of the view that Christ ascended as a victor. He led his captives and shared the spoils with his supporters. He

---

<sup>211</sup> Muddiman, *Black's New Testament Commentaries*, 187

<sup>212</sup> Muddiman, *Black's New Testament Commentaries*, 188

<sup>213</sup> Muddiman *Black's New Testament Commentaries*, 188

<sup>214</sup> Muddiman *Black's New Testament Commentaries*, 188

<sup>215</sup> Muddiman, *Black's New Testament Commentaries*, 192

adds that the ‘captives’ are not his enemies but sinners who the devil had held in sin. After which He gave gifted men to the church.<sup>216</sup> In support, Muddiman writes, the captivity in context is ‘sin and death’.<sup>217</sup>

The intent of Christ is to fill all. Hoehner mentions that *pleeroósee* as a verb is used by Paul twenty-four times out of which four were used in Ephesians (1:23; 3:19; 4:10; 5:18). It means fill and the object is ‘all things’. The focus of Christ filling is not limited to only Christian but all.<sup>218</sup> The all things could mean Jews and Gentiles. *Pleeroósee* is active hence Christ is the subject doing the filling through the gifts given.

Hoehner offers three ways in which *Kaí* function in the context:

“As a transition from the parenthetical section (vv. 9-10) and would be translated “and.” (2) it could be explicative “namely, that is,” by explaining *édooken* of Psalm 68 in verse 8 and making no direct connection with verse 9-10 since they are parenthetical. (3) it could serve as an explicative, namely, that is,” linking this verse with verse 7, scriptural proof from 68 is given in verse 8, a parenthesis is inserted in verse 9-10 explaining *anabás* of verse 8a, and finally, in verse 11, a transition is made to explain the giving of gifts introduced in verse 7 (*edóthee*) and again mentioned in in verse 8b (*édooken*)”.

This study agrees with the third view as it seeks to espouse clearly the context in Eph. 4:7-11. The verse 11 begins ‘and himself’ (*Kaí autos*) referring back to the one who descended and ascended to the far above heavens. It is himself (*autos*) who gave, Christ gave on the day of Pentecost and thereafter. All these are as a result of the earlier given of Christ (John 3:16) by the Father.

## VI. Different gifts given v 11

The word *apostólous* is noun accusative masculine plural. This suggests Christ gave apostles. Apostle is official emissary of Jesus Christ assigned to proclaim with authority

---

<sup>216</sup> Warren W. Wiersbe, *The Wiersbe Bible Commentary*. (Colorado Springs, CO: David C. Cook, 2007), 607

<sup>217</sup> Muddiman, *Black's New Testament Commentaries*, 191

<sup>218</sup> Hoehner, *Ephesians An Exegetical Commentary*, 537

the word of God. In Ephesians 4:11, the gifts were given when he (Christ) ascended. These gifts are not same as the ones given prior to the ascension. In our discussions of these gifts the focus should be on the post ascension.

Apostles in the NT are those who are commissioned and sent to proclaim the gospel. They are almost all males in the NT. Starting from those Christ called, twelve apostles and the ones that followed. In Romans 16:7, there are scholars who agree Ἰουνιᾶν is a female and an apostle, however there are those who are of the view that *Iounián* is a male<sup>219</sup> and not an apostle. Patristic commentators see *Iounián* as a female.<sup>220</sup>

The prophet in the New Testament performs functions which include predicting the future (Acts 11:27-28; 21:10-11), edify, encourage and strengthen believers (Acts 15:32, 1 Cor. 14:3, 31). This is supported by Hoehner who explains that prophet is someone with the gift of prophecy to edify, and comfort and encourage (1 Cor. 14:3, 31) and also to comprehend and speak God's word to the church (12:10; 13:2; 14:23, 30-31). He adds that functions of apostles and prophets overlap, for instance; revelations. However, their focus differentiates between them. *Profeétas* emphasizes on communicating divine revelation while *apostólous* focus on the divine assignment of authoritatively proclaiming the word in oral and written form and also planting and building churches (Acts 13 & 15). The prophets in the NT is not known to have written any of the NT scriptures unlike the apostles. The prophet Agabus prophesies, in 1 Corinthians 14 the prophets' prophesy. There is a difference between prophets in context and the gift of prophecy. The ascended Christ gives prophets while the Holy Ghost gives gift of

---

<sup>219</sup> Aegido of Rome 1245-1316CE called called Andronicus and Junian men in his *Opera Exegitica*, Opuscula 1.

<sup>220</sup> J. Fitzmyer, *Romans: A New Translation with Introduction and Commentary*. (New York: Doubledsay, 1993), 737-38; he cites Chrysostom, Rufinus, Jerome, Haymo, and Hatto.

prophecy. There was confusion in the Corinthian church emanating from *Profeétas* prophesying at the same time resulting in confusion (1 Cor. 14:29).

There were prophets (*Profeétas*) who spoke about Jesus to those who were anticipating the redemption of Jerusalem (Luke 2:36). She was a widow who lived her life in the temple praying and fasting. Philip also had daughters who could prophesy (*Profeeteíousai*). *Profeeteíousai* is verb participle present active nominative feminine plural which means who did prophesy or who prophesied. These virgins prophesied. The NASB translated *profeeteíousai* as prophetesses. This implies that females also prophesy. In the NT where people are said to prophesy, often it was done by prophets (1 Cor. 14). It is therefore likely that these daughters were prophetesses. The ascended Christ gave prophets (Ephesians 4:11) to the church. *Profeétas* is masculine which can be interpreted as prophets. Contextually prophets are mentioned, however, in the NT it is not only males who prophesy hence the giving of Christ's Ascension Gifts to the church could include males and females.

*Euangelistás* means the one who brings good news or good tidings. Philip is described as an evangelist (Acts 21:8; 8:26-40). He went about preaching the gospel. The evangelist sends the good news to non-Christians. Timothy is admonished to do the work of evangelist (2 Tim. 4:5). Timothy is to tell the good news to others. Evangelist is someone who preaches Christ to those who have not heard the gospel. The Samaritan woman went to talk about Jesus and some of the Samaritans from that town believed in Jesus because of the woman's testimony (John 4:39).

There is a scholarly debate<sup>221</sup> surrounding *dé poiménas kaí didaskálous* (the pastors and teachers). This is because one article ‘the’ (*dé*) is used for both (Eph. 4:11). The debate is whether it is one person who is a pastor and teacher or there is a pastor and a teacher. Is he trying to bring to fore the point that pastors are teachers? Daniel B. Wallace asks the question better, “does the article before govern both and if so, in what way . . .?” Hoehner is of the view that there is one article used in Eph. 2:20, but Apostles and Prophets are considered separately. This means that the use of one article does not necessarily mean the two are same. He cites Robertson’s *Grammar* to support this line of argument. Bill Mounce posits that, “grammatically, this signals a change and expects us to see that ‘pastors and teachers’ form a unit that is set off from the preceding series.”<sup>222</sup> Mounce affirms that, this is how the Greek Grammar operates. Mounce, however, explains further that though it shows a unit, it does not mean the two nouns are the same. He uses Ephesians 2:20 to support his line of argument.<sup>223</sup>

The author of Ephesians makes a list of several gifts, precedes each with a definite article but fails to bring it before the last item. The absence of the article cannot be taken lightly.

In Luke 5:30, “the tax collectors and sinners” were mentioned. Here, two plural constructions were used. The tax collectors were sinners but not all sinners were tax collectors. Also in Luke 6:35 “the ungrateful and wicked.” The ungrateful is a subset of wicked since not all wicked people are ungrateful, but the ungrateful is wicked. In the

---

<sup>221</sup> Bill Mounce, *Pastors and Teachers*.

<sup>222</sup> Bill Mounce, *Pastors and Teachers*.

<sup>223</sup> Bill Mounce, *Pastors and Teachers*.

context of Ephesians 4:11, the absence of the article before teachers also imply pastors are teachers. However, not all teachers are pastors.

These gifts work together in fulfilling God's purpose for his church. Apostles go to new places to plant churches, the evangelist wins people to the faith (Acts 8:4-12), teachers teach the apostolic doctrine (Acts 13:1-3), the pastor continually shepherds them, as the prophets comes with timely revelations (prophecy) to perfect the Saints (Acts 20:10-11).

## **VII. Purpose of the Gifts v 12**

The ascension gifts were given to the people for a purpose. This section will focus on why the Christ Ascension Gifts (CAGs) were given. The verse twelve is made up of several clauses. These have generated diverse interpretations which has resulted in different translations.

Hodge discusses problems associated with the verse twelve with the several clauses. He cites five ways some have attempted to address the problem. Hodge begins that, "Some propose to invert the first and second so that the sense would be, 'Christ appointed the apostles, and co., for the work of the ministry, the design of which is the perfecting of the saints and the edifying of the body of Christ.' Hodge concludes, although the sense is thus good and pertinent, the transposition is arbitrary." The clauses may also be regarded as coordinate, that is, 'These officers were given for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ.' To this he objected the change in the prepositions (πρὸς, εἰς – εἰς), and the incongruity of the thoughts – the expressions not being parallel. This is how the translators of the KJV interpreted it - For the perfecting of the saints, for the work of the ministry, for the edifying of the body of

Christ (Eph. 4:12). This implies that the ministers in verse 11 are the ones performing the three functions. The three clauses are thus parallel to each other.

The third group also made the last two clauses subordinate to the first. ‘Christ has appointed the ministry with the view of preparing the saints, for the work of serving one another,’ (compare *Diakonían toís hagíois* 1 Cor. 16:15, and for the edification of his body).” Hodge concludes that, “this assumes that *Diakonían* to have a sense unsuited to the context.” The fourth view is “to make the two clauses with εἰς explanatory of the first clause, ‘Christ appointed these officers for the preparation of the saints, some for the work of the ministry, and some for the edifying of his body.’ But this is inconsistent with the structure of the passage.

The study identifies the same inconsistency Hodge sees in this assertion. It would require the introduction of *toús mén - toús dé*, ‘some, for that.’” The fifth view “give the sense thus, ‘For the sake of perfecting the saints, Christ appointed these officers to the work of the ministry, to the edification of his body.’ and some, for that.’ The first clause *prós kaí* expresses the remote, *eis – eis* the immediate end of the appointment in question. The “work of ministry” is that work which the ministers perform, viz. the edifying of the body of Christ.” to Hodge “the last view is perhaps the best.” Christ gave gifts to the church in the immediate context. However, in the remote context grace has been given to each (v7). The purpose in verse three 12 cannot be said to be the sole responsibility of only those who has received gifts. Hence, the functions are for all believers. “The first prepositional clause tell of what the gifted people’s work to achieve: to prepare God’s people for works of service.”<sup>224</sup>

---

<sup>224</sup> E.D. Mbennah, “The Goal of Maturity in Ephesians” in *Acta Theologica* 2016 36 (1): 118.



The gifted people are also part of the saints. This means the work of ministry is for all saints and not just lay ministers. This is because each gift (apostles, prophets, evangelist, pastors and teachers) is to prepare saints through the ministry of one another. Everyone is supposed to work, so that the body of Christ may be built up or edified. It is not likely Paul intended that only the gifted men were to work to attain the goal in verse 12.

### **VIII. Effects of the Gifts 13-16**

The verse twelve unveiled the purpose of the gifts. The verse thirteen looks at the goal of the function of the Christ's Ascension Gifts. That is, if all the Christ's Ascension Gifts perform their assigned roles, the verse 13-16 will be its impact.

*Méchri* is a subordinate conjunction which links the verse 12 to 13. It suggests the outcome of the purpose of the gifts in verse 11. The role of the gifts is to continue “until we all come” (*méchri katanteésoomen*). This means once the church is still alive awaiting Christ's Second Coming, the gifts will continue to be given or operate in the church. Every gift is ‘for the common good’ of the church just like the benefit of the manifestation of the Spirit (1Cor. 12:7). This makes it difficult to agree with those who claim that some of the Christ ascension gifts are obsolete. This is because they are needed in the church “until we all reach unity in the faith.”

The expected spiritual growth begins with .... into the unity of the faith (*eis pántes teén henóteeta teés písteos*). The church is expected to reach ‘into the unity of faith.’ The author included himself in the growth, *katanteésoomen*; we arrive/come/attain. *Katantoo* occurs thirteen times of which four (1 Cor. 10:11; 14:36; Eph. 4:13; Phil. 3:11) was used

by Paul, its meaning suggests making a trip to a destination except (Acts 26:7).<sup>225</sup> This means the gifts will continue till the climax of the purpose of the gifts. Hodge posits that, *pántes* does not refer to all men as Jerome, Morus, and Allioli say it refers.<sup>226</sup>

The verse 13 has three prepositional phrases: *eis pántes teén henóteeta teés písteoos*; *eis ándra téleion* and *eis métron heelikías toú pleeroómatos toú Christoú*. Scholars are of the view that these prepositional phrases speak of three sides of the same goal, maturity.<sup>227</sup> This maturity will help Christians overcome deception which is also expected to help achieve Christian maturity. F. F. Bruce is of the view that the “unity of the faith” does not mean the body of Christ will have the same faith. This is supported by Hoehner that “organizational unity but practical unity of the faith in conjunction with the body of believers.”<sup>228</sup> The unity is about sharing the same faith in Christ. The growth will be as a result of individual maturity which will result in cooperate maturity. Bruce alleges that this reminds us of Paul’s language in Eph. 3:18, where he prays that his readers “may be strong to apprehend with all the saints’ the many-dimensioned fullness of Christ.”<sup>229</sup>

Stott is of the view that the unity should be seen visibly and it has to be complete. He adds that there are levels of oneness just like sanctity. To him the unity of the faith is as a result of knowledge of the Son of God.<sup>230</sup> The knowledge of the Son of God will help overcome the false doctrine mentioned in verse 14. When various gifted men play their

---

<sup>225</sup> Hoehner, *Ephesians An Exegetical Commentary*, 552.

<sup>226</sup> Hoehner, *Ephesians An Exegetical Commentary* 552

<sup>227</sup> Hodge, *A Commentary On the Epistle to the Ephesians*. Great Britain: Filmset Limited, 1964. 230; Best, *A Critical and Exegetical Commentary on Ephesians*. ICC, ed. J. A. Emerton, C. E. B. Cranfield, and G. N. Stanton. (Edinburgh: T & T Clark, 1877) 403.

<sup>228</sup> Hoehner, *Ephesians An Exegetical Commentary*, 553

<sup>229</sup> Bruce, *The Epistle to the Ephesians*, 87

<sup>230</sup> Stott, *God’s New Society*, 169

roles well, believers will know the Son of God. This will finally occur when the goals with which the Christ's Ascension Gifts were given are fully fulfilled. The knowledge of the Son of God is the prayer Paul makes, "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength" (Eph. 1:17-19).

The second prepositional phrase is *eis ándra téleion* (a mature/perfect man). The author then writes about 'all' attaining to mature man. *Téleion* denotes mature or perfect. The aim is that believers will become mature and not like *neépioi*, who will be able to stand for the gospel. Since Christ is the standard, it will be difficult to translate *neépioi* since he does not need not work towards what already is. The only goal here is growing *eis métron heelikías tou pleeroómatos tou Christou*. The prayer of the author in Ephesians 3:19 is in anticipation of people being filled with God's fullness and growing thereby Christ's standard. That is it is expected that the church becomes like Christ. The maturity here is attaining to the whole measure of the fullness of Christ.

The verse 14 also begins with a conjunction subordinate *hina* maturity in the knowledge of the Son of God will make the body of Christ strong to withstand false teachings. Hoehner is of the view that the conjunction *hina* serves verses 14, 15 - 16. Hoehner states there are two issues that need to be dealt with. The first is how *hina* is to be taken? *Hina* could be result or contemplated result as many versions render it<sup>231</sup> However, it more

---

<sup>231</sup> Cf. RSV, NASB, TEV, JB, NIV, NJB

likely connotes purpose.<sup>232</sup> The purpose is in order that the believers will not be deceived by the trickery of people (v. 15). The contemplated is not too different from purpose.”<sup>233</sup>

The second question is, to what does the conjunction *hina* go back? He adds there are three alternatives. To begin with, it may depend on either the verb *katanteésoomen* or the last propositional phrase *eis métron heelikías tou pleeroómatos tou Christou* in verse 13, “we as a body all attain . . . to the full measure of Christ’s stature” in order that individual believers might not be deceived people (v. 14) but that we might grow up in him (v. 15).<sup>234</sup> Secondly it could rely on last prepositional phrase in verse 12. “The building of the body of Christ” in order that the believer will not be deceived (v. 14) but might grow up in him. Lastly it could coordinate with verse 13 and immediately dependent on the main verb *édookén* of verse 11, meaning Christ gave gifted people in order that believers will not be deceived (v. 14) but that they might grow up in him. Hoehner concludes that the third view is likely since it includes the other two alternatives. Each believer has been given a role. The growth of all is dependent on each playing specific role assigned. This reflects what Paul said in 1 Cor. 12:7, “Now to each one the manifestation of the Spirit is given for the common good.” Every gift given is for special role so the grand purpose of Christ will be fulfilled. The Christian’s growth is in Christ. It does not occur outside him. Like the Vine and the branches analogy in John’s gospels (John 15) believers in Ephesus are to stay in Christ for growth.

Ephesians 4:11, projects the unity of the body of Christ. The saints in Ephesus are admonished to speak the truth in love. This is for the common good of all Christians to grow up in Christ, who is the head of the body. Unity in the body emanates from Christ.

---

<sup>232</sup> Cf. AV, RV, ASV

<sup>233</sup> Hoehner, *Ephesians An Exegetical Commentary*, 559

<sup>234</sup> Hoehner, *Ephesians An Exegetical Commentary*, 560

It is through him that everyone grows. It is from him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

## **2.4 Theological Reflections**

This section will look at themes emanating from the exegesis and how they are to be applied in the church.

### **2.4.1 Progressive Christian Unity**

Paul suggests that, Christian unity will not come automatically. As such he suggests qualities that will ensure unity in the Church of Ephesus. There should be humility, gentleness, patience, tolerance for one another in love (Eph. 4:2-3). Peace and oneness in the church is a product of deliberate efforts on the part of Christians.

### **2.4.2 Instantaneous Christian Unity**

The body of Christ has been joined together in many ways. Things that Christians have in common unite them. Christians share a lot of things. Christians share one body and one Spirit, one hope, one Lord, one faith, one baptism; one God and Father for all. Ephesian Christians are to be guided by what unites them. The repetition of ‘one’ seven times seeks to emphasize the fact that the Church is one.

### **2.4.3 Value of Christian**

Every Christian in Ephesus has been given grace. No Christian is deficient of the grace of God. Before mentioning the Christ ascension gifts the author makes it clear that each Christian has received grace from Christ. This makes everyone relevant in the body of Christ.

#### **2.4.4 Diverse Gifts given to the Church**

After Christ came to the earth, He ascended to heaven and gave different gifts unto men. He gave apostles, prophets, evangelist, and pastor-teacher (Eph. 4:11). Each of these people play different roles in the church. In as much as their roles differ they work to fulfill same purpose. That is, to equip every Christian to perform the work of ministry and for the maturity of the saints.

#### **2.5 Conclusion**

The ascended Christ gave gifts to the church. These gifts are still in the contemporary church. The purpose for which these gifts were given and the impact they are expected to have on the church have not been fully achieved. These gifts are dependent on each other as each has unique functions. The final goal of the gifts is to prepare the gifts to mature to the standard of Christ.

These gifts are to operate in a church that is united by one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father. The unity in the body could be achieved by developing these characters: being humble and gentle; being patient, bearing with one another in love and making every effort to keep the unity of the Spirit through the bond of peace.

## **CHAPTER THREE**

### **BRIEF HISTORY AND POSITION OF THE PENTECO/CHARISMATIC LEADERS**

#### **3.0 Introduction**

The previous chapter was an exegesis of Ephesians 4:1-16. We discussed the Christ's ascensions gifts given to the church for preparing saints to carry out the mandate Christ gave to the Church. This chapter discusses the history of the Penteco/Charismatic Churches in Kumasi with respect to the Christ ascension gifts.

#### **3.1 Brief Description of Kumasi**

The Ashanti kingdom was founded around 1670. Its capital is Kumasi. Majority of residents are Akan. Their common language is Twi. It is one of the biggest metropolis in Ghana. Kumasi is noted for its commercial activities. It is a vital city because it links almost all the major cities in the country and few neighboring countries. The Ashanti Kingdom practices monarchical system with the traditional leader being Otumfuo Osei Tutu II.

##### **3.1.1 Religious Affiliation**

The population in Kumasi is made-up of people from various ethnic groups in Ghana. Majority of the people in Kumasi are Christians. According to the 2010 population census, 13.1% are Catholics, Protestants (Anglican Lutheran etc.) 21%, Pentecostal Charismatic 36.8%, other Christians, Islam 11.2%, Traditionalist 0.2%, No religion 3.1% and others 0.9%.<sup>235</sup> According to the 2010 Population and Houses Census majority of

---

<sup>235</sup> Ghana Statistical Service, 2010 population and Housing Census: District Analytical Report, Kumasi Metropolitan. October 2014.

the Christians residents in Kumasi belong to the Penteco/Charismatic Churches. Penteco/Charismatic churches fall under the Ghana Pentecostal and Charismatic Council.

### 3.2 Cursory Look at Pentecostalism in Ghana

Pentecostalism is an evangelical charismatic reformation movement that usually traces its root to an outbreak of tongues speaking in Topeka, Kanas in 1901 under the leadership of Charles Fox Parham.<sup>236</sup> Pentecostalism is a movement that emphasize on speaking in tongues (Acts 2:4).<sup>237</sup> Pentecostals believe in the ministry gifts which are Apostles, Prophets, Evangelists, Pastors and Teachers.<sup>238</sup> The outpouring of the Holy Ghost in Acts 2 is the bedrock of Pentecostalism.

The history of Pentecostalism in Ghana is traced back to Apostle Anim, the founder of Christ Apostolic Church International formerly known as Faith Tabernacle Church.<sup>239</sup> Prior to the arrival of foreign Pentecostal missionaries in Ghana (1932), some Ghanaians including Apostle Anim had received baptism in the Holy Ghost (1927).<sup>240</sup> This experience is described by the Christ Apostolic Church International (CACI) as “Dispensation of the Holy Ghost in Ghana.”<sup>241</sup> The first Pentecostal movement is the Anim movement founded in 1917.<sup>242</sup>

---

[https://www.google.com.gh/url?sa=t&url=http://www.statsghana.gov.gh/docfiles/2010\\_4District\\_Report/Ashanti/KMA.pdf&ved=2ahUKEwit\\_4COhTeAhUH6QKHWOADeMQFjAAegQISxAB&usg=AOvVawgWICfzhRVVegC4xrePxW](https://www.google.com.gh/url?sa=t&url=http://www.statsghana.gov.gh/docfiles/2010_4District_Report/Ashanti/KMA.pdf&ved=2ahUKEwit_4COhTeAhUH6QKHWOADeMQFjAAegQISxAB&usg=AOvVawgWICfzhRVVegC4xrePxW)

<sup>236</sup> M.C. Tinney, “Pentecostalism” in *Evangelical Dictionary of Theology*. Ed. Walter A. Elwell. 2<sup>nd</sup> Ed.

<sup>237</sup> Alfred Koduah, *Christianity in Ghana Today*. (Accra: Church of Pentecost Press, 2004), 94-95.

<sup>238</sup> Guy P. Duffield and Nathaniel M. Van. Cleave, *Foundations of Pentecostal Theology*. (Los Angeles: L.I.F.E Bible College, 1983), 423-29

<sup>239</sup> Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 37.

<sup>240</sup> Abamfo A. Atiemo, *The rise of Charismatic Movements in the mainline Churches in Ghana* (Accra: Asempa Publishers, 1993), 20-1.

<sup>241</sup> Atiemo, *The Rise of Charismatic Movements*, 20-21

<sup>242</sup> Atiemo, *The rise of Charismatic Movement*, 20-21



After that, Rev. Lloyd and Margaret Shirer, missionaries from United State of America working in Ouagadougou currently Burkina Faso moved on to cross the border to the Northern Region of Ghana, then Gold Coast on horseback in early 1931. On their arrival, they found the harvest ready, so they informed their senders in the USA and recruited missionaries. Their initial recruits were Miss Beulah Buchwalter and Guy Hickok.<sup>243</sup> They stayed at Kumbungu, close to Tamale. Other missionaries from USA came to support the evangelistic activities. The work of Lloyd and Margaret Shirer is outstanding among the Assemblies of God (AG) missionaries. Larbi indicates that Shirer is one of the first AG missionaries to move from Conakry to Ougadougou. She, according to Larbi, is the first westerner to have learnt the language of the Moore, the language the Mossi spoke. She worked for some time in Ougadougou before moving to the Gold Coast when they were invited by the Ya-Naa, the overlord of Dagbon. The initial AG church was established in Yendi.<sup>244</sup> Assemblies of God is therefore the first foreign Pentecostal Church established in the then Gold Coast, Ghana. The Assemblies of God was under the AG USA until 1970 when it gained autonomy where she had her first Ghanaian General Superintendent, Elijah L. Namyela Panka.

In 1935 Anim began to associate with UK Apostolic Church and in 1937 Mckweon was sent to Ghana to work with the Anim movement. In 1939 disagreement ensued between Mckwoen and the Anim movement relative to the usage of preventive and curative medicine. This led Mckweon to part company with the Anim movement in 1953. He together with others who followed him from their former movement continued to work as missionaries for the UK Apostolic Church until 1953 where he formally parted ways with the UK Apostolic Church, the Apostolic Church of Gold Coast and started an

---

<sup>243</sup> Emmanuel Kingsley Larbi, *Pentecostalism; The Eddies of Ghanaian Christianity*. Accra, Ghana: Center for Pentecostal and Charismatic Studies, 2001. 72

<sup>244</sup> [www.ag-ghana.org/gchq/history.html](http://www.ag-ghana.org/gchq/history.html) (accessed on 18th March, 2017)

indigenous Pentecostal movement, Gold Coast Christ Apostolic Church which later became Church of Pentecost.

After McKweon had left the Apostolic Church of the Gold Coast, Cyril Roser reorganized the church and became the new leader. Other people took over the leadership of the church. At Ghana's independence the group changed its name to The Apostolic Church of Ghana. Ofori Addo, one of the men who helped with the reorganization of the church after McKweon's succession became the first Ghanaian president of the church.<sup>245</sup>

Three Pentecostal groupings came into being in 1953 having the name Apostolic Church.<sup>246</sup> These included Anim's Christ Apostolic Church, McKweown's Gold Coast Christ Apostolic Church, and the Apostolic Church of Gold Coast, which had affiliation with the UK Apostolic Church. Through the Anim's movement, Faith Tabernacle Church arose The Christ Apostolic Church, Church of Pentecost, and The Apostolic Church which is part of the four classical Pentecostal Churches in Ghana in addition to Assemblies of God.<sup>247</sup>

Faith Tabernacle Church (Christ Apostolic Church) is therefore the first Pentecostal Church in Ghana, followed by Assemblies of God, Apostolic Church of Gold Coast, Gold Coast Apostolic Church (Church of Pentecost). The national leaders of each of these churches is referred to as an Apostle with the exception of the Assemblies of God, where their National leader is referred to as General Superintendent. The Pentecostal church together with their other evangelical sisters came together to form The Ghana Evangelical Fellowship. Their first meeting was held at Evangel Assemblies of God Adabraka, Accra. Rev. J.K. Gyan Fosu (Assemblies of God), Pastor J.E. Egyir-Paintsil

---

<sup>245</sup> Larbi, *Pentecostalism*, 71

<sup>246</sup> Larbi, *Pentecostalism*, 70

<sup>247</sup> Larbi, *Pentecostalism*, 70.

(Church of Pentecost) and Pastor R.F. Gaskin (World Wide Evangelization Crusade) became the Chairman, Vice-Chairman and Secretary respectively.<sup>248</sup> Theological differences made it difficult to continue with the Pentecostals, so the evangelical sisters left the group. The group's name was therefore changed to Ghana Pentecostal Fellowship in 1977. Other Pentecostal churches in Ghana include the Foursquare Gospel Church, Church of God, Pentecostal Holiness Church and Church of God of Prophecy. The Pentecostal movement is the second largest Christian movement in Ghana and the growth is attributable to the belief in the power of the Holy Spirit and the acceptance of the Gifts of the Holy Ghost.<sup>249</sup> Hasting maintains that, it will be difficult to understand African Christianity without understanding "this movement of revival and renewal".<sup>250</sup>

### **3.3 Charismatic movement in Ghana**

After the Charismatic in Ghana in the 1960s and 1970s arose the New Independent Pentecostal churches. This was the time of economic and social difficulty in the country.<sup>251</sup> Their message was geared towards the needs of the people at the time. Larbi alleges that their message moved to liberation theology as the focus of their message was more of meeting their socio-economic needs.<sup>252</sup> Some of these churches became huge churches in few years. Archbishop Benson Idahosa contributed immensely to the development of the Neo Pentecostal Movement in Ghana. In 1977 he organized a crusade in Ghana, after which he sponsored some Ghanaians to be trained in the Church of God International Bible School in Nigeria. He also started a Television Broadcast, Redemption Hour the same year. Those who benefited from his training are Archbishop

---

<sup>248</sup> Larbi, *Pentecostalism*, 75

<sup>249</sup> Andrian Hasting, *A History of Christianity 1950-1975*. (Cambridge: University Press, 1979), 67

<sup>250</sup> Hasting, *A History of Christianity*, 67

<sup>251</sup> Larbi, *Pentecostalism*, 89

<sup>252</sup> Larbi, *Pentecostalism*, 89

Nicholas Duncan Williams, Seth Abbey and Emmanuel Mettle in 1977. Another batch of people including Charles Agyin Asare, Addae Mensah, Godwin Normanyo also benefited later. Redemption Hour Faith Ministry was established at Laterbiorkoshie in 1978 by Archbishop Benson Idahosa. When Archbishop Nicholas Duncan-Williams completed his training in Nigeria he came to Ghana and decided to work with the Church of Pentecost. As his effort was not successful with CoP he started a small group meeting in his father's house at Airport residential area. Nicholas Duncan-William started the Christian Action Faith Ministry. This occurred after he had had several meetings with ArchBishop Benson Idahosa's assistant in 1979 when the latter visited Ghana.<sup>253</sup> Though Bishop Bob Hawkson started the Jubilee Christian Centre on 4<sup>th</sup> August 1978, the work of Nicholas Duncan-William epitomizes the beginning of the Charismatic Movement in Ghana relative to the theology, style of leadership and philosophy. Ampiah-Kwofie who was at a time evangelism minister in CAFM started his Global Revival Ministry (GRM) in 1982 as an evangelistic ministry and metamorphosed into a church in 1984.

Owusu Twumasi also started Holy Fire same year in Takoradi. Mensah Otabil formed the International Central Gospel Church in 1984, Grace Outreach Church and Victory Bible Church were founded in 1985 by Michael Essel and Nii Tackie Yarboi respectively. Charles Agyin Asare's Word Miracle Church and Dag Heward Mills' Lighthouse Chapel International also started in 1987.<sup>254</sup> There are Eastwood Anaba's Broken Yoke Foundation (now Fountain Gate Chapel) in Bolgatanga, Ransford Obeng's Calvary Charismatic Centre, Owusu Achiaw's Come Preach Christ, Amoako's Resurrection Power and Living Bread Ministry and Ola's Harvesters all in Kumasi.<sup>255</sup>

---

<sup>253</sup> Larbi, *Pentecostalism*, 298-299

<sup>254</sup> Larbi, *Pentecostalism*, 298-299

<sup>255</sup> Larbi, *Pentecostalism*, 301-302

There are currently many other Charismatic churches in Kumasi and other cities and towns in Ghana.

Larbi outlines major people who have had influence on the theological influence on Ghanaian Pentecostalism. They are Archbishop Benson Idahosa, Oral Roberts, Kenneth Hagin, T.L. Osborn, Paul (currently David) Yonggi Cho, John Avancini, Morris Cerullo, Derek Prince, Fred Price, Lester Sumrall, Gordon Lindsey, Rebecca Brown, Kenneth Copeland, Reinhard Bonnke and Benny Hinn.<sup>256</sup> Their books, tapes and seminars have had great impact on them.

There are Christian group-churches, movements and fellowship which emphasize salvation in Christ as a transformative experience wrought by the Holy Ghost and in pneumatic phenomena including speaking in tongues, prophecies, visions, healings and miracles.<sup>257</sup> Amanor is of the view that “Just like Europe, North America, South America and Asia the renewal, which was brought about by the Pentecostal Movement was initially looked upon with mistrust by the historic churches.”<sup>258</sup> In the same vein Pentecostals also at a point crept into the historic churches; this led to the Neo-Pentecostalism or the Charismatic movement.<sup>259</sup> Charismatic movement emerged in Africa in the 1970s and it is a new and growing church. This is as a result of the Evangelical/Charismatic renewal which emerged all over the country in the 1960s and 1970s.<sup>260</sup> This renewal resulted in the establishment of town fellowships. Some of these groups later became churches, while in some cases the Charismatic churches drew their

---

<sup>256</sup> Larbi, *Pentecostalism*, 307-311

<sup>257</sup> J. Kwabena Asamoah-Gyedu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. (The Netherlands: Koninklijke Brill, 2005), 9.

<sup>258</sup> Jones Darkwa Amanor, *Pentecostalism in Ghana: An African Reformation*. (accessed at, [www.pctii.org/cyberj/cyberj13/amanor.html](http://www.pctii.org/cyberj/cyberj13/amanor.html) on 8th March 2017)

<sup>259</sup> Amanor, *Pentecostalism in Ghana: An African Reformation*.

<sup>260</sup> This statement on apostles and prophets was approved as the official statement by the General Presbytery of the Assemblies of God on August 6, 2001.

members from these groups.<sup>261</sup> Some of these groups in schools became churches and were headed by lecturers and teachers. It has gained recognition across the globe.<sup>262</sup> In Ghana, Alfred Kobina Semeko puts it better, “The Charismatic church without doubt, seem to hold the center stage of contemporary Ghanaian Christianity because of its rise, growth and theological influence.”<sup>263</sup>

### 3.4 The doctrine of Pentecostals

Pentecostal teachings are diverse and since the focus of this thesis is not on Pentecostal doctrine we will state some in brief. Duffield and Cleave outline ten doctrines of Pentecostals as follows: Doctrine of the Scriptures, the Doctrine of God, the Doctrine of Man, Doctrine of Sin, Doctrine of Salvation, Doctrine of the Holy Spirit, Doctrine of Divine Healing, Doctrine of the Church, Doctrine of Angels, and the Doctrine of last things.<sup>264</sup> A cursory look at some of the Doctrine put forth by Asamoah Gyadu: Charismatics believe in healing through prayer of faith, anointing, and laying on of hands; the theology of empowerment of believers by the power of the Holy Spirit, this enables believers to work for God; salvation means deliverance, healing, prosperity, empowerment, fruitfulness and success, the Gospel of faith (name it claim it, prosperity Gospel), priesthood of all believers - that is everyone is called by God to work for him<sup>265</sup> seem to support the view that there is not a clear distinction between the doctrine of the Pentecostal and Neo-Pentecostal churches. They are mainly youth, use English language,

---

<sup>261</sup> Omenyo, *Pentecost Outside Pentecostalism*, 94; Daniel Eshun, *A Study of the Social Ministry of Some Charismatic Churches in Ghana: A Case Study of the Provision of Educational and HealthCare Services by Four Selected Churches. An Unpublished Thesis to the University of Ghana*. July 2013. <http://ugspace.ug.edu.gh> accessed on 21<sup>st</sup> July, 2017.

<sup>262</sup> Allan Anderson and Walter J. Hollenweger eds. *Pentecostals After A Century: Global Perspective on a movement in Transition*, JTP Sup. 15 (Sheffield Academic Press, 1999) 190

<sup>263</sup> Alfred Kobina Semeko, *A Comparative Study of Leader Emergence and Engagement in Historic Mission and Charismatic Churches in Ghana. An Unpublished Thesis Submitted to the University of Ghana* p. 48

<sup>264</sup> For a detail work on this one can refer to *Foundations of Pentecostal Doctrine*

<sup>265</sup> Gyedu, *African Charismatics*, 36

‘adopt American worship style in terms of music, preaching etc.’<sup>266</sup> Larbi categorizes Neo Pentecostals (Charismatic churches) into two namely: those who emphasize mostly on abundant life: the material and the physical well-being of the believer and those whose focus is on deliverance, the deliverance ministries.<sup>267</sup>

Duffield and Cleave are of the view that, “The title borne by New Testament Church leaders were more descriptive of their ministries than of their offices and rank.”<sup>268</sup> That is, one’s title described a responsibility. Leaders in the NT church were appointed by the church and they had to meet a set of criteria. When there was a problem relative to the sharing of food people were chosen to perform specific function (Acts 6:1-7). They also had to meet a set of criterion.<sup>269</sup> Deacons and Elders had to meet criteria (1 Tim. 3:1-13; Ti. 1:5-9; 1Tim. 5:1,17-19; 1 Pet. 5:1-4; Acts 6:1-7; 20:28-35).

In selecting leaders for the NT due diligence was followed. After people had met the particular criteria they then moved on to pray for the will of God to stand (Acts 1:23-26).<sup>270</sup> The church could punish members who lived wrongly (Matt. 18:17; 1 Cor. 5:1-5; 2Thes. 3:6-16; 1 Tim. 1:18-20).<sup>271</sup> Also, the Church members were expected to honor, respect and obey leaders in the Church (1Thes. 5:12, 13; Heb. 13:7, 17, 24).<sup>272</sup> Leaders in Penteco/Charismatic churches are called by God but there are requirements one has to meet. Leaders need the acceptance of the church and the existing leaders before they can perform their duties.

---

<sup>266</sup> Omenyo, *Pentecost Outside Pentecostalism*, 96

<sup>267</sup> Larbi *Pentecostalism*, 301-307

<sup>268</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 423

<sup>269</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 424

<sup>270</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 424

<sup>271</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 424

<sup>272</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 424

The Assemblies of God position paper on Apostles and Prophets posit that scholars' position on the ministry gift in Ephesians is either fivefold or fourfold, however, they are of the view that the best description of ministry should be manifold and not four-fold nor five-fold since there are other ministries, they write, "Ephesians 4:12 gives to all saints the work of ministry, while 1 Corinthians 12:28–30 and Romans 12:6–8 provide aspects of ministry beyond the designations in Ephesians 4:11,12."<sup>273</sup> The other Classical Pentecostal Churches acknowledge the five-fold ministry. Among Charismatic churches there are five-fold ministry.

Even though the issue of the ordination of women into the pastoral ministry in some Penteco/Charismatic churches is still debated, more women are being ordained into the priesthood and are taking leadership positions.<sup>274</sup> This notwithstanding, the contribution of women in the establishment and growth of Christianity in Ghana is neglected by historians.<sup>275</sup>

The church in Ghana has to make a conscious effort to bring our females, who are in the majority in most church denominations, to the limelight and involve them more prominently in the leadership of the Church. Apart from showing some amount of fairness to the female members of the Church, this attempt to bring a lot more female to the limelight has the potential of helping the rapid growth of the church in Ghana.<sup>276</sup>

The Anglican agreed women could become priest<sup>277</sup> and ordained the first three women priests - Rev. Mrs. Stella Bentsi-Enchil, Rev. Mrs. Alberta Kennies Addo and Rev. Ms.

---

<sup>273</sup> The General Council, AG Position, 1

<sup>274</sup> Ernestina Enyonam Novieto, *Women Leaders in Ghanaian Pentecostal/Charismatic Churches*. An Unpublished Thesis Submitted to The University of Ghana in Partial fulfilment of the requirements for the Award of PhD study of Religions Degree, <http://ugspace.ug.edu.gh> (accessed on 19<sup>th</sup> August, 2017). 75-76.

<sup>275</sup> Ernestina Enyonam Novieto, *Women Leaders*, 74

<sup>276</sup> Richard Foli, *Christianity in Ghana: A Comparative Church Growth Study*, (Accra: Trust Publications, 2006), 295.

<sup>277</sup> Robert Williams, Ghana Anglican Church allows Ordination of Women Priest. [www.christianpost.com/news/ghana-anglican-church-allows-ordination-of-women-priests-39322/](http://www.christianpost.com/news/ghana-anglican-church-allows-ordination-of-women-priests-39322/) (accessed on 19<sup>th</sup> August, 2017)



Sussanna C. Naana Ackun were ordained.<sup>278</sup> It should be noted that “The ministry of Apostles, Prophets, Evangelist, Pastors and Teachers in Ephesians 4:11 and 11-12 is not just for Church leadership, but for the entire church (Eph. 4:11; 11).”<sup>279</sup>

Jesus called the Apostles, trained them and then they received the baptism in the Holy Ghost to carry out the assignment.<sup>280</sup> This suggests that though there is no qualification for receiving these callings, however, Christ made the twelve disciples apostles after they had walked with him for a while (Mk. 3:7-13-19). Apostles were tasked by Christ Jesus to start and direct the proclamation of the gospel.<sup>281</sup> The Apostles were given power and enablement needed for the apostolic office.<sup>282</sup> It is power which Jesus gave to people which placed them in their offices. This makes an individual capable of performing the required functions.

“Apostles are named first among the offices of the church (1 Cor. 12:28) and the ministry gifts of Ephesians 4:11 because they are foundational, not necessarily because they are continuous leaders in the church.”<sup>283</sup> We disagree with position of the Assemblies of God in that any of the gifts to the church can be a leader.

Apostles may be translated as delegate, envoy, messenger, or agent.<sup>284</sup> Duffield and Cleave refer to the twelve apostles as Foundational Apostles. Their number is fixed, and their names are written in the twelve foundations of the New Jerusalem (Rev. 21:14).<sup>285</sup>

---

<sup>278</sup> [www.anglicannews.org/news/2011/06/anglican-diocese-of-accra-ordins-female-priests.aspx](http://www.anglicannews.org/news/2011/06/anglican-diocese-of-accra-ordins-female-priests.aspx) (accessed on 19th August, 2017)

<sup>279</sup> Peter White, *A Missional study of Ghanaian Pentecostal Church's Leadership and leadership formation*. <https://www.researchgate.net/publication/278548236> 2015 (accessed 19th August, on 2017)

<sup>280</sup> The General Council, 3

<sup>281</sup> A.J. Roxburg, *The missionary Congregation, leadership and Liminality*. (Harrisburg PA: Trinity, 1997), 62

<sup>282</sup> The General Council of Assemblies of God, 3.

<sup>283</sup> The General Council of Assemblies of God, 5.

<sup>284</sup> A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd edition, rev. and ed., Frederick William Danker (Chicago: University of Chicago Press, 2000), 122.

<sup>285</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 425

Apostles are gifts from God, commissioned by Him.<sup>286</sup> According to Duffield and Cleave the discussion on whether there are apostles in contemporary church or not, is dependent on the meaning of ‘Apostle’. They add that, since the Canon closed no other apostolic writer has been commissioned to add to the scriptures. However, when apostle is used in wider sense to mean, “One commissioned of the Lord to open new mission fields, whose ministry is accompanied with signs and wonders, it would not be an inappropriate use of the word.”<sup>287</sup> This implies that there could be apostles today, however, they do not have the mandate to add to the Scriptures unlike the ones who wrote the NT. Pentecostals are of the view that because they teach what the Apostles taught and share in the Holy Power as the Apostle they are Apostolic.<sup>288</sup>

There were “Apostles of the Churches.”<sup>289</sup> Ellis is of the view that they were representatives or messengers of the Church.<sup>290</sup> Apostles in this sense were not regarded as the other Apostles in Jerusalem like Paul.

The Assemblies of God General Council also acknowledges false apostles. It is recorded that there were “false apostles, deceitful workmen, masquerading as apostles of Christ” (2Corinthians 11:13). The church in Ephesus was commended because it “tested those who claim to be apostles but are not and have found them false” (Revelation 2:2). Some claimed to be apostles probably because of the respect and authority the apostles had.

The Assemblies of God General Council paper argues that there is no apostolic succession because, after Judas was replaced (Acts 1:21-26) no attempt was made to replace James after Herod killed him (Acts 12:1-2). The Council quotes Dietrich Müller

---

<sup>286</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 425

<sup>287</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 425

<sup>288</sup> The General Council of Assemblies of God, 1-2.

<sup>289</sup> E. Earle Ellis, *Pauline Theology: Ministry and Society* (Grand Rapids: Eerdmans, 1989), 38.

<sup>290</sup> Ellis, *Pauline Theology: Ministry and Society*. 38

who says, “One thing is certain. The New Testament never betrays any understanding of the apostolate as an institutionalized church office, capable of being passed on.”<sup>291</sup> The marks of an apostle include:

“The first and most important mark of true apostles of Christ was that they had seen the risen Lord and been personally commissioned by Him as witnesses to His resurrection (Acts 1:21,22; 1 Corinthians 9:1; 15:7,8) . . . ; The personal call and commission of the risen Christ had to be consummated in the baptism in the Holy Spirit (Acts 2:1–4 [for Paul, see Acts 9:1–17]), at which time the spiritual gift, or *charisma*, of apostleship was granted . . . ; Apostles were supernaturally equipped for prophetic preaching and teaching . . . ; With the apostolic gift came miraculous spiritual gifts (1 Corinthians 12:8–10) . . . ; The apostles were the authoritative teachers of the Early Church in both belief and practice. . . ; Apostles were commissioned as missionaries and church builders . . . ; Suffering for Christ’s sake seems to have been a major mark of the apostolic office . . . ; and Apostles were pastoral and relational.”

Besides the apostles, prophets were complementary gifts to the foundational era of the church.<sup>292</sup> In Ephesians 2:20 the church is built upon Apostles and prophets. Duffield and Cleave are of the view that, the prophets were next to the Apostles and they were next in rank and subject to them (1 Cor. 14:37). We disagree with Duffield and Cleave in that, the listing of the gifting does not indicate prominence. The gifts are from God and each is unique on its own. Duffield and Cleave posit that, “The gift of prophecy remains in effect in the church today, where spiritual gifts are recognized. In much Pentecostal preaching, the spirit of prophecy is manifested.”<sup>293</sup> John Eadie opines, “Anyone who enjoyed special and repeated divine communication was called a prophet . . . the New Testament prophets were men who were peculiarly susceptible of Divine influence, and on whom that afflatus powerfully rested.”<sup>294</sup> This view is supported by White who writes, “Prophecy is one of the gifts of the Spirit and those who have and exercise this gift

---

<sup>291</sup> The General Council of Assemblies of God, 6

<sup>292</sup> The General Council of Assemblies of God, 8

<sup>293</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 426

<sup>294</sup> John Eadie, *Commentary on the Epistle to the Ephesians*. (Michigan: Zondervan Publishing House, 1983), 300-1

persistently are called prophets”<sup>295</sup> The Assemblies of God General Council makes the following statement about the NT prophets:

(1) there were recognized groups of prophets in the early churches often closely associated with the apostles; (2) the apostles themselves (as Barnabas, Silas [both of whom on occasion appear to be recognized as apostles], Saul [Paul], and John) also functioned as prophets (Acts 13:1; 15:32; Revelation 1:3); (3) these prophets did travel on occasion from church to church; (4) both men and women were recognized as prophets; (5) prophets, while never appointed to ruling functions in their capacity as prophets like overseers/elders did exercise spiritual influence with the apostles and elders in the belief and practice of the Early Church; (6) the integrity of the prophet was maintained by authentic inspired utterance that was true to the Scriptures and apostolic doctrine; and (7) there is no provision for qualifying or appointing prophets as a part of a church leadership hierarchy for succeeding generations.<sup>296</sup>

There were prophets and prophetesses, prophets were not leaders unlike elders and the twelve apostles plus Paul. Prophets prophesy and their prophecies admonish people to be ready for the second coming of Jesus,<sup>297</sup> give direction to the Church;<sup>298</sup> promote holiness and the sincerity of the Word;<sup>299</sup> strengthening, encouragement and comfort; announcing God’s justice to the unjust.<sup>300</sup>

Evangelism is a work which was done by everyone who became a follower of Jesus hence evangelist is less easy to identify.<sup>301</sup> The work of an evangelist is primarily on winning the unsaved.<sup>302</sup> Their ministry is targeted at the unsaved.<sup>303</sup> Duffield and Cleave mention that, in Greek, the word “evangelist” is derived from the verb that is translated “‘to preach the gospel’.” The aim of the evangelist is to win souls.<sup>304</sup> They are itinerant

---

<sup>295</sup> *A missional study of Ghanaian Pentecostal Churches’s Leadership and leadership formation.* 4

<sup>296</sup> The General Council of Assemblies of God, 8

<sup>297</sup> Larbi, *Pentecostalism*, 286

<sup>298</sup> C.P. Wagner, *Your spiritual gifts can help your church grow*, 97

<sup>299</sup> Hirsch, *The forgotten ways*, 158

<sup>300</sup> M. Lorke, M. & D. Werner, D. eds., *Ecumenical vision for the 21st century.* (World Council of Churches, Switzerland. 2013), 113

<sup>301</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 426

<sup>302</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 426

<sup>303</sup> Hirsch, *The forgotten ways*, 170

<sup>304</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 426

ministers.<sup>305</sup> They may at times be at a given geographical local performing evangelistic activities.

The pastor is the leader of a church. Pastor occurs once in the NT. Other synonyms are used for pastoral office.<sup>306</sup> The elder was equivalent to the pastor, and was the most ubiquitous title for the person in charge of a local church.<sup>307</sup> Bishop and elder are used interchangeably in the NT.<sup>308</sup> The pastor oversees a local church and devotes his time for the flock while the flock also have access to him.<sup>309</sup> The Bishop was in charge of one local church until the second century where it came to mean one in charge of many churches.

The General Council of the Assemblies of God are of the view that, “As Paul and Silas established missionary churches, they were careful to appoint “elders” (Acts 14:23). Paul assembled the elders in Ephesus (Acts 20:17, 28) whom he described as overseers and shepherds.<sup>310</sup> As a result, this is therefore the officially recognized ministry in the Assemblies of God.

There were teachers in the church (Acts 13:1). Teaching is part of the assignment to the church to disciple all nations (Matt. 28:19, 20). Every minister in the NT should teach. In Romans 12:6, 7 teaching is stated as a gift. Paul addresses himself as a teacher (2 Tim. 1:11) and asks Timothy to carry out the teaching ministry (2 Tim. 2:2).<sup>311</sup>

Richard M. Davidson opines that, “one of the basic issues in the discussion of the role of women in Scripture concerns the questions of headship, submission, and equality in

---

<sup>305</sup> S.A. Moreau, *Evangelical dictionary of world missions*, (Grand Rapids, MI: Baker Books, 2000), 346.

<sup>306</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 427

<sup>307</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 428

<sup>308</sup> Comparing the following text make it clearer: Titus 1:6 with 1:7-9; Acts 20:17 with 20:28)

<sup>309</sup> Hirsch, *The forgotten ways*, 160

<sup>310</sup> The General Council of the Assemblies of God, p. 5

<sup>311</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 427

male/female relationship. The answers to these questions are fundamental to determining whether or not women should be ordained as elders, and pastors in the Church.”<sup>312</sup>

The egalitarianism and Complementarianism views will to be discussed briefly. Complementarian hold that God made man the head in creation (Gen. 1-2) and this leading role or headship is in the home and the church. Wayne Grudem, a complementarian posits that to be created in the image of God means “to be like God and represent God . . . this is a privilege men and women have.”<sup>313</sup> He adds that, we should treat men and women with equal dignity, and we should think of both as having equal value.”<sup>314</sup> Whenever men are seen to be superior to women it is a violation of scriptures.<sup>315</sup> This assertion is held by both schools of thought but their point of departure is what this section shall focus on.

Christians for Biblical Equality (CBE) has this mission: “We exist to promote biblical justice and community by educating Christians that the Bible calls women and men to share authority equally in service and leadership in the home and world.”<sup>316</sup> This is an egalitarian view point. Women and men have access to become leaders in the church and the home. God never created the man as the head. It is rabbinic traditions that makes women inferior to men, something which never existed in the OT.<sup>317</sup>

Kaiser is of the view that, “The Scriptures are far from being repressive, hostile, or demeaning to women; instead they constantly elevate women and give them places of

---

<sup>312</sup> Duffield and Cleave, *Foundations of Pentecostal Theology*, 427

<sup>313</sup> Wayne Grudem, “The Key Issue in the Manhood-Womanhood Controversy, and the WayForward” in *Biblical Foundations for Manhood and Womanhood*. Ed. Wayne Grudem. (Wheaton Illinois: Crossway Books, 2002), 19

<sup>314</sup> Grudem, “The Key Issue in the Manhood-Womanhood, 20

<sup>315</sup> Grudem, “The Key Issue in the Manhood-Womanhood, 20

<sup>316</sup> *Biblical Gender Equality; A Summary*. MI: Christian for Biblical Equality, 2015, 3 (accessed at [cbeinternational.org](http://cbeinternational.org) on 3<sup>rd</sup> March, 2017)

<sup>317</sup> Kaiser, Jr, *The Biblical Teaching on Women*. 9

honor and credit along with their male counterparts.”<sup>318</sup> The ascension gifts are people. The gifts given to the church are not only males since there are prophetess in the NT. The Penteco/Charismatic churches have both sexes as gifts in their churches.

It is worthwhile to acknowledge the works of scholars on women roles in Ghanaian churches.<sup>319</sup> Women leadership in churches in Ghana is influenced by the African traditional religious practices and the African Instituted Churches (AICs) where women play key roles.<sup>320</sup> Adasi explains that, this is as a result of the influence of African traditional religion and cultural practice.<sup>321</sup> Women in AICs are allowed to use their gifts but not allowed leadership positions. Though some women founded some AICs they handed over the leadership position to their male counterparts. This is as result of cultural practices, biological and biblical reasons. This is what Sackey refers to as “disorder of women.”<sup>322</sup> Male dominance over women after the fall of man is corrected by the Bible.<sup>323</sup> Grudem adduces scriptures to support this view. The Holy Ghost given to men and women (Acts 2:17-18); the baptism of men and women into the church (Acts 2:47); the giving of spiritual gifts (1 Cor. 12:7, 11 1 Pet. 4:10) and the removal of the distinction of Jews and non-Jews (Gal. 3:28). This calls for “. . . mutual respect and partnership in marriage, parenting and ministry.”<sup>324</sup> Grudem opines that married people should live

---

<sup>318</sup> Walter C. Kaiser, Jr, *The Biblical Teaching on Women*. 12

<sup>319</sup> See Ernestina Enyonam Novieto, *Women Leadership in Pentecostal and Charismatic Churches*. An Unpublished thesis is submitted to the University of Ghana in Partial fulfilment of the requirements for the Award of Phd study of Religions Degree. <http://ugspace.ug.edu.gh> (accessed on 3<sup>rd</sup> March, 2017); Soothill, J. E. ‘Gender, Social Change and Spiritual Power in Ghana’ in P. Gifford (ed.) *Studies of Religion in Africa*, (Brill: Leiden, 2007); Asamoah-Gyadu, J. K., *African Charismatics: Current Developments within Indigenous Pentecostalism in Ghana*, (Koninklijke Leiden: Brill NV, 2005); Sackey, B. M. *New Directions in Gender and Religion: the Changing Status of Women in African Independent Churches*, (Oxford: Lexington Books, 2006).

<sup>320</sup> Grace, Sintim Adasi, ‘*Ordained Women Ministers in the Presbyterian Church of Ghana: Roles and Challenges*,’ Unpublished PhD Thesis, (University of Ghana, 2012), 186.

<sup>321</sup> Adasi, *Ordained Women Ministers*, 130-157

<sup>322</sup> B. M. Sackey, *New Directions in Gender and Religion: the Changing Status of Women in African Independent Churches*, (Oxford: Lexington Books, 2006).

<sup>323</sup> Grudem, *The Key Issue in the Manhood-Womanhood*, 20

<sup>324</sup> David Spencer, *Beyond Sex Role*. (Grand Rapids, MI: Baker, 1985), 227.

according to God's word. When this is done, each will respect the other and the interest of others will become a priority.<sup>325</sup> Grudem concludes this will change the ill traditions that seek to demean women in all walks of life.<sup>326</sup>

In the Charismatic and Pentecostal Churches women play key roles in the church. Women are allowed to use their spiritual gifts. In the classical Pentecostal churches women are allowed to preach, teach scriptures and use their gifts. Aside from Assemblies of God women are not permitted to become pastors or elders of churches. In the Charismatic churches however, becoming elders is not gender determined.

### **3.5 Conclusion**

The Penteco/Charismatic leaders recognize the presence of the Christ's Ascension Gifts in today's church. They acknowledge the significant roles played by each gift and how they help the church to mature.

---

<sup>325</sup> Grudem, *The Key Issue in the Manhood-Womanhood*, 22

<sup>326</sup> Grudem, *The Key Issue in the Manhood-Womanhood*, 23



## **CHAPTER FOUR**

### **AN EVALUATION OF GIFTS OF THE ASCENDED CHRIST AMONG SOME PENTECO/CHARISMATIC CHURCHES IN KUMASI**

#### **4.0 Introduction**

The previous chapter considered a brief history of Kumasi and also the position of Penteco/Charismatic leaders about the text under study. This section will look at how data was gathered, analyzed and discussed.

#### **4.1 Field Report, Analysis and Discussion**

The researchers targeted twenty-five (25) leaders from the Penteco/Charismatic Churches. However, seventeen (17) were able to assist as some were not ready to give information. Out of the fifteen (15) males targeted fourteen (14) responded. On the other hand, four (4) women out of our target of ten (10) agreed to speak to the researcher. These numbers were targeted because majority of the leaders in these churches are males. Scholars, pastors, lay workers and other leaders were interviewed.

##### **4.1.1 The Biblical leaders of the Church**

As part of the researcher's approach to know the Biblical leaders of the Church, he first found out who the biblical leaders of the Church were? That is, in the reading of the New Testament, which people come out as leaders. Nyarko<sup>327</sup> is of the view that leaders of the Church are the Christ' ascension gifts (five-fold ministers) and lay ministers. Nyarko added that, the ascension leaders include the Apostle, Prophets, Evangelists, Pastors and Teachers while the lay ministers are elders, deacons and deaconesses. His response was

---

<sup>327</sup> Interview with Christopher Affum Nyarko, the Principal of The Apostolic Church Bible College, T.U.C. on 8<sup>th</sup> February, 2017 at his office.

not different from Apostle Ekow Wood, Paul Frimpong Manso and Gladys Agyei. They were also of the view that the Biblical leaders of the Church were the fivefold ministers. Isaac Kofi Twumasi and Asubonteng were of the view that Biblical leaders of the Church are Pastors (also known as elders, shepherds, or Bishops), deacons and elders. Similarly White mentioned that leaders of the church were the Apostles, teachers, deacons and helpers.<sup>328</sup> When the need arose, deacons became part of the NT Church leadership (Acts 6).<sup>329</sup> This is in line with Peter White's (2015) claim in the literature review.

It could be deduced that in the Bible, apostles were the leaders of the church. When the church began to grow, elders were appointed to manage the house churches. The elders or pastors began to oversee the individual churches. Church leaders were called by God and accepted by the people they led. Penteco/Charismatic churches have procedures in accepting people into ministry. In as much as leaders are expected to have been in the church for a long period, good morals, manifestation of spiritual gifts and a person's area of calling are given considerations before individuals are accepted as ministers. One may be called as any of the Christ's Ascension Gifts but personal and cooperate (existing church polity) conviction is paramount in becoming an accepted minister of a church. The consistent use of one's spiritual gift also influences people acceptance into ministry. Some people become leaders in their church or start their ministries and become leaders because they consistently use their gifts.

#### **4.1.2 The presence of the Gifts in the Contemporary Church.**

The study sought to find out whether the gifts in Ephesians 4:11 are in the church today. Pastor Isaac Twumasi is of the view that the Christ's Ascension Gifts are in the Light

---

<sup>328</sup> Interview with Peter White, Pastor of Christ Apostolic Church International on 17<sup>th</sup> January, 2017

<sup>329</sup> Interview with Joseph Barnie, Pastor of International Central Gospel Church, Bantama on 24<sup>th</sup> February, 2017

House chapel. Asubonteng sides with Isaac. Asubonteng<sup>330</sup> maintains that all the gifts are in his church. The gifts are still in the church, they are Christ's Ascension Gifts to the church but if it is not taught in the Church it may not be seen.<sup>331</sup> Nyarko adds that the Christ ascension gifts are still with the church, the reason being that their ministries are still in the Church. Nyarko emphasized that the apostolic ministry, prophetic ministry, evangelistic ministry, pastoral ministry and the teaching ministry are in the church, as such it requires that the Christ's Ascension Gifts to work as apostles, prophets, evangelists, pastors, and teachers. Isaac Twumasi also mentioned that, although the five-fold ministry is in the church, however, there are churches that reject them because of the way some of the offices are abused. Bernard Awuah<sup>332</sup> opines that, the reason the Church of God accepts these gifts is they help in building the church (Eph. 4:12).

However, MacArthur (1986) asserts apostles and prophets became obsolete after the New Testament was canonized. Longman III (2013) on the other hand agrees with our respondents (except Philip Arthur) that the gifts are active and alive in the church. It is along similar lines that Ekow Wood<sup>333</sup> indicates that the church should desire, pray for it, encourage those called into the ministries to use them and also correct the abuse that come with it. The reason being that the church is still being perfected and as far as this function has not ended these gifts will continue. He likened it to parenting that as long as children are born parenting continues. The five-fold ministries are needed to build up new converts and members of the church. The Christ's Ascension Gifts are offices in the church. An individual is called into an office, when that person is anointed to perform a particular assignment. It means the person performs that work habitually. White posits

---

<sup>330</sup> An interview with Joseph Asubonteng, a pastor of Believers Loveworld on 16th February, 2018

<sup>331</sup> An Interview with Joseph Barnie, a pastor of International Central Gospel Church on 24th February, 2017.

<sup>332</sup> An interview with Bernard Awuah, a pastor of Church of God on 29th March, 2017.

<sup>333</sup> An interview with Ekow Wood, an apostle in the Church of Pentecost on 9th February, 2017.

that as far the purpose for which these gifts were given has not ended (Eph. 4:12-16) they are still needed and are still in the church.<sup>334</sup> The gifts mentioned in Ephesians 4:11 are in the contemporary church, especially the Penteco/Charismatic churches. If two are no more, then the other three are also no more. This is because they were all given for a particular assignment and since that assignment is ongoing, it is difficult to pick and choose that some are not relevant any more. Throughout the Kumasi metropolis there are countless church posters of churches with prophets and apostles on them as speakers. This was seen on almost all the five strands of churches in Ghana. All the Christ's Ascension Gifts are in the Church. It could therefore be said that the Christ's Ascension Gifts are in the contemporary church.

#### **4.1.3 Are the contemporary gifts the same or different from the ones in the early Church?**

Our respondents unanimously agreed that there are differences and similarities in the contemporary and the Christ' ascension gifts in the Bible times. Nyarko was of the view that, the offices have not changed. The offices are there, but the individuals occupying the offices have changed and definitely we should not compare the same commitment that the apostles had in the Bible times to what we have today. Nyarko opined that the difference between the apostles of the Bible times and those we have today is in the change in personality and the needs of the church then and now. The peculiarities of the needs also influence the operation of these people. To Nyarko, in terms of practical ministry: prayer, teaching, performing miracles and baptism what the apostles did then was not different from the role of the contemporary counterparts. The criteria which were used in appointing apostles then is also different from that of today. Apostles should not

---

<sup>334</sup> Interview with Peter White

be put in the same jacket in terms of their functions because of the spiritual, ecclesiastical and other needs.

Godwin Tito Agyei<sup>335</sup> opined that all these gifts are with the church but the ability of any of them to write inspired books is no more. This is in line with Boice's (1997) position that there is no prophet or apostle who could write inspired scripture. The only difference is that to Boice there are no more prophets and apostles. However, they are to carry on the work started in the early church. Agyei added that the council has a lot of the Christ's Ascension Gifts as mentioned in Ephesians 4:11.

It is the same ascended Christ who gives the gifts. The unity that existed among the early church is no more, as denominationalism has taken over. The benefits that the church could have had from the Christ's Ascension Gifts is not forthcoming because of denominational barriers. The Christ's Ascension Gifts in the Bible times are the same as it is today. However, the functions differ as the times and culture within which they work are not the same. Males dominated the Christ's Ascension Gifts in the Bible times however, a few females have them in our time. The expectation of one's denomination has also affected the role of the gifts.

#### **4.1.4 Can an individual be called into more than one of the offices?**

We intended to find out if an individual could be an apostle, prophet, evangelist, pastor and teacher. Nyarko<sup>336</sup> and Bill<sup>337</sup> were of the view that one person could be called into all the offices. Nyarko supported his assertion by making reference to the President of The Apostolic Church Ghana from 1988 – 1996, Peter Atta Antwi, who played the roles

---

<sup>335</sup> Interview with Godwin Tito Agyei, Chairman of Ghana Pentecostal and Charismatic Council, Kumasi, on March 14<sup>th</sup>, 2017

<sup>336</sup> An interview with Christopher Affum Nyarko.

<sup>337</sup> An interview with Jonathan A. Bill, Pastor of Preachers of Christ on 14<sup>th</sup> February, 2018.

of all the Christ's Ascension Gifts. As such, Antwi who was an apostle, prophet, evangelist, pastor and teacher. Bill claimed he has been called into the fivefold ministry. Apostles were ubiquitous in the Bible times unlike today.<sup>338</sup> An individual may be called into more than one of the offices.<sup>339</sup> We see all the gifts in the contemporary church.<sup>340</sup> Wood stated that one person may be called into more than one of these offices.

Wood added that, though an individual may be called into more than one of these offices, they have to mature into them. He compares it to mangoes that until are matured people cannot benefit from them so when people mature the church will fully benefit from them. Wood added that while others may have more than one, "Not all can have all."<sup>341</sup> Apostles in The Apostolic Church Ghana form the General Council that make decision for the church. An individual may operate in more than one of these Christ ascension gifts.<sup>342</sup> A person may be called into more than one of these offices. Isaac Mensah cites Bishop Dag-Heward Mills as someone who is an evangelist, teacher, pastor, apostle and prophet.<sup>343</sup>

In the literatures reviewed no author mentioned the possibility of an individual becoming all the gifts to the church. The exegesis found out that the New Testament believers were addressed as belonging to or working in an office. It is only Paul who claimed to be an Apostle and a teacher (1 Tim. 1:1; 2:7). In the exegesis it was established that people were the gifts to the Church to work. There was no progression in ministry since all of the Christ's Ascension Gifts were of equal importance.

---

<sup>338</sup> An interview with Ofosuhemaa Konadu, Vice President of Life is Christ Outreach on 19<sup>th</sup>, February, 2018

<sup>339</sup> An interview with Joseph Barnie and Naa Odonkor Klodey on 13<sup>th</sup> March, 2018

<sup>340</sup> An interview with Awuah Bernald.

<sup>341</sup> Interview with Apostle Ekow Wood.

<sup>342</sup> Interview with Peter White

<sup>343</sup> An interview with Isaac Mensah, a pastor of Lighthouse Chapel International on 13<sup>th</sup> February, 2017.

#### **4.1.5 The Hierarchical Nature of the Gifts**

As to whether the gifts were of same importance, Twumasi was of the view that the Christ's Ascension Gifts were not hierarchical since each one was significant. Twumasi added that though they were not hierarchical, the contemporary church has made them so. This is because some Christians see prophets and apostles to be special. Wood posited that the gifts were complementary. They all support one another, however, among the five gifts the apostle becomes the leader in that apostles were mentioned first and then prophets (1 Cor. 12:28). Wood explained that, biblically, first could mean chronological or leadership. He said so as a parallel to Adam being the first leader.

Wood explained further that, though they are all leaders, among leaders there is a leader. Within the collective leadership there must be a leader. This is not a matter of being a boss; they complement each another. Wood opined that, in the Church of Pentecost apostles are considered as the leaders among the leaders in the church. In contrast, White supports Twumasi's assertion that since all the gifts are important they are not hierarchical.<sup>344</sup> The gifts to the church are unique on their own.

There are situations where the Christ's Ascension Gifts are not leaders in their church.<sup>345</sup> Nyarko posited that by virtue of calling, the gifts were the same, however they are hierarchical in relation to his denomination. Nyarko added that, it was as a result of the administrative purposes that we perceive these differences but he was quick to add that in the context of Ephesians 4:1-16 the gifts are not hierarchical because all the gifts are significant and play different roles in building the church. Asubonteng on the other hand

---

<sup>344</sup> An Interview with Peter White.

<sup>345</sup> This was a unanimous view of all the respondents. This is because not all people called into these ministries accept to work as full time ministers. Some accept to work in the corporate world and also work as lay workers in churches. Wood calls such people unpaid ministers while those who accept to work as full time ministers he refers to them as 'ministers who are paid to pray (work)'.

maintained that the gifts were same and not hierarchical.<sup>346</sup> None of the gifts is superior to the other.<sup>347</sup> Though the gifts are not hierarchical however their work differ.<sup>348</sup> The ascension gifts are not hierarchical. In churches it is the institutionally recognized people who lead and not necessarily Christ ascension gifts to the church. Any of the Christ's Ascension Gifts could become a leader. The use of the names for the Christ's Ascension Gifts as ministerial titles has brought confusion among Penteco/Charismatic churches as those called into some of the ministries feel they must lead because of their calling. It was observed that most founders of Penteco/charismatic churches are apostles and prophets. This is because they feel they are special comparing themselves to other ministers.<sup>349</sup>

It was observed that among some Penteco/Charismatic churches, it is the church leadership that call people into ministry and offices. It came to light that at a point someone was called by a church as an apostle but later the person came back to the leadership that he was called as a prophet and not an apostle. The leaders had to change his credential, ministerial title and addressed him as a prophet.

#### **4.1.6 The number of gifts mentioned in context**

The respondents unanimously posited that Christ's Ascension Gifts to the church are five. They refer to it as five-fold ministry. This is similar to what came out from the exegesis. As it was established that Christ's Ascension Gifts in Ephesians 4:11 are five. The respondents pointed out that all pastors are teachers but not all teachers are pastors.

---

<sup>346</sup> An Interview with Asubonteng, a pastor of Believers Loveworld on 26<sup>th</sup> February, 2017

<sup>347</sup> An Interview with Joseph Barnie.

<sup>348</sup> An Interview with Awuah Bernald.

<sup>349</sup> An interview with Awuah Bernard.



#### **4.1.7 Gifts or gifted people**

The study sought to find out whether the Christ's ascended gifts were gifted people or gifts. Two dominant opinions were that, they are given spiritual gifts which put them at their office and the other view was that they are made like that by the exalted Christ. Naa Klordey Odonkor was of the view that the gifts make them different. That is, it is the spiritual gifts that determine who they are. Frimpong Manso opined that the Christ's Ascension Gifts are gifts to the church. This view agrees with MacArthur's opinion when he stated in chapter one that the Christ ascension gifts are people, that is leaders.<sup>350</sup> However, since in their work, some of the things they do are like the gifts of the Spirit some have claimed it is the Spiritual gifts which make people apostle and others.<sup>351</sup> The exalted Christ empowers them.<sup>352</sup> Christ makes them who they are. It is difficult to say spiritual gifts make them who they are. To say that will be an imposition on the text.

#### **4.1.8 Role of Christ Ascension Gifts**

Roles of the ascension gifts in the context of Ephesians Chapter 4 and Contemporary Church were assessed. It was found out that the gifts in the contemporary church is different from those in the Bible times since there are a lot of abuses associated with the contemporary church.<sup>353</sup> Rita Kumi posited that, apostles break the grounds, evangelist go the broken territory with the gospel, when souls are saved the pastor and teachers come over to teach the converts. The prophets also come from time to time to encourage the church.<sup>354</sup>

---

<sup>350</sup> Paul Frimpong Manso, General Superintendent of Assemblies of God Ghana, interviewed on 12th March, 2017

<sup>351</sup> Interview with Gladys Agyei of the Assemblies of God, Ghana on 3<sup>rd</sup> January, 2018.

<sup>352</sup> An interview with Rita Kumi, Co-founder of Anointed Deliverance Prayer Ministry on 17<sup>th</sup> March, 2018

<sup>353</sup> Interview with Joseph Barnie

<sup>354</sup> An Interview with Rita Kumi

#### **4.1.9 The Gifts being functional or positional**

The gifts in Ephesians 4:11 are functional offices and not positions.<sup>355</sup> When these gifts are seen as positional there is the tendency to boss them over rather than using their ministries in serving people. One may be called apostle, prophet, evangelist, pastor or teacher but he or she has to grow into it. Nyarko asserted, the gifts in Ephesians are more functional than positional in context. However, in the contemporary times it is more positional than functional. There is a vast difference between the Apostles in the Bible and those today. Apostleship is seen currently as position to crave for. Nyarko was of the view that if these gifts are seen as functions rather than positions, our desire to want to function in some of these offices will be affected positively and improved.

Wood on the other hand posited that, the ascension gifts are both positional and functional. They are functional before positional. He explained that they are functional because each gift has specific role to play and positional because offices have to be created for people to function. Wood further opined that, apostle is the highest office among the five-fold ministry. Times and culture have affected their roles. In the CoP, “the five-fold ministry are people who have given themselves wholly to proclaiming the gospel. They quit all other jobs, so they are taken care of by the church. However, those called into the five-fold ministry but have kept their secular jobs are tent ministers<sup>356</sup> or part-time ministers. Pastor Mensah mentions that the Christ’s Ascension Gifts in the contemporary time are the same as those in the epistle to the Ephesians.<sup>357</sup>

---

<sup>355</sup> An Interview with Peter White

<sup>356</sup> Tent minister or part-time minister is a Penteco/Charismatic word which means a minister of the Gospel who at the same time maintains his or her secular job.

<sup>357</sup> An Interview with Isaac, a pastor of Lighthouse Chapel International on 8<sup>th</sup> February 2017

A member in a church may be called as an apostle, prophet, evangelist, pastor or teacher but may not be a leader in the church. This person's calling may be attested to by the church, however the same person may not hold any position.<sup>358</sup> If the gifts are seen as ministerial titles then they become positional; however in the Biblical sense they are functional. This implies that the gifts may be functionally positional. That is, roles are assigned to the ascension gifts. However, when it is viewed just as positional without correspondent services rendered to the church then such a gift is being abused. It is the function that makes an individual Christ's ascension gift and not the title. In the exegesis it came out that they were given to work to achieve goals hence they become functional. However, in a church when people play these roles they may be given positions. In that event, they become positional.

#### **4.1.10 The Gifts and Unity in the Church**

The gifts are complementary.<sup>359</sup> Each gift plays a unique role as they are interdependent, and helps in promoting oneness in the church.<sup>360</sup> When the Holy Spirit is allowed to lead these gifts will work to promote unity. Nyarko alleged that, Prophecies have come to The Apostolic Church Ghana that had helped the church to unite in times where people in the church were planning to plunge the church into disunity. However, through prophecies they were identified, and the issues were resolved.”<sup>361</sup> This does not mean that there are no issues but when each gift is used according to the word of God, they will promote the oneness Christ wants the church to have. Twumasi opined that in order to have unity each gift should value each other and learn to understand how just one gift cannot help the church to grow and mature.

---

<sup>358</sup> An Interview with Joseph Barnie

<sup>359</sup> An Interview with Ofosuhemaa Konadu

<sup>360</sup> An Interview with Gladys Agyei

<sup>361</sup> An Interview with Rita Kumi

The people in various offices should see each other's role as unique; when this is done they will help promote unity in the church. All the gifts are supposed to promote unity. The zeal with which the five-fold ministry in the Bible times operated is different because the then ministers saw Jesus.<sup>362</sup> The way these gifts ensure unity is when each of the gifts performs their respective functions. Jonathan Bill stated that when all the gifts are not functional in a church it may result in confusion as the church will be deficient. Each should respect the other as well. Each of the Christ's Ascension Gifts is to prepare the saints. The work of the Christ's ascension may produce unity in the church when the leaders keep teaching the values which bring unity in the body of Christ. This makes it imperative that all the Christ's Ascension Gifts see each one in the body of Christ as a necessary part of the body as seen in 2.5.

#### **4.1.11 Abuse of the Gifts**

Every genuine thing has a counterfeit.<sup>363</sup> The ministry is a calling and not a vocation. When it is a calling one will work even if there is no salary. However, if it is a vocation one will negotiate salary and other incentives before taking up that particular vocation. Nyarko opined that the gift of the prophet is the most abused of all. The gift of teachers and evangelists have also been abused as some people have come out with doctrines that are diametrically opposed to the teachings of Jesus. Paul Frimpong Manso shared same view as Nyarko. To Wood abuse is the abnormal use of anything. He therefore added that all the gifts are susceptible to abuse; he indicated there are false prophets, false apostle, false evangelist, false pastors and false teachers (Matt. 7:15, Rom. 16:17-18).

---

<sup>362</sup> An Interview with Asubonteng

<sup>363</sup> An interview with Godwin Tito Agyei

False gifts were in the early Church which the apostle wrote extensively about.<sup>364</sup> They are currently in the church. Just as the surest way of identifying a counterfeit is knowing the original, Penteco/Charismatic churches should encourage their members called into the ministries to identify them.<sup>365</sup> There are abuse of all the Christ's Ascension Gifts. There are false Teacher, fake Prophets, self-imposed Pastors, self-centered Evangelist and arrogant Apostles.<sup>366</sup>

#### **4.1.12 The manifestation of the abuse**

Some of the Christ's Ascension Gifts abuse their ministries. Wood noted that those who abuse their calling sometimes take advantage of the women, church funds; and also, because they want to be famous, they always to do what they want.<sup>367</sup> They assert themselves over the people they are supposed to serve. Konadu is of the view that, the fact that someone abuses his or her ministry does not mean that everything they do is wrong. They sometimes do good things which confuses the average Christian into thinking that everything they do is correct. This therefore calls for carefulness in identifying these false ministers.<sup>368</sup> Some ministers have turned their ministries into money making offices, while others too though they are not called into specific ministry but claim to function in them.

These abuses are seen in ministers sleeping with other people's wives and daughters and also extorting money from prospective church members. Sometimes when gifts are abused in a church, the members in that church do not see them as abuses but those who

---

<sup>364</sup> An interview with Kumi

<sup>365</sup> An interview with Kumi

<sup>366</sup> An interview with Twumasi

<sup>367</sup> An interview with Konadu

<sup>368</sup> An interview with Twumasi

know the Bible may see it. This is because the abuse have become normal.<sup>369</sup> The gift which is often abused is the prophet. Those who abuse the gift take advantage of the flock.<sup>370</sup> The office of the prophet is abused in the media. They advertise themselves instead of preaching Christ.<sup>371</sup> Immorality, greed and pride are the commonest manifestation of the Christ's Ascension Gifts.

#### **4.1.13 Effects of the Abuses of the Gifts**

The abuses have resulted in the generalization of all ministers of the gospel in Kumasi. Though not all people who preach by the road side are evangelist there is need to recognize that there are genuine ones.<sup>372</sup> But because of the abuse of some of them, some people make sweeping comments that those who preach by the road are just seeking for money.<sup>373</sup> Christopher mentioned that because of the abuse, it is sometimes difficult for him to tell people he is a pastor. This is as a result of the notoriety that is attached to pastors, evangelists, teachers, prophets and apostles as all ministers are put in the same jacket. These abuses make the church appear awkward in the eyes of the right-thinking members of the society. This casts slur on the integrity of Christianity.<sup>374</sup>

The abuses manifest in the creation of division and confusion in the church. Some of the abuses are seen when some prophets arrange with prospective church members who pretend to be sick (crippled, blind, death, and dump) and also in need.<sup>375</sup> When they attend such meetings, they are called by the prophets through pre-determined information

---

<sup>369</sup> An Interview with Philip Arthur on 8th February, 2017

<sup>370</sup> An Interview with Pastor Isaac

<sup>371</sup> An Interview with Asubonteng

<sup>372</sup> An interview with Asubonteng

<sup>373</sup> An Interview with Asubonteng

<sup>374</sup> An Interview with Naa Klordey Odonkor

<sup>375</sup> An interview with Naa Klordey Odonkey

and are healed or their problems made known through false prophecy. Twumasi stated that the abuses have denigrated the reputation of ministers of the gospels.

Wood noted that, the abuses help us to identify the genuine ones. As the reputation of the genuine ones are known, the false ones are identified. Sometimes when gifts are abused in a church, the impact may not be on the church where the abuse takes place, rather, it affects the church at large.<sup>376</sup> Church members have become men dependent more than God dependent.<sup>377</sup>

Laziness on the part of church members move the Christ's Ascension Gifts to arrogate to themselves the responsibility to pray and do everything spiritual for their members. In the body of Christ each has to play a role(s). The work should not be left in the hands of few else the purpose of Christ for the church will be defeated.

#### **4.1.14 Addressing the Abuses in the Contemporary Church**

The church has to be on alert (Acts. 20:28-31). The abuses can be addressed by intensifying teachings. The Christ's Ascension Gifts must be nurtured, gifts which are not nurtured are as dangerous as having gun in one's hand and so the roles of the ascension ministers should be redefined to include more teaching, guidance and counselling.<sup>378</sup> People should also be encouraged to go through mentorship, just as Paul mentored Timothy.<sup>379</sup> The call into these five-fold ministry should not be seen as Money Making Avenue (MMA). Wood stated that, the five-fold ministry is the photosynthesis which is required to ensure believers receive the right food. Wooded added that, they are

---

<sup>376</sup> An Interview with Peter White

<sup>377</sup> An Interview with Pastor Isaac Mensah

<sup>378</sup> An interview with Paul Frimpong Manso, the General Superintendent of the Assemblies of God, Ghana on 12<sup>th</sup> March, 2017

<sup>379</sup> An Interview with Christopher Affum Nyarko

also likened to auditors who are not to be lazy but vigilant to ensure financial sanity. Pastors should pray for their members so that they do not go after the false ones.<sup>380</sup> Isaac Mensah added that members should be taught the truth so that they could differentiate between the genuine and false ones.<sup>381</sup> We need more teachings to help the abused to know the truth. The word of God should be studied and taught.<sup>382</sup>

Mentorship; some are not really false rather they lack the basic knowledge and training needed to handle their ministry. Ministers who are faithful need to take time to mentor and disciple new ministers.<sup>383</sup> A guide should be provided for ministers as self-check in order to overcome the abuse. This could be code of ethics for ministers.

The various Christian denominations should provide training for their members. The contemporary churches should register under various religious groupings so that those who abuse their gifts can be corrected by their mother bodies.<sup>384</sup>

Wood proposed, a system that works to punish and correct abuses so that individuals are not more powerful than the church. White added that, those in theological schools should open their doors to those abusing the gifts so that through proper training it could be corrected since they may be abusing their callings unaware. The Christ's Ascension Gifts need to be taught in the church. Also, those who are called into the various offices should be given the opportunity to function in what they are called to do.

---

<sup>380</sup> An Interview with Pastor Isaac

<sup>381</sup> An Interview with Pastor Isaac.

<sup>382</sup> An Interview with Joseph Barnie

<sup>383</sup> An Interview with Ofosuhemaa Konadu

<sup>384</sup> An Interview with Bernard Awuah



#### **4.1.15 Gender and Christ's Ascension Gifts**

The cultural context within which the gifts were given did not permit women to occupy leadership position. This has affected the way some Pentecostal leadership see females having these gifts.<sup>385</sup> There is a growing debate in The Apostolic Church, Church of God and even Church of Pentecost as to women having and operating in these ascension gifts. Women are not ordained in The Apostolic Church Ghana. In the Apostolic church the ascension gifts are functional for ladies. Thus, women can operate in the apostolic, prophetic, evangelistic, pastoral and teaching ministries. Nyarko mentioned that there are prophetesses in the church. However, during national programmes of The Apostolic Church Ghana only recognized prophets are allowed to prophesy; this is to curb confusion and maintain orderliness. Gladys Agyei<sup>386</sup> stated that, "The callings do not have correlation of gender. A woman can be called into any of all the five-fold ministry."<sup>387</sup> Wood states that, ladies are called into these ministries, but they are functional rather than positional. Wood believes that a woman can become a president of a nation but spiritually a lady should not be a head of a church. Wood explained that since it is the woman who was deceived she should not become a leader of the church.

Also, when God created man and woman it was the man who was created first. So, the man has to lead for the woman to follow, just as the man is the head in the home. This implies that a female can operate in the entire five-fold ministry but cannot be ordained in the Church of Pentecost as of today. Women in CoP can plant churches, prophesy, preach, evangelize, and teach just like males but they do not lead churches.<sup>388</sup> Wood added that, "This is the position of our church."<sup>389</sup> The structure of church CoP does not

---

<sup>385</sup> An Interview with Peter White

<sup>386</sup> An interview with Gladys Agyei, a pastor of Assemblies of God, Ghana on 8th February, 2017

<sup>387</sup> An Interview with Ekow Wood

<sup>388</sup> An interview with Ekow Wood

<sup>389</sup> An Interview with Ekow wood

favour a female coming into the full-time ministry. The frequent transfers of the five-fold ministry may also not permit a woman as she is under the husband's authority. There is no gender bias in serving in the church; however, females minister under the leadership of males.<sup>390</sup>

In the CoG, there are females who have been called into various five-fold ministries. Twumasi explained that on the day of Pentecost the Holy Spirit was poured on the church; no gender cards were played hence the ascension gifts is also for both sexes.<sup>391</sup> Females in CoG are permitted to go to Bible College, after which they write the exhorter's examination then they write the licentiate examination, but they are not permitted to write examination that will qualify them to be ordained bishop. He opined he does not know the reason females were not permitted to rise to that level. Twumasi believes that probably with time females may be permitted to be ordained as Bishops.

In all the Charismatic Churches' leaders interviewed, females are permitted to minister just like men and also lead. There are female ordained ministers and lay ministers in the Charismatic churches. There is a limit as to the extent a female can get to, higher leadership. Females could become an exalter, licentiate but not ordained in the Church of God.<sup>392</sup> It is clear that the charismatic churches are egalitarians while some classical Pentecostal Churches are complementarians.

## **4.2 Conclusion**

The data gathered were analyzed and discussed. It came out that Penteco/Charismatic churches believe that the Christ's Ascension Gifts are in the church. It also came out that Penteco/Charismatics churches believe the Christ's Ascension Gifts could be males or

---

<sup>390</sup> Nyarko

<sup>391</sup> Interview with Nketia of Christ Apostolic Church International on 4<sup>th</sup> April 2017

<sup>392</sup> Interview with Twumasi of Church of God on 18<sup>th</sup> May, 2017

females. However, when it comes to females becoming church leaders they differ. While the Charismatic churches allow women called into these ministries to become heads of churches, the Ghanaian Pentecostal churches disallow it.

The Penteco/Charismatic churches are faced with challenges with regards to the use of the Christ's Ascension Gifts. These abuses call for measures to be put in place to ensure that the purpose with which Christ gave the gifts would be fulfilled. The Christ's Ascension Gifts are cherished by Penteco/Charismatic churches and people called into these ministries become influential in these churches.

## **CHAPTER FIVE**

### **SUMMARY, RECOMMENDATION AND CONCLUSION**

#### **5.0 Introduction**

This chapter is the final part of the thesis. It entails the summary of the study, summary of findings, issues emerging out of the research, recommendations and conclusion.

#### **5.1 Summary of Research Process**

The objective of this thesis was to evaluate the understanding of the Christ's Ascension Gifts among Penteco/Charismatic Leaders in Kumasi. The study started with the introduction of the study and the problem statement, the research questions and objectives which served as a guide for the thesis, and the literature review. The purpose of the literature review was to look at what scholars had written about the topic to help as a basis for this research. The chapter two was on the exegesis of the text. Since this research deals with a biblical text it was necessary that an exegesis was done in order to arrive at a contextual meaning of the Christ's Ascension Gifts, their roles and how they help in fulfilling Christ's purpose for the church.

In chapter three, the study focused on the brief history of Penteco/Charismatic Churches and position of Penteco/Charismatic churches on Christ's Ascension Gifts and leadership. The reason for this was to know the Penteco/Charismatic church and their belief. The chapter four was a field work. Reports on interviews conducted and the data analyzed and discussed. The focus was to find out the views of the Penteco/Charismatic leaders on the Christ's Ascension Gifts. The findings from the interview were compared with the literature review and the findings from the exegesis in the discussions.

### **5.1.1 Summary of Findings**

1. The study revealed that whereas the Christ's Ascension Gifts are functional, in practice, it is seen as positional among some of the Penteco/Charismatic churches. It was discovered that though the respondents understand that they are not positional, in their denominations they practice otherwise.
2. The study also found out that there is gender inequality among the Christ's Ascension Gifts. This is because limitations are placed on females who are Christ's Ascension Gifts to the church. While females in some churches are not permitted to work at national levels, others who are permitted to work at all levels are also denied leadership positions, just because they are females.
3. It was discovered further that the Christ ascension gifts are five-fold. The pastors are a subset of Teachers in the text. This is due to the absence of the definite article before teachers. Leaders in the Penteco/Charismatic churches do not see the effect of the absence of the definite article "the" before the teachers though they affirmed all pastor are teachers but not all teachers are pastors.
4. The study found out that Christian unity could be achieved by seeing each Christian as a member of the body of Christ, and also by making conscious efforts to ensure Christian unity.
5. It was also discovered that some of the Christ's Ascension Gifts are abused among the contemporary churches. The abuses have tainted the reputation of Christianity in Kumasi.
6. The study found out that though the Penteco/Charismatic churches acknowledge the existence of the Christ's Ascension Gifts, there is no formal mechanism to train each at the Bible Schools. Christians who attend Bible Schools are trained as pastors.

## **5.2 Issues Emerging out of the Study**

The following issues emerged out of the study:

The study revealed that, there is a growing concern among the Pentecostal churches to allow women to take up leadership positions and head churches among some classical Pentecostal churches. This is borne out of the fact that if they can function as Christ's Ascension Gifts then they should be given the opportunity to lead.

It emerged that there is disparity between what some Christians know and what they practice. In the study it became clear that some Penteco/Charismatic leaders know that the Christ's Ascension Gifts should function but their denominational positions' make them maintain them as positions.

It also emerged that some females in Penteco/Charismatic are not willing to share what they believe. This became evident when deaconesses and female leaders kept postponing interview dates and also denied the researcher an interview opportunity.

## **5.3 Recommendations**

Based on the findings of this research, it is being recommended that:

1. Leaders of the Penteco/Charismatic churches should teach their members on the Christ's Ascension Gifts to the Church. Leaders should research on how these gifts work so that the church members can appreciate and accept them. Church leaders should encourage members who have been called into these ministries to operate in their calling.
2. Ministers who abuse their ministries should be sanctioned by the Ghana Pentecostal and Charismatic Council. Disciplinary measures should be put in

place to correct abuses. Minister who are disciplined for abusing their calling should be punished to deter others.

3. Future researchers on the topic should study the ascension gifts among females in the Penteco/Charismatic churches.
4. Future researchers should also do a study of the Christ's Ascension Gifts among other strand of Christianity to find out similarities and differences in what is in the text and what the practice is.

#### **5.4 Conclusion**

The focus of this work has been to evaluate the understanding of Penteco/Charismatic leaders on Ephesians 4:1-16. The various confusions have been the focus of this study which attempted to provide clarity. The above discussions have shown that Penteco/Charismatic leaders acknowledge that the leaders of a church are the ones that are accepted by the church.

The leaders are first called by God for service and their personalities are subjected to the scrutiny of the church before they are confirmed.

Leaders from Penteco/Charismatic churches view the ascension gifts as positional in that they are specific people identified who are expected to play specific roles. They also see it as functional since it is the work that will prove one's calling and not just titles.

The ascension gifts could be males or females. However, roles performed by people with the same offices differ from one denomination to another. It was observed that females could function freely in their office but not as head of a church. Restrictions or liberties which come the way of a female is posed by the denomination one finds herself in.

The roles women play in Penteco/Charismatic keep evolving because the Charismatic Churches do not differentiate between the gifts. A recent development however, is the use of the title Lady Apostle and Lady Pastors on women ministers.

This research has added to the knowledge through the recommendation of special course for the Christ's Ascension Gifts at the Bible Schools. The study has also contributed in how to overcome the abuse of the ascension gifts in the contemporary churches. This was done by providing ways to address the abuse of the Christ's Ascension Gifts. The study has also made a headway in providing means of ensuring Christian unity. The study has also contributed to Penteco/Charismatic studies through the evaluation of the understanding of the leaders in these churches.



## BIBLIOGRAPHY

- Adei, Stephen, *Leadership and Nation Building*. Accra: Combent Impression, 2004.
- Anderson, Allan and Hollenwege, Walter J. r eds. *Pentecostals After A Century: Global Perspective on a movement in Transition*, Sheffield: Academic Press, 1999.
- Anti, Kenneth Kojo, *Women in African Traditional Religions*. [www.mamiwata.com/women.html](http://www.mamiwata.com/women.html) (assessed on 8th January, 2018).
- Arzt, Peter, “The ‘Epistolary Introductory Thanksgiving’ in *The Papyri and Paul*,” *Nov T* 36 (January 1994): 38.
- Asamoah-Gyadu, J. K., *African Charismatics: Current Developments within Indigenous Pentecostalism in Ghana*, Koninklijke Leiden Brill NV: African Christian Press, 2005.
- Atiemo, Abamfo, *The rise of Charismatic Movements in the mainline Churches in Ghana*. Accra: Asampa Publishers, 1993.
- Baah, K.A., *Prophets & Teachers Today*. Kumasi: Design Press, 2000.
- Barth, Markus, *Ephesians: Translation and Commentary on Chapter 4-6*. New York: Doubleday & Company Inc., 1960.
- Biblical Gender Equality A Summary*. MI: Christian for Biblical Equality, 2015. (accessed at [cbeinternational.org](http://cbeinternational.org) (accessed on 3<sup>rd</sup> March, 2017))
- Boice, James Montgomery, *Ephesians: An Expository Commentary*. Michigan: Baker Books, 1997.
- Brown, Raymond E., S.S., Fitzmyer, Joseph A., and Murphy, Roland E., Carm, O., *The New Jerome Biblical Commentary*. Englewood Cliffs, ed. New Jersey: Prentice Hall, Inc., 1990.
- Bruce, F. F. *The Epistle to the Ephesians: A Verse-by-Vesre Exposition*. London: Picking & Inglis LTD, 1961.
- Carlson, G. Raymond, “The Ministry Gifts of Ephesians 4” *Paraclete* Vol. 17.2. (1983): 5.
- Chitando, Ezra., Gunda, Masiiwa Ragies, & Kügler, Joachim, ed. *Prophets, Profits and the Bible in Zimbabwe*. Bamberg: University of Bamberg Press, 2013. [bamberg.de/ubp/](http://bamberg.de/ubp/) (accessed on 7<sup>th</sup> March, 2016.)

- Petts, D., *Body Builders*. Mattersey: Mattersey Hall, 2002.
- Deissmann, G. Adolf, *Bible Studies. Contribution from Papyri and Inscriptions to the History of the Literature, and the Religion of Hellenistic Judaism and Primitive Christianity*, trans, Alexander Grieve, 2d ed. Edinburgh: T & T Clark, 1903.
- Duffield, Guy P., and Cleave, Nathaniel M. Van., *Foundations of Pentecostal Theology*. Los Angeles: L.I.F.E Bible College, 1983.
- Rogers, E. R., “Yet Once More – One Baptism’?” *RTR* 50 (May-August): 41 – 49.
- Eadie, John, *Commentary on the Epistle to the Ephesians*. Michigan: Zondervan Publishing House, 1964.
- Eadie, John, *Commentary on the Epistle to the Ephesians*. Michigan: Zondervan Publishing House, 1983.
- Ellis, E., *Pauline Theology: Ministry and Society*. Michigan: Eerdmans, 1989.
- Epp, Eldon, *Junia: The First Woman Apostle*. Minneapolis: Fortress Press, 2005.
- Epp, Theodore H, *Living Abundantly Studies in Ephesians*. Nebraska: The Good News Broadcasting Association, Inc., 1973.
- Eshun, Daniel, *A Study of the Social Ministry of Some Charismatic Churches in Ghana: A Case Study of the Provision of Educational and HealthCare Services by Four Selected Churches*. Mphil Thesis University of Ghana, 2013.
- Fee, Gordon D., and Stuart, Douglas, *How to Read the Bible for All is Worth; A Guide to Understanding the Bible*. Michigan: Zondervan, 1993.
- Fee, Gordon D., *New Testament Exegesis: A Handbook for Students and Pastors*. Philadelphia: The Westminster Press, 1983.
- Fitzmyer, J., *Romans: A New Translation with Introduction and Commentary*. New York: Doubledsay, 1993.
- Foli, Richard, *Christianity in Ghana: A Comparative Church Growth Study*, Accra: Trust Publications, 2006.
- Frederick William Danker. Chicago: University of Chicago Press, 2000.
- Ferguson, Sinclair B., and Wright, David F., *New Dictionary of Theology*. Downers Grove, Illinois: Inter-Varsity Press, 1988.

- Ghana Statistical Service, 2010 population and Housing Census: District Analytical Report, Kumasi Metropolitan. October 2014.
- Gromacki, Robert G., *New Testament Survey*. Michigan: Baker Academic, 1974.
- Grudem, Wayne, "The Key Issue in the Manhood-Womanhood Controversy, and the Way Forward" in *Biblical Foundations for Manhood and Womanhood*. Wayne Grudem, ed. Wheaton Illinois: Crossway Books, 2002.
- Gyedu, G. Donkor, O., F., and Obeng, S. *Teach Yourself Research Methods*. 2013. (Lecture notes)
- Hagin, Kenneth, *The Ministry Gifts*. Oklahoma: Kenneth Hagin Ministries, 1992.
- Harrison, E.F., Walter A. Elwell, ed., *Evangelical Dictionary of Theology*. 2nd ed. Michigan: Baker Academic, 2001.
- Hasting, Andrian, *A History of Christianity 1950-1975*. Cambridge: Cambridge University Press, 1979.
- Hirsch, A., *The forgotten ways: Reactivating the Missional church*, MI: Brazos Press, Grand Rapids, 2006.
- Hodge Charles, *A Commentary On the Epistle to the Ephesians*. Great Britain: Filmset Limited, 1964.
- Hoehner, Harold W., *Ephesians: An Exegetical Commentary*. Michigan: Baker Academic, 2002.
- Hoy, Albert L. "The Gift of Prophecy" *Paracletes*. Vol. 10.3 (1976): 5-8
- Interlinear Transliterated Bible, Biblesoft, Inc., 2006 (Soft Copy)
- Muddiman, John, *Black's New Testament Commentaries*. Morna D. Hooker. Cornwall, ed. Great Britain: TJ International Ltd, 2001.
- Juniaproject.com/who-was-junia/ (accessed on 19<sup>th</sup> February 2017)
- Keener, Craig, Paul, *Women and Wives*. Peabody, MA: Henderickson, 1992.
- Kobbelski, Paul J., "Letter to the Ephesians," in *The New Jerome Bible Commentary*. New Jersey: Prentice Hall Inc., 1989.
- Koduah, Alfred, *Christianity in Ghana Today*, Accra: Church of Pentecost Press, 2004.

- Korwornu-Adjaottor, J.E.T., "Contemporary Prophetism in Kumasi: A Socio-Cultural and Theological Assessment." *Herald Journal of Education and General Studies* 2.1 (February, 2013): 62-68
- Kring, Stephen. "The Nature of New Testament Prophecy: An Examination of Wayne Grudem's Position" in *The Fellowship for Reformation and Pastoral Studies* Volume 26 No. 4 (1997): 1-15.
- Larbi, Emmanuel Kingsley, *Pentecostalism; The Eddies of Ghanaian Christianity*. Ghana: Center for Pentecostal and Charismatic Studies, 2001.
- Lloyd-Jones, D. M., *Christian Unity: An Exposition of Ephesians 4:1-16*. London: Morrison & Gibb Ltd., 1980.
- MacArthur, John F., *The MacArthur New Testament Commentary: Ephesians*. Chicago: Moody Press, 1986.
- Mariottini, Claude, *The Seven Prophetess of the Old Testament*. <https://claudemarittini.com/2013/12/16/the-seven-prophetesses-of-the-old-testament/> (accessed on 14<sup>th</sup> May, 2017)
- Martin, Dale B., *How to Write an Exegesis Paper for the New Testament*. <https://www.google.com.gh/url?sa=t&source=web&rct=j&url=https://biblebrisket.files.wordpress.com/2014/01/exegesispaper.pdf&ved=2ahUKEwjMmf4hpLeAhXGkiwKHUXUDT4QFjAAegQIABAB&usg=AOvVaw2em7o5nYe1IZdI197cYovr> (accessed on 20th January, 2017)
- Mbennah, E.D., "The Goal of Maturity in Ephesians" *Acta Theologica* (2016) 36 (1): 110-132
- Mounce, Bill, *Pastors and Teachers, and the Article*. <https://www.billmounce.com/monday-with-mounce/pastors-and-teachers-and-the-article-eph-4-11> (accessed on 9th January, 2018.)
- Mouton, Elna, "The Communicative of the Epistle to the Ephesians," in *Rhetoric, Scripture and Theology: Essays from 1994 Pretorial Conference*, ed. Stanley E. Porter and Thomas H. Olbricht, JSNTSup, ed. Stanley E. Porter et al., vol. 131. Sheffield: Shiffeld Academic Press, 1996. 280-307.
- Muddiman, John, *Black's New Testament Commentaries*. ed., Morna D. Hooker. Cornwall, Great Britain: TJ International Ltd, 2001.
- Nihinlola, Emiola, "Spiritual Leadership in Africa". Emiola Nihinlola, Thomas Oduro and Deji Ayegboyin, *Leadership in Africa: Challenges for Theological Education*. Nigeria: Baptist Press (Nig.) Ltd., 2012.

- Novieto, Ernestina Enyonam, "Women leaders in Ghanaian Pentecostal/Charismatic Churches" PhD thesis, University of Ghana, 2013. <http://ugspace.ug.edu.gh>
- O'Brien, Peter T., *The Letter to the Ephesians*. Leicester: Wm. B. Eerdmans Publishing Co., 1999.
- Omenyo, Cephas Narh, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. The Netherlands: Boekencentrum Publishing House, 2006.
- Opuni-Frimpong, Kwabena is the General Secretary of the Christian Council of Ghana. He said this in an interview on TV3 on 6<sup>th</sup> March, 2016 during News 360.
- Price, Paula A., *The Prophet's Dictionary: The Ultimate Guide to Supernatural Wisdom*. New Kensington, Philadelphia, 2006.
- Robeck, Jr., Cecil M. "Montanism: A Problematic Spirit Movement" *Paraclete*. Vol. 15.3. (1981): 25.
- Roels, God's Mission of the Holy Spirit, 3d ed. Findlay, Ohio: Dunham, 1958.
- Robinson, W. B., "Towards a Definition of Baptism" *RTR* 34 (January-April): 3-4;
- Roxburg, A.J., *The missionary Congregation, leadership and Liminality*. PA: Trinity, 1997.
- Sackey, B. M. *New Directions in Gender and Religion: the Changing Status of Women in African Independent Churches*. Oxford: Lexington Books, 2006.
- Semeko, Alfred Kobina, *A Comparative Study of Leader Emergence and Engagement in Historic Mission and Charismatic Churches in Ghana*. An Unpublished MPhil Thesis Submitted to the University of Ghana.
- Sintim, Adasi, Grace, 'Ordained Women Ministers in the Presbyterian Church of Ghana: Roles and Challenges,' PhD Thesis, (University of Ghana, 2012)
- Snodgrass, Klyne, *The New Application Commentary: From Bible Text.....To contemporary life*. Michigan: Zondervan Publishing House, 1996.
- Stott, John R. W., *The Message of Ephesians*. Illinois: Inter-Varsity Press, 1979.
- Thomson, J. G. S. S., and Elwell, W. A., "Spiritual Gifts" in *Evangelical Dictionary of Theology* 2nd ed. Michigan: Baker Book House Company, 2001.

- Tremper Longman III, ed., *The Baker Illustrated Bible Dictionary*. Michigan: BakerBooks, 2013.
- Vyhmeister, Nancy, “Junia the Apostle” *Ministry International Journal for Pastor*, July 2013. <https://ministrymagazine.org/archive/2013/07/junia-the-apostle> (accessed on 20th February, 2017)
- Wagner, C.P., *Your spiritual gifts can help your church grow*, Great Britain: Monarch Publications Ltd., 1994b.
- Wayne Arden Grudem, “Can All Believers Prophecy?” *Paraclete*, Vol. 15. 4. (1981): 11.
- Weima, D., *Neglected Endings: The Significance of the Pauline Letter Closings*. Stanley E. Porter et al., ed. vol. 101. Sheffield: JSOT Press, 1994.
- Weima, Jeffrey A. D., “What Does Aristotle Have to Do with Paul? An Evaluation of Rhetorical Criticism,” *Calvin Theological Journal* 32 (November, 1997): 458-68.
- White, Ellen G., *Christian Leadership*. Washington: Ellen G. White Estate, Inc., 2010.
- White, Peter, “A missional study of Ghanaian Pentecostal churches leadership and leadership formation” *HTS Theologiese Studies/Theological Studies* 71(3), Art. #2865, 8 pages. <http://dx.doi.org/10.4102/hts.v71i3.2865>
- Wiersbe, Warren W., *The Wiersbe Bible Commentary*. Colorado: David C. Cook, 2007.
- Williams, Robert, *Ghana Anglican Church allows Ordination of Women Priest*. [www.christianpost.com/news/ghana-anglican-church-allows-ordination-of-women-priests-39322/](http://www.christianpost.com/news/ghana-anglican-church-allows-ordination-of-women-priests-39322/) (accessed on 19<sup>th</sup> August, 2017)
- Witherington, B., *The Letter to Philemon, the Colossians, and the Ephesians*, Michigan: William B. Eerdmans Publishing Company, 2007.
- Womack, David A., “Divine Healing in the Post-Apostolic Church” *Paraclete*. vol. 2.2 (1968).
- [www.agghana.org/gchq/history.html](http://www.agghana.org/gchq/history.html) (accessed on 21<sup>st</sup> March, 2017)
- [www.anglicannews.org/news/2011/06/anglican-diocese-of-accra-ordains-female-priests.aspx](http://www.anglicannews.org/news/2011/06/anglican-diocese-of-accra-ordains-female-priests.aspx) (accessed on 19th August, 2017)
- [www.pctii.org/cyberj/cyberj13/amanor.html](http://www.pctii.org/cyberj/cyberj13/amanor.html) (accessed on 8th February, 2017)



## **APPENDICES**

### **Appendix I**

**KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY**

**SCHOOL OF GRADUATE STUDIES**

**DEPARTMENT OF RELIGIOUS STUDIES**

My name is David is Samuel Nhyira Opoku, an MPhil. Candidate at the Department of Religious Studies in the above named institution undertaking a research work on: “An Evaluation of the Christ’s Ascension Gifts among Selected Penteco/Charismatic leaders in Kumasi.”

This interview aims at collecting data on the understanding of the Christ’s Ascension Gifts among Penteco/Charismatic Leaders.

#### **PART I**

1. Name: .....
2. Church/Denomination:.....
3. Position in Church .....

#### **PART II**

4. Who are the Biblical leaders of the Church?
5. Which of the gifts in Ephesians 4:11 are still in the contemporary Church?
6. Are the gifts in Ephesians 4:12 hierarchical?

Give reasons.....

7. Can an individual be called into more than one of the offices?

Give reasons.....



8. How are the gifts in Ephesians 4:11 different from or same as the contemporary ones?
9. What roles do these gifts play in the context of Ephesians 4:1-16?
10. What roles do these gifts play in the contemporary church?
11. Why would you describe the gifts as functional or positional?
12. How do these gifts help promote unity in the Church?
13. Which of these gifts is/are often abused in the contemporary church?
14. In what ways do these abuses manifest?
15. What are some of the impacts of these abuses in the contemporary Church?
16. What measures can be taken to address the abuses?
17. What can be taken to remedy the effects of these abuses?
18. What is your position on these gifts? Do you accept them or not?  
Give reasons.....
19. What is position is the position of your church on these gifts? Do you accept them or no?  
Give reasons.....
20. What is your stand on females being called into these offices?
21. What is your church's stand on females being called into these offices?
22. Do you have females called into these offices in your church?
23. Are they given same recognition as their male counterparts?  
Give reason.....

## Appendix II

### PERSONALITIES INTERVIEWED

NAME	ORGANIZATION	POSITION	DATE
Rev. Philip Arthur	Assemblies of God, Ghana	Lecturer at Assemblies of God Theological Seminary	8 <sup>th</sup> February, 2017
Rev. Prof. Paul Frimpong Manso	Assemblies of God, Ghana	General Superintendent, Assemblies of God, Ghana	12 <sup>th</sup> March, 2017
Rev. Godwin Tito Agyei	Assemblies of God	Chairman, Ghana Pentecostal and Charismatic Council – Kumasi	14 <sup>th</sup> March, 2017
Apostle Ekow Wood	Church of Pentecost	Area Apostle	9 <sup>th</sup> February, 2017
Pastor Isaac Mensah	Lighthouse Chapel	Associate Pastor	8 <sup>th</sup> February, 2017
Rev. Gladys Agyei	Assemblies of God, Ghana	Pastor	8 <sup>th</sup> February, 2017
Naa Clordey Odonkor	Speakers of Christ	Associate Member	13 <sup>th</sup> February, 2018
Ofosuhemaa Konadu	Life is Christ Outreach	Vice President	9 <sup>th</sup> February, 2018
Prophetess Rita Kumi	Anointed Deliverance Prayer Ministry	Co-founder	17 <sup>th</sup> March, 2018
Pastor Jonathan A. Bill	Speakers of Christ	Founder and General Overseer	13 <sup>th</sup> March, 2018
Rev. Dr. Peter White	Christ Apostolic Church International	Pastor & Lecturer	17 <sup>th</sup> January, 2017
Rev. Awuah Bernard	Church of God	District Pastor	29 <sup>th</sup> March, 2017
Rev. Joseph Barnie	International Central Gospel Church	Pastor	24 <sup>th</sup> February, 2017
Pastor Asubonteng	Believers Loveworld	Pastor	16 <sup>th</sup> February, 2018
Pastor Christopher Affum Nyarko	The Apostolic Church Ghana	Principal of Apostolic Church Bible School	8 <sup>th</sup> February, 2017
Bishop Isaac Twumasi	Church of God	Bishop	18 <sup>th</sup> May, 2017
Apostle M. O. Frimpong	Christ Apostolic Church International	Apostle	4 <sup>th</sup> April, 2017