

AFRICA INTERNATIONAL UNIVERSITY

EXEGETIC ANALYSIS OF EPHESIANS 4:1-16: THE USE OF PSALM 68:18 IN
EPHESIANS 4:8-10, THE CONTRIBUTION OF SPIRITUAL GIFTS TO THE
UNITY OF THE CHURCH, AND ITS SIGNIFICANCE TO THE
AMHARIC BIBLE TRANSLATIONS

BY
WORKU EJERE ROBI

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Approved:

Supervisor:

Dr. Margaret Sim

Second Reader:

Professor Robert Carlson

External Reader:

Dr. Andy Alo

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DECLARATION

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AMHARIC BIBLE TRANSLATIONS**

I declare that this is my original work and has not been submitted to any other College or University for any academic credit.

The views presented herein are not necessarily those of Africa International University or the Examiners

(Signed): _____
Worku Ejere Robi

July, 2017

ABSTRACT

Ephesians 4:1-16 is a captivating and unusually structured section of a letter with its long, complex sentences, prepositional phrases; genitival constructions, metaphorical expressions, that reveal God's purposes to the church. This book mainly speaks about unity and also deals with the challenges to the unity and maturity of the church. The standard conducts that enable believers to live a holy and godly life are set and interconnected with theological and doctrinal themes that contributes to the maturity and unity of the church are discussed around its grand theme "unity of the Church".

This passage has its unique literary characteristics. The justification of the author's use of a quotation from Psalm 68:18 in Eph.4:8 is challenging since it is not a direct quote. Thus, different views are reviewed in the thesis. English and Amharic Bible versions are compared under the translation issue that encompasses metaphors and genitive phrases related to Christ and the church. The cohesion of the long sentence in 4:11-16, and the purpose clauses are unique features of the book. The interpretations of *καταρτισμὸν* "for the work of ministry" Eph. 4:11-12, from those who believe it speaks of "every member ministry" to "gifted leaders ministry" is surveyed. The exegetical, theological, rhetorical, semantic and pragmatic issues related to the unity of the Spirit are discussed in a way that shows this understanding is consistent with the general teaching of the New Testament. As The NT emphasizes the priesthood of all believers and as a particular focus of this thesis, the role of the leaders at 4:11 and the contribution of every member of the church is discussed.

DEDICATION

To my dearest wife Genet Amdemicael, my mother who prays for me always and my children, Mikias, Nathnael, Daniel and Barnabas who are concerned about me and prays for me.

ACKNOWLEDGMENT

My acknowledgment goes to My beloved wife Genet Amdemicael for the patience and support in my studies. To my mother and my children: Mikias, Natnael, Daniel, and Barnabas, also to my brother Girma and my sisters Aster and Roman who always pray for my success, especial acknowledgment to my thesis advisor Dr. Margaret Sim I am very much thankful for her diligent support in giving me constructive comments to make this paper fit and impressive. Finally, my acknowledgment goes to Marc Secchia for his cleansing reading and stylistic comments of my paper.

Blessings!

Worku

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BACKGROUND AND INTRODUCTION

In the past 30 Years Protestant Christianity has shown the fastest growth in Ethiopia. This growth is not only in the positive increment of the number of adherents, but is also with the emerging of new denominations. The 2007 population and housing census testified that the growth of Evangelical and Pentecostal Christianity in Ethiopia is the fastest of all other religions.¹ Today, evangelical Church members are estimated to 20 million.

As the focus of this study is more of exegetical analysis of the passage, the languages involved in the research are: English as a medium, Koine Greek and Hebrew original to search for the right translations with the original text manuscripts, and native language Amharic to be referred to wherever potential translation problems are suspected. The area of this study is based on Ephesians 4:1-16.

The distinct and the common passages of Ephesians 4:1-16 that concerns the gifts of the Spirit and various figures of speeches need to be studied. In the passage the author depicts that each believer has different gift that would be very essential for the building of the Church. So, it is crucial to know what to contribute and how to contribute in our parts so that the unity of the church becomes real and as the maturity of the Church happen through the operation of these gifts and in embracing love by the believing communities.

There is a difficult interpretive problem with the use of Psalm 68 in Eph. 4:8 and there are different schools of thought beginning from those who blame Paul for abusing the quotation in an irregular manner up to those who validate his proper use of it. So, the thesis examines and suggests alternative approaches. Likewise, the contrast between an ascent to heaven and a descent from heaven or his descent to the lower region of the earth and the highest place of the heavenly (Psalm 63:9, and Psalm 139:15) presents a challenge for exegesis.

Eph. 4:11-16 is one long sentence in Greek. It has about 125 words. A distinctive characteristic of the passage is that the Greek uses one long sentence, whereas modern English translations divide this into six sentences avoiding too many

¹ Central Statistical Agency, 91-92.

subordinate clauses stated in the Greek. This thesis examines how different Amharic translations made connections to translate this long sentence to keep the cohesion like the original Greek.

1. THE USE OF PSALM 68: IN EPHESIANS 4:8

Introduction

Eph. 4.8 has a citation which differs from the Masoretic Text and the Septuagint of Ps. MT 68:18/19 LXX 67:19, and because of this there are polarizing positions among interpreters about the author's sources and his citation techniques, and this ranges from the claim that the citation is inaccurate to that it summarizes the whole psalm. The thesis examines diverse opinions on ancient citation practices or Jewish exegetical procedures, the meaning intended by the author and how did Paul use it.

1.1. The Original Readers' Understanding of Psalm 68:18

The difficulty of identifying the historical setting of Psalm 68 is readily understood from different views suggested by different scholars. For instance, according to Weiser (1962: 481-84) cited in Beale and D. A. Carson,² this Psalm was intended for the corporate worship (68:24-27), in the temple of Jerusalem (68:29) on autumn festivals (68:9). According to Kidner (1973:238) cited in Beale and Carson³, the historical setting of the passage is the transfer of the ark from the house of Obed-Edom to Mount Zion (Ps 68:17-18; cf. 2 Sam.6:12) Ibid.⁴ This view can be associated with the historical fact of the writer of this Psalm, David's procession in triumphant victory while taking the ark to its officially authorized place in Jerusalem.⁵

It speaks about the dispersion of God's enemies (68:1-3), God's protection for the poor (68:5-6, 10), the narration of God's dealing with his people from the exodus to the establishment on Mount Zion (68:7-18).⁶ Psalm 68 is one of the very difficult to interpret passages in scripture. Countless commentaries complain of the confused character of the text. Actually, the text consists of several words, spellings, and

² Beale, 820.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

patterns of thought and forms which are unique to this Psalm, and the inclusion of several different ways of expression.⁷

The existence of lots of varied songs within this Psalm gives varied historical context of the passage. Although it is not a coherent composition as Albright cited in Beale and Carson claims " this Psalm demonstrates a coherent history of God's faithfulness in the past to the Israelites and his faithfulness in the present and the future to all the nations and kings of the earth who would come to worship the only triumphant God (68:32-35)" (G.K. Beale and Carson D.A. 2007)⁸

Likewise, Psalm 68:17-18 is considered to be a climax of the historical review and it speaks of God as moving from Sinai into the sanctuary on Mount Zion. Thus, we can deduce what the Psalm meant for his readers, The triumphant God who delivered Israel from all her enemies, as he was faithful to his people in the past he would continue to protect his people from all their enemies.

The Hebrew term לקח LaQaK can have two meanings: "take" or "receive" and also it is being used in a way it connotes the concept of separation, summon, call, and select. Thus, the meaning of the term indicates not only a transfer of ownership, as "take" or "receive" but wider than that. This Psalm may incorporate several themes such as:

- Psalm presents Moses as ascended to Sinai to receive the Torah from the Lord, and he gave it to the Israelites.
- King David's procession to Jerusalem in victory.
- God's faithfulness to the Israelites from Egypt to Sinai and from Sinai to Zion.

According to Barth and Beare, cited in Patiza, the rabbis who lived centuries later than Paul interpreted this passage as referring to Moses ascension of Mount Sinai to receive the law, and is interpreted as Moses ascended to receive gifts, which was the Law for people, that was Israelites, and they related a giving of the Law to the festival of Pentecost.⁹ In the same way, the Aramaic translation of the Hebrew the ancient Targum also changed the wording of the original Psalms to, "he gave gifts to men"¹⁰

⁷ Ibid.

⁸ Beale and Carson, 822.

⁹ Patiza, 236.

¹⁰ Ibid.

According to Patiza, Paul's use of this quotation seems that when Moses ascended to the Mount Sinai, he gave the Law to Israelites, When Christ, who is greater than Moses, ascended to the father; he gave the Spirit (the spiritual gifts mentioned in 4:11) to the Church. ¹¹

From the contextual information, we can understand that God changes his residence, from Sinai to Mount Zion. Apart from TEV that changed to the third person, other English translations follow the MT in addressing Yahweh in the second person. Although some scholars believe that Zion is to mean heaven, and it could possibly imply this, but the idea of the context is not heaven. The identity of the mountain is also debatable. Whether it refers to Sinai to be consistent with v. 17, or if it would be a higher mountain v. 18 other than Sinai as described in Psalm 47:5 the high mount might be Zion is not clear.

In verse 18 Yahweh is addressed in the second person; TEV has changed to the third person, perhaps for consistency with verse 17. *The high mount* is probably Mount Zion (see 47:5); some interpret it as it means heaven. Dahood takes it to mean MOUNT Sinai, as cited in Beale. ¹²

Verses 17 and 18 speak of Yahweh's triumphant victories over his enemies through the delivery of Israel from the Egyptians to the inheritance of Canaan.

Leading captives in your train literally mean "you capture captives." In the triumphant procession, like that of a victorious king, Yahweh takes *captives* with him as he goes up Mount Zion; they are his defeated enemies. In this passage, these defeated enemies are "rebellious men", and as a consequence of their defeat by Yahweh, they are required to pay tribute to him.

1:2 Jewish Interpretations of Psalm 68:18

In Ephesians 4:8 we read a quotation taken from Psalm 68:18. We should, however, examine which source text was used by Paul from the several different source texts exist in his era which is subject to debate.

The Targum, one of the OT textual tradition, on Psalm 68:19 condenses the action of receiving the Torah in order to give it to Israel and says "You ascended to the firmament, O prophet Moses; you led captive captivity; you learned the words of

¹¹ Ibid.

¹² Beale and Carson, 822.

Torah; you gave them as gifts to the son of men"(translation in Harris 1998:65 [italics added] as cited in Beale.¹³ Thus, it may be more likely that the Targum has resemblance with Ephesians 4:8, and that means Paul might use the loose resemblance of this text to quote from Psalm 68:18. Targum replaced the verb "received" with the verb "gave"(Ibid.).¹⁴

There may be a loose resemblance between the Targum and Ephesians, which can be shown as both state the ascent to heaven rather than receiving gifts from humanity. This implies that Paul was accustomed to the Targum (Lincoln 1982:19; 1990:243; Harris 1998:64-122 as cited in Beale and Carson.¹⁵ Also Lincoln believes it is Paul's polemical way to say that Christ, not Moses, ascended not merely to heaven, but above all the heavens as of Eph.4:10.¹⁶ Christ's ascent and the subsequent gift of the Spirit shows his descent is not into the underworld or does not refer to his incarnation, but to his sending of the Holy Spirit at Pentecost. (Harris 1998:171-97 as cited in Beale and Carson.¹⁷ In the passage of the Targum we can observe the following:

- 1) "You" of the text referred to Moses rather than God¹⁸
- 2) The ascension in the text refers to Moses' ascension to heaven¹⁹
- 3) Moses went to the heaven to take the Torah (Harris 1998:92-93) as cited in Beale and Carson.²⁰

Lincoln and other scholars believe that Psalm 68 is talking about Pentecost, because Pentecost would have been known to all Jews as related to the giving of the Torah at Sinai.²¹

1.3. Different Views on How Did Paul Use Psalm 68:18

Some believe that Paul did not cite the Scripture; instead he quoted a piece of Christian tradition, because a similar formula is used in James 4:6.²² Others believe that Paul is summarizing Psalm 68 not quoting just 68:18.

¹³ Beale and Carson, 821.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Lincoln, 243

¹⁷ Beale and Carson, 821

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid

²¹ Lincoln 1982:20;1990:243; Harris 1998:143-70; Moritz 1996:62-63) as cited in Beale and Carson, 821.

Also Hohner presents an alternative view in the use of Psalm 68; "... instead of trying to quote Psalm 68:18 specifically, Paul is summarizing Psalm 68 with words resembling verse 18." If this is the case, we can mention similar things from the real world of reporters. A news reporter summarizes a one-hour speech in one passage or 4 or 5 sentences. In this case, the point is not the accuracy of the speech, but a summary of the whole speech.²³

While some scholars believe that Paul definitely quoted from scripture such as Psalm 68:18, perhaps from the Targum text, other scholars claim that the difference between Ephesians 4:8 and MT as well as LXX means he might not cite from scripture, but as it is seen in 5:14 he might use a piece of a quotation from one of a Christian tradition that could have a close resemblance with Psalm 68:18. If the use of an early Christian tradition is applied in Eph 5:14b, the same principle may apply to Eph. 4:8. Likewise, the presence of the peculiar introductory formula διὸ λέγει may support this assumption. Their strong point is that the visible wording differs in Ephesians 4:8 from Psalm 68:18. Earle Ellis believes that Paul used a free interpretation of his Hebrew text for exegetical purposes (Gary Smith. Paul's use of Psalm 68:18 in Ephesians 4:8, p. 181)²⁴

There are six changes Paul has made from both the MT and the LXX. Codex Sinaiticus and the LXX text read ἀνέβης "he ascended" But Codex Vaticanus reads like Paul, "having ascended". I have noted below the changes made in Paul's text when compared with the Septuagint:

1. Paul changes the finite verb ἀνέβης "you ascended" to the participle ἀναβάς "having ascended"
2. Paul changes the person of both verbs of second person singular (ἤχημαλώτευσας, ἔλαβες) to third person singular (ἤχημαλώτευσεν, ἔδωκεν);
3. Paul changes the action of the last verb from "you received" (ἔλαβες) to, "he gave" (ἔδωκεν);
4. Paul changes the singular ἀνθρώπῳ to the plural ἀνθρώποις;

²² Ibid. In James 4:6 the quotation "God resists the proud, but gives grace to the humble" is not a direct quote of Pr 3:34, rather it might be taken from one of the times Christian tradition as Paul did in Eph. 4:8.

²³ Hohner, 528.

²⁴ Gary Smith, "The use of Psalm 68: in Eph.4:8" accessed September 20, 2015, <http://WWW.Google>, 181.

5. Paul left out the preposition ἐν; and
6. Paul adds the article τοῖς

On the observed difference of the change of the second person to the third person, "you received gifts from" to "he gave gifts to" there are different positions including the following:

1. Intentional alteration, Houlden accuses Paul of intentionally altering the quotation of Psalms (Houlden, p. 310)²⁵ as taken by (Patiza, p. 236).
2. Unintentional misquotation. Milton believes that the slight difference of this quotation arises from an unintentional misquotation of Paul, (Mitton, p. 146) as cited in Patiza.
3. A piece of rabbinical exegesis. Beare believes that this difference is based on Paul's use of rabbinical exegesis²⁶
4. Stott argues that "Paul's interpretive translation does not change the sense of the Psalm." "The two renderings are only formally, but not substantially contradictory" (Stott, The message of Ephesians pp. 157 as quoted by Patzia P. 236)²⁷

Paul used the type of exegesis common to the rabbis of his time, and he has given authority as inspired apostle (Eph. 4:1). It is evident that his writings are included in the scripture. Paul might use one of the interpretations at this point perhaps Targum and that would make a difference. However, he has not altered the passage or not misquoted it.

1.4. Paul's Purposes In Using This Quotation

In this passage alone, the verb δίδωμι appears three times: on v.7. ἐδόθη "was given", or "has been given" V. 8 & 11 ἔδωκεν "he gave" the repetition of the such terms indicates Paul's aspiration to give emphasis to the gifts Christ imparted to his people.²⁸ Paul used this quotation:

- 1) To reveal the truth about Christ's giving of Gifts to the saints, so that the gifts contribute to the perfection of the church's unity.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Beale, 823.

- 2) Christ, who ascended to the heaven and descended to the earth, triumphed all his cosmic enemies, from his position of triumph at the right hand of God distributes diverse gifts so that they would be used to bring unity,.

2. COHERENCE OF THE ONE LONG SENTENCE OF THE GREEK EPH. 4:11-16

2.1 Introduction

Coherence means the relationship that brings together varied parts of a text possibly using discourse markers. In doing so, the writer expects his readers to organize, classify, interpret, evaluate, and react to what he is communicating in the passage. Translations split up the long sentence into many complete sentences to make it convenient for the current target audiences. It would be difficult to communicate for the Amharic current audiences if we translate it as one sentence.

The thesis examines and compares at least two Amharic Bible versions as how they broke up the long sentence of the Greek, or how did they join it? What did they use as linking words or discourse markers? I will consider whether or not there is a better way to make cohesion in this long sentence.

The original Greek uses participles and prepositional phrases to build cohesion inside the sentence, accordingly it has twelve subordinate clauses but just one sentence. But modern English translations that serve as source language to Amharic Bible versions lack subordinate clauses. For instance, NIV and NLT, split it into 6 complete sentences and ESV broke up this long sentence into two complete sentences besides using linking words like: 'and', 'so that', and 'rather' to hold together subordinate clauses. On the other hand, NET broke it into four.

In New Amharic Standard Version, the long sentence of the Greek in 4:11-16 is divided into four full sentences.

Example 1: NASV (New Amharic Standard Version 2001)²⁹

**አንዳንዶቹ ሐዋርያት፣ አንዳንዶቹ ነቢያት፣ አንዳንዶቹም ወንጌል ሰባኪዎች፣
ሌሎች ደግሞ እረኞችና**

some apostles some prophets, some (conj.) evangelists others also shepherds(conj.)

አስተማሪዎች ይሆኑ ዘንድ የሰጠ እርሱን ው፡ ¹² ይኸውም ክርስቶስ አካል ይገነባ
ዘንድ፣

²⁹ NASV, 2001.

teachers to be might gave he is this of Christ body may be built up
ቅዱሳንን ለአገልግሎት ሥራ ለማዘጋጀት ሲሆን፤ ¹³ ይህም ማሆነው፤ ሁላችንም
የእግዚአብሔርን ልጅ

saints for ministry works to prepare whereas this would be all and of God(acc) son
በማምና በማወቅ ወደማንኛው አንድነት በማምጣትና ማሉ ሰው በማሆን፤
በክርስቶስ ወዳለው

believing in knowing to be found unity in coming and full man being in Christ
toward ፍጹምነት ደረጃ እስከምንደርስ ነው፤ ¹⁴ ከእንግዲህ በሙስበል ወደ
ፊትና ወደኋላ እየተነሳን፤

perfection level until we attain is Then in storm to forth and to back driven away
በልዩ ልዩ ዐይነት የትምህርት ነፋስ፤ በሰዎችም ረቂቅ ተንኮልና
ማታለል ወዲያና

in different kinds of teaching wind in men's abstract cunning and craftiness there
and

ወዲህ እየተንገዳለን ሕጻናት አንሆንም፤ ¹⁵ ይልቁንም እውነትን
በፍቅር እየተናገርን፤

here being tossed infants we will not rather truth(acc.) in love speaking
ራስ ወደሆነው (relative clause) ወደ እርሱ በነገር ሁሉ እናድጋለን፤ እርሱም
ክርስቶስ ነው፤ ¹⁶

head to be to him in things all we will grow he and Christ is
ከእርሱም የተነሣ፤ አካል ሁሉ በማዳገፍና ነውጅማት እየተያያዘና
እየተጋጠሙ

from him body all in connecting ligaments joining and bringing together
እያንዳንዱ ክፍል የራሱን ሥራ እያከናወነ በፍቅር ያድጋል፤ ራሱንም
ያንጻል፡፡

each part its own work Performing in love grows itself and edifies

In this sentence we have the subject, the giver of the gifts mentioned at the end
of verse 11 and it reads, "እርሱ ነው" is equivalent to "it was he" and in other
translations "and he". The logical markers used in this version are *ም*(and),
ይኸውም(and this), *ይህም*(and this), are serving as conjunctions. The Amharic
equivalent of the English logical markers are: whereas (ሲሆን) *ከእንግዲህ*(so then),
ይልቁንም(rather), *ከእርሱ የተነሣ*(because of him). We have grammatical case
makers የ (ye)'of ለ (le) 'for' and በ (be) 'in' and there are also prefixes attached to

the participles (እየ .. በ, ለ, ከ, and የ). These particles function as logical markers in being prefixes of verbs and in forming participles.

For example, እየ ‘being’ that appeared in the participles can be described as the modal use of Participle, because it expresses the manner in which something is done³⁰ and it expresses a means-result relationship because it shows the proper functioning of each and every believer as a means toward the goal of unity, fitting together and held together. ከ (ke) ‘from’ shows a logical relation of cause or source. Christ is the source or cause of this unity. በ (in) shows the logical relation of a means. ለ (for) expresses the logical relation of purpose and የ (of) expresses genitives such as genitive of relationship. Here, it is serving as an indicator of giving concrete examples of what is being talked about. The other feature of this version is that it has purpose expressions, like ይሆኑ ዘንድ “so that they would be” ይገነባ ዘንድ “it might be built up”

In the above mentioned Amharic version, we do have some logical markers used to keep the cohesion of the sentence. Some of them are Amharic participles used to connect in the sentence:

እየተንገዳለልን፣ እውነትን በፍቅር እየተናገርን፣ እየተያያዘና እየተጋጠሞ

tossed by , truth(acc) in love speaking, being fitly joined being held

እያከናወነ፣ በመጥጣትና፣ በመወቅ፣ የእግዚአብሔርን ልጅ በማመን
working , in coming(conj)and , in knowing, God's son believing

A close look at the Amharic and the Greek confirms that Amharic has participles compatible to the original Greek.

Example 2 : The Amharic Old Translation 1962

እርሱም አንዳንዶቹ ሐዋርያት፣ ሌሎችም ሲያት፣ ሌሎችም ወንጌልን ሰባኪዎች፣ ሌሎችም

and he some apostles, others and prophets, and others evangelists, and others

እረኞችና አስተማሪዎች እንዲሆኑ ሰጠ፤ 12-13 ሁላችን የእግዚአብሔርን ልጅ በማመንና

shepherds (conj.) teachers to be he gave 12-3 we all(acc) of God(acc) son in believing and

በመወቅ ወደሚኝ አንድነት ማሉ ሰውም ወደሚሆን፣ ወደ ክርስቶስ ፍጹም ማለት

³⁰ Ngewa, *Intermediate Greek*. PDF print, 100.

in knowledge found unity full man and to be toward Christ perfect fullness

እስክንደርስ ድረስ፣ ቅዱሳን አገልግሎትን ለማሠራትና ለክርስቶስ አካል ሕንጻ ፍጹማን ይሆኑ ዘንድ፡፡

until we attain saints service(acc) to do and for Christ's body building perfect they may be

14 እንደ ስሕተት ሽንገላ ባለ ተንኮል በሰዎችም ማታለል ምክንያት በትምክርት ነፋስ ሁሉ

Like wrong cunning kind of craftiness by human deceitful **reason** in teaching wind all

እየተፋገ ማምን ወዲያና ወዲህም እየተንሳፈፍን ሕጻናት ማሆን ወደ ፊት አይገባንም፤

Being tossed forth and back being floated infants we be will we no longer

15 ነገር ግን እውነትን በፍቅር እየያዝን በነገር ሁሉ ወደ እርሱ ራስ ወደማሆን ወደ ክርስቶስ እንደግ፤

But truth (acc) in love being hold in everything to him head to be to Christ let us grow

16 ከእርሱም ተነሣ አካል ሁሉ እያንዳንዱ በተሰጠላት በጅምቱ ሁሉ እየተጋጠማ እየተያያዘ

From him body all each in provided in ligaments all joining and holding together

ራሱን በፍቅር ለማገጽ አካሉን ያሳድጋል፡፡

itself in love for edifying body(acc) grows

This Amharic version is similar to the ESV in splitting the long sentence to two.

There are connection particles that highlighted in the uppercase above such as, *be(in)*, *le(for)*, and *የ (ye)'of* and *እየ (iye)* serve as a prefix and *ን 'n'* a suffix, a case marker which usually used at the end of the sentence to indicate the object status as indicated as accusative in the above examples and conjunctions like *እና (ena) 'and'*, *ይልቁንም (yiliqunimi) 'rather'*, *ይህ (yih) 'this'*, *ነገር ግን (negeri gini) 'but'* etc. These particles are serving as logical markers in the Amharic versions to make cohesion of the long sentence. For example *በ be* is a means marker. It is describing the means by which something is done. As in here it is through love that the growth of the church to unity would be possible. *የ of* is serving as genitive of relationship, such as *የክርስቶስ አካል* describes the relationship Christ has with his body, the church. Modern

translations use the quantifier adjective "some" to make lists of gifts more explicit, whereas, in Greek no quantifiers, but only determiners are used.

I propose the following as a better way to translate the Greek Eph 4:11-16 into Amharic in a way possible to preserve the cohesion like the original Greek. It is:

እርሱም ሐዋርያትን፣ ነቢያትን፣ ወንጌላውያንን፣

And he apostles (acc) prophets(acc), prophets(acc),

እረኞችንና አስተማሪዎችን ሰጠ፤ 12 ይህንም ያደረገው የክርስቶስ አካል

pastors(acc) and teachers(acc) he gave This he (Jesus) did as Christ's body

እንዲገነባ፣ ቅዱሳንን ለአገልግሎት ለማዘጋጀት፣ 13 ሁላችንም የእግዚአብሔርን ልጅ በማምና

may be built up the saints for ministry to equip we all Conj.God's (acc.)son believing conj.

በማወቅ ወደጣኝ አንድነትና ሙሉ ሰውነት በማደግ፣ ወደ ክርስቶስ

ፍጹም ሙሉ (conj) knowing to attain unity and full man growing to Christ's perfect fullness

ልክ እስክንደርስ ሲሆን፣ ከእንግዲህ በልዩ ልዩ ዐይነት የትምህርት ነፋስ፣ በማጋለጥ measure until we reach whereas then in different kinds of doctrine wind with wave ወደ ፊትና ወደ ኋላ እየተነዳን፣ በሰዎችም

ረቂቅ ተንኮልና ማታለል to fro and to back being tossed (acc) by human cunning craftiness, deceitful schemes

ወዲያና ወዲህ እየተንገዳለን ሕጻናት ማሆን አይገባንም፣ 15

There and here carried about be children we may no longer be

ይልቁንም እውነትን በፍቅር እየተናገርን፣ ራስ ወደሆነው ወደ ክርስቶስ በነገር ሁሉ እንደግ፤

¹⁵Rather, the truth in love, speaking who is the head to Christ in every way we grow up

16 ከእርሱም የተነሣ፣ አካል ሁሉ በማደግና ኘውጅማት እየተያያዘና

from whom the body whole supporting ligament joined together and(conj.)

እየተጋጠሙ እያንዳንዱ ክፍል የራሱን ሥራ እያከናወነ አካሉን ያሳድጋል፡፡

being held together as every part its does work accomplishing the body grows

በፍቅርም ራሱን ያንጸል፡፡

in love and(conj.) it builds itself up(acc).

My proposed English Translation is:

¹¹ And he gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, to equip the saints, ¹²for the work of ministry so that Christ's body is built up, ¹³until we all reach the unity of faith and the knowledge of the Son of God to become mature, attaining to the whole measure of the fullness of Christ.

¹⁴Then we may no longer be children tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness and in deceitful schemes.

¹⁵Rather, speaking the truth in love, let us grow up in every way into Christ, who is the head. ¹⁶ It is He from whom the whole body is joined and held together by every supporting ligament; as each part performs its work, the body grows, in order to build itself up in love.

3. PREPOSITIONAL PHRASES

Prepositional phrases of the New Testament Greek typically hold semantically and theologically important information. They cover a significant portion of Ephesians 4:1-16, particularly 4:11-16 and pose a challenge for both exegesis and translation work. This thesis attempts to make clear the meanings of the more elusive prepositional phrases by sorting out and defining the roles of each.

3.1. The First Set of Prepositions προς... εις.. εις 4:12

There are four different views on how the three prepositions προς... εις.. εις of verse 12 relate to each other to determine the syntactic structure of verse 12 which affect the translation.

- 1) The three prepositional phrases are parallel. They are coordinating clauses with three independent but interrelated purposes connected to ἔδωκεν "he gave" in 4:11. In this view, the giving of gifts is for the purpose of preparing the saints, for the work of service, and for building up the body of Christ, and the ultimate purpose of these gifted people is the preparation of the saints. If the text is translated in this way like (AV, and RSV), in my opinion, it connotes a difference between clergy and laity as it is seen in many churches. Such churches may have a good reason for doing so, because only some are trained for works of service and others are not. The other weakness of this view is that the "three prepositions are not all the same (προς, εις, εις) and no coordinating conjunction used to indicate the parallel".³¹ In addition to the clergy, laity distinction this interpretation is not supported by the context, it does not shore up unity in the body of Christ.³²
- 2) While the first phrase gives the final purpose to ἔδωκεν the main verb appeared in V.11, whereas the second and the third phrases coordinate and depend on ἔδωκεν "he gave" (4:11). The last two prepositions have equal weight as in the RSV, and ASV and they refer to the immediate purpose of the

³¹ Westcott, 63.

³² Westcott, 63; Hohner, 547.

- 3) main verb. According to this interpretation, gifted people are given to the immediate purpose of " the work of ministry, and for the building up of the body of Christ"³³
- 4) The three prepositional phrases are consecutive, each phrase depends on the preceding one and the third phrase is the ultimate object of the giving. This is the view of Best (Pp.398-399), Hohner (pp. 548-549).³⁴ The same weakness is seen in this view as it makes a distinction between clergy and laity.
- 5) The first two prepositional phrases coordinate with each other and the third phrase defines the second. According to this view, "the first preposition (πρός) gives the purpose to the main verb ἔδωκεν (v. 11), the second preposition (εἰς) depends on the first preposition, and the third preposition (εἰς) depends on the second preposition (TEV, JB, NIV, NJB) as indicated by Hohner³⁵

I believe that the last view is clearer and has the support of the wider context of Ephesians. For instance, verse 7 and 16 explains that each member of the Church is given gifts that would enable them to contribute in applying them in the work of ministry that results in the growth of the Church.

πρός is a preposition used as a purpose grammatical marker that points to a goal. It could mean 'in order to', 'for the purpose of', etc.³⁶ According to Hohner, the second prepositional phrase " for the work of service" clarifies the first" for the preparation of the saints" and the second preposition (εἰς) depending on the first preposition and the third preposition (εἰς) gives the purpose depends on the second preposition.³⁷ This means the first preposition communicates the immediate purpose whereas the latter two prepositions express the goal. Hohner (2002:549³⁸) sees that gifted people are given for the purpose of preparing the saints for the work of service with the ultimate goal of building up the church. If we understand this passage in line with Hohner, it avoids the distinction between clergy and laity and supports the widely acceptable and biblically consistent idea of "every member is involved in works of service".³⁹

³³ Edna Johnson, 153-4.

³⁴ Ibid, 155.

³⁵ Hohner, 548.

³⁶ Arndt and Gingrich, 710.

³⁷ Hohner, 548.

³⁸ Hohner, 549.

³⁹ Ibid.

The other issue concerns the use of articles. The presence of an article in the first prepositional clause πρὸς τὸν καταρτισμὸν τῶν ἁγίων (for the equipping of the saints) and the absence of it in the other two clauses and the absence of conjunctions grammatically connotes that the second phrase can possibly be regarded as dependent on the first.⁴⁰ So, I propose the following translation:

ይኸውም የ ክርስቶስ አካል ይገነባዋል

This is/namely Christ's body so that would be built up

ቅዱሳንን ለአገልግሎት ሥራ ለማዘጋጀት ሲሆን፤

The saints for service of the work to prepare whereas

My translation: This is to prepare the saints for the work of service, so that the body of Christ would be built up.

Christ gave these five groups of gifts for the purpose of equipping the saints, and the purpose of this preparation is for all the saints to participate in the work of service. Then God's overall aim of unifying believers under the headship of Christ comes into full actuality. εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, "So that the body of Christ may be built up". The preposition εἰς means "to" it may indicate the goal of 4:12a why gifted leaders are given to the church. So, possibly it can be translated as "in order to". Also, it shows that the church belongs to Christ, and Christ is the owner of the Church.

3.2. The Second Set of Prepositions: Verse 13 (εἰς... εἰς... εἰς...)

This text advances to the final purpose of the building up of the body of Christ which is to bring God's people:

εἰς τὴν ἐνότητα τῆς πίστεως to attain "the unity of faith"

τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ to "the knowledge of the son of God"

According to *A Semantic and structural analysis of Ephesians* two possible meanings can be attached to this phrase:

1. The knowledge about the son of God
2. The experiential knowledge of believers in knowing Christ as the only saviour.

In the wider context, like in 3:18-19, the complete knowledge of the son of God is a means of unity.⁴¹ Although both interpretations are right the second one has more contextual support.

⁴⁰ Hohner, 547.

⁴¹ Edna Johnson, 156.

ἵνα means "so that, it is a conjunction that is used to denote a final result of the church's maturity."⁴² However, different views are suggested to show whether it shows purpose or the result. For instance, Hohner in making his explanations based on (AV, RV, and ASV) believes that it is a purpose clause.⁴³ In accordance with this translation, the purpose is indicated as "so that" the believers will not be deceived by the trickery of people (v. 14) but that they might be grow up in him (v. 15). But as the immediate context shows, ἵνα is serving here as the goal of the whole discourse which is the unity and maturity of the Church.

3.3. Conclusion

The Purpose of the five gifts according to Eph. 4:12-14 in brief is as follows:

1. Through equipping all God's people for works of service, gifted leaders contribute their part for the unity of the Spirit.
2. In expounding sound teachings of the unity of faith and the knowledge about the son of God, they capacitate believers to defend themselves from false teachers, and they give knowledge that leads people to maturity.
3. To progress the harmonious growth of the church toward attaining the perfection of Christ through leading a stabilized and steady Christian life in a way nothing can move them from the unity of faith.
4. It does not mean all believers have leadership gifts such as apostles, prophets, evangelists, pastors and teachers. But all believers have been given gifts (4:7) to do the work of service in accordance with their varied gifts in differing capacities.

These gifts of the church are people given who are involved in the work of service to the common good of the whole body. So, each member of the body needs to be taught to serve including gifted leaders and this avoids a distinction between clergy and laity.

⁴² Arndt and Gingrich, 376.

⁴³ Hohner, .559.

4. THE BEST WAY TO TRANSLATE CERTAIN GENITIVE PHRASES

Introduction

Genitive case, in most instances is a describing case. It is used to qualify, to limit the scope, to show the possession of another noun by showing its class or kind; though that does not mean a literal ownership. Mostly genitives are seen as a case of possession. Usually when genitives are translated into English they form a prepositional phrase that begins with the word “of”. In view of that, this thesis discusses issues related to ambiguity in translation of some parts of genitive prepositional phrases, and attempts to propose a better way of translating them.

- 4.1. σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης
“eager to maintain the unity of the Spirit in the bond of peace” 4:3

ἐνότητα τοῦ πνεύματος: Oneness of Spirit. The issue here is the ambiguity of the phrase that concerns who the cause of unity is. It is a genitive of possession that indicates ‘the Spirit's unity’ or the Holy Spirit is the source of this unity. This relationship of this genitive with these two nouns indicates that it is the Spirit that brings oneness. ΣΠΟΥΔΑΖΟΝΤΕΣ ΤΗΡΕῖΝ “eager to maintain” It is the second exhortation after 4:1 which has a sense of command. Some translations use this participle as the main verb of the sentence like Amharic Septuagint.⁴⁴ And in this case, it is stated as a command. However, this unity is a reality that needs to be demonstrated to the world through the lifestyle of believers.

ἐν τῷ συνδέσμῳ τῆς εἰρήνης "in the bond of peace" 4:3

“.. making every effort to keep the unity of the Spirit in the bond of peace.”

NET

“... eager to maintain the unity of the Spirit in the bond of peace.” ESV
τῆς εἰρήνης “of peace” is a genitive compared to a fastening rope that binds some objects together. Peace binds Christians together and keeps them unified like a fastening rope binds objects together.

⁴⁴ It is the Amharic Bible with the OT based on Septuagint, published by Ethiopian Orthodox Tewahido Church, 2013.

The Amharic Septuagint, 2013 translates 4:3 as follows:

I urge you to walk in a manner worthy of the calling to which you have been called,

በአንድ ማንፈስና በሰላም ማከራ ያነ ት እየተጠበቃችሁ፤

In one spirit and in peace bond you being kept

ለአንድ (det.) ተስፋችሁ እንደ ማጠራታችሁ ማጠን

for the one hope your as you were called just

አንድ አካልና አንድ ማንፈስ ትሆኑ ዘንድ እሙል ዳችኋለሁ፡፡

one body and spirit you would be exhort you I

Translation: In one Spirit and being kept in one Spirit, just as you were called to the one hope I exhort you to be one body and one spirit.

According to this translation, one spirit, and peace have equal weight in the sentence as both are mentioned as a means of “to be one spirit and one body” at the end of verse 4.

The sense of instruction is not present in this translation like in NET, the reason may be that this version is takes the main verb throughout the beginning verse 1 'I urge you' to the end of verse 3. But the NLT, ESV, RSV, NIV and the Amharic translations NASV, ARV1 used the Greek term σπουδάζοντες τηρεῖν as the participle has the force of a command. They detached the current sentence from the main verb παρακαλῶ at the beginning and split up into two different complete sentences or used the participle σπουδάζοντες "making every effort"(i.e. Exhortation) stated as " make every effort"(i.e. Command) to serve as a main verb. This Amharic version translated in agreement with the meaning of the participle unlike other Amharic and English versions which translated the participle as showing a command.

Example: ARV1, 2004 ⁴⁵

በሰላም ተሰስራችሁ ከእግዚአብሔር ማንፈስ የሚገኘውን አንድነት ለማጠበቅ ትጉ።

In peace bonded each other from God Spirit comes unity to preserve strive

This translation made explicit that the source of this unity is the Holy Spirit. But it does not indicate whether it is already given or will be given. This version

⁴⁵ The abbreviation stands for the revised version of New Translation Amharic Bible.

shows 'Peace' not presented as a means that fastens a tie to keep them together, but displayed here in this translation as a network to which each believer is being tied.

4.2. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις " But to each one of us grace has been given" 4:7a

Ἐνὶ δὲ ἐκάστῳ ἡμῶν" but to each one of us" is a partitive genitive because the whole of which the head noun is a part and in this phrase "each one" is part of the whole 'us'. It is contrasting the corporate and individual character of the gifts with the preceding prepositional phrase of verse 6.

4.3. κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ "according to the measure of the gift of Christ" 4:7b

τῆς δωρεᾶς τοῦ χριστοῦ "the gift of Christ" is a subjective genitive, because in this context, Christ is appeared to be the giver of the gifts and not the receiver of the gifts.

ነ ገ ር ግን ክርስቶስ በወሰነ ውሞጠን ለእያንዳንዳችን ጸጋ ተሰጠን NASV, 2001
but Christ the limited according for each of us grace is given

Translation: But according to the proportion limit of Christ, grace was given to each of us

ነ ገ ር ግን ክርስቶስ ለሞከት በወሰነ ውሞጠን ለእያንዳንዳችን የጸጋው ስጦታ ተሰጥቶል ARV1

But Christ to give according proportion for each of us the gift of grace has been given

Translation: But according to the limit of Christ's proportion to give gifts, grace has been given to each one of us

Amharic Old Translation 1962

ነ ገ ር ግን እንደ ክርስቶስ ስጦታ ሞጠን ለእያንዳንዳችን ጸጋ ተሰጠን

But according to Christ's gift measure for each of us grace is given

Translation: But according to the proportion of Christ's gift, grace was given to each of us.

4.4. πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ “to prepare God’s people for works of service, so that the body of Christ may be built up”

4.4.1. τῶν ἁγίων: *the Saints*.

It is an objective genitive in the previous phrase for it is the direct object of the main verbal sense implied in καταρτισμός and the εἰς clause the accusative with preposition εἰς expresses the purpose of the main verb. It has a sense of the exegetical accusative of the previous εἰς clause εἰς ἔργον διακονίας. Here the gifted leaders are the subject of this sentence, because they are involved in giving training and equipping, and the saints are the object to be trained "for the work of service". But τῶν ἁγίων can be taken as a subjective genitive of the next phrases for it shows "the saints" are the doer involved in the building up of the Church. I propose that a better way to translate into Amharic and preserve the cohesion of the whole sentence in Greek is as follows:

ቅዱሳንን ለአገልግሎት ሥራ ለግድግድ ይኸውም የክርስቶስ አካል እንዲገነባ/
ይገነባ ዘንድ

The saints for ministry to equip namely of Christ body to build/ in order to build

My translation: To equip the saints for the work of service, namely the building up of the body of Christ"

4.4.2. εἰς ἔργον διακονίας, "*the work of service,*" 4:12

There are two suggested interpretations concerning its relation to the genitive τῶν ἁγίων:

- 1) The gifted people such as apostle, prophets, evangelists, pastors and teachers etc.
- 2) All Christians (each and every member of the body) can be equipped for and involved in the work of service.⁴⁶ The second view has more support from the context.

4.5. εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, “ to the measure of the stature of the fullness of Christ" 4:13

It is genitive of possession or reference and it infers that Christ is the standard to which the church must progress, ie. in attaining to Him.

⁴⁶ Hoehner, 550.

4.6. παντὶ ἀνέμῳ τῆς διδασκαλίας "every wind of teaching" 4:14

τῆς διδασκαλίας means the content of what is taught, doctrine, teaching, and the like. It refers to the content of the teaching that deceives or lead people astray from the truth of the sound teachings of Scripture. The relation this genitive has with the noun ‘wind’ shows that as the ‘wind’ is wandering from one place to another without rest, following the weather conditions such false teachers wanders without any firm ground that gives depth to Christian lives but like a wind they catch one and leave another and they pass this character of theirs on to their prey.

NASV⁴⁷ translates this genitive as follows:

በልዩ ልዩ ዐይነት የትምህርት ነፋስ

in different kinds of teaching the winds

Translation: In different kinds of the winds of teaching

This translation omitted ΠΑΝΤΙ the dative adjective masculine singular it means "by every" and replaced it by "in different". The reason for making a slight change might be to capture the sense of the metaphor rather than just translating it literally.

But The Amharic Old Translation holds this genitive properly following the majority of the English versions.

በትምህርት ነፋስ ሁሉ

in teaching wind every of

Translation: "...in every wind of teaching"

According to this translation, immature Christians are susceptible to false teachings, as described as 'every wind of teachings' not 'in different wind of teachings'. The Amharic Old Translation is better fit the idea of the Greek because it maintains the metaphorical expression of a wind with the genitive ΠΑΝΤΑ used to show the nature of the teaching. This characterizes the false teachings by every wind ΠΑΝΤΑ which means ‘every’, ‘whole’ or ‘all’ and not ‘in different’.

4.7. ἐξ οὗ "from whom" 4:16a

The preposition ἐξ indicates that this is a source genitive. This preposition also serves as a transitional phrase to point to Christ's headship over the church. Jesus

⁴⁷ This abbreviation stands for the New Standard Amharic Version translated from NIV and published in 2001.

Christ is the ruler of the church, the final goal of the church's growth, and the source of the sustenance from whom the church is supplied.

4.8. δια πασης ἀφῆς τῆς ἐπιχορηγίας "by every supporting ligament" 4:16b
The genitive preposition δια combined with ἐπιχορηγίας means "of support", or "supply". This genitive acts as an attributive adjective. It conveys the idea as modifying the head noun that every ligament gives supply to other parts, because the genitive noun is serving to modify the head noun.

4.9. κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους Eph. 4:16c

There are two possibilities concerning the function of the preposition. This prepositional phrase might serve to modify the main verb ποιεῖται "perform" If it is so, the growth of the body depends on the effective functioning of each member. The other possibility is that it modifies the two participles parallel with δια, in accordance with this approach it shows that each individual member of the church has a contribution to make in its building, and the work of service is not just limited to the gifted leaders. This alternative might help us to understand the intention of Paul here. ἐν μέτρῳ "in the measure of". This prepositional phrase indicates the measuring of the working of each individual member of the body. Hence, this metaphorical expression can be understood as follows: As the physical body grows stronger by means of each part appropriate functioning, the church would grow up stronger by means of each member's efficient functioning.

4.10. ἐκάστου μέρους: "each one of", 4:16

It is a partitive genitive that describes other nouns from the perspective of indicating the whole of which the noun described is a part. This genitive phrase refers to how the varied parts of the body or each believer fit together in order to contribute to the corporate growth, in a way each believer is supporting one another to maintain the unity of the Spirit.

4.11. Conclusion

In Ephesians 4:12-16, the purpose of the gifts is twofold. On the one hand, it is intended for the perfecting of the believers. This includes: preparing believers for the work of ministry. The work of service refers not only to the five groups of the gifted

people, but rather it is the work of all believers. On the other hand, they are intended for the growth and development of the church. The purpose of gifts is to make the saints perfect in unity of faith and maturity of knowledge, so that they could resist false doctrines and the whole body grows up getting its nourishment from the head up until it is perfected in love. Therefore, the idea of growth is interconnected with the unity of the Church.

5. METAPHORICAL EXPRESSIONS

"Metaphor is one of the crucial areas in the whole of hermeneutics since so much biblical theology hangs on metaphors, and metaphor is at the heart of philosophical problems with religious language" (Dictionary of theological interpretation of the Bible, p. 507)⁴⁸

Several examples of metaphorical languages are used in Ephesians 4:1-16. The thesis attempts to discuss their meanings and in some places the possible options on how to translate them into the receptor language. Below discussed the metaphorical terms appearing in this passage.

5.1. περιπατέω: To Walk Ephesians 4:1

The Amharic language has an equivalent metaphorical term for περιπατέω "to walk" ትላለሱ ዘ ን ድ or ትራሞዱ ዘ ን ድ So, it is possible in the Amharic language to use either the literal term or the equivalent literal expression of this term. The non-metaphorical meaning of περιπατέω 'walk' in Greek is used as a metaphor for 'live'

to live

ትኖሩ ዘ ን ድ or

ሞኖር

Living

The idea of walking shows a regular pattern of life. Paul used this metaphor to describe the appropriate Christian conduct. Some of these necessary types of conduct are listed following this exhortation. We should respond to the calling in praising God and in living a worthy life that fits the calling.

5.2. τῆς εἰρήνης "of the peace" 4:3

This genitive can be translated as the genitive of apposition with συνδεσμῶ "bond". 'peace binds' but peace is literal and 'bind' is a metaphor. This exhortation proposes Ephesians believers should take measures so that they would have a consistent,

⁴⁸ Dictionary of theological interpretation of the Bible, 507.

peaceful living with one another in order to maintain the unity of the Spirit. The concept of 'peace' is one of the recurring concepts in the wider context of Ephesians.

5.3. εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν “one God and Father of all, who is over all and through all and in all” 4:6 ESV.

πατὴρ πάντων 4:6 "The father of all" የ ሁሉም አባት presents God as an ideal or a perfect father. Although, the immediate context 4:10 and the wider context 1:10, 22, 23; 3:9 has a connotation that shows God is the father of all people, whether they are believers or not, in the immediate text God is shown as the only one father of his people, the church. In other words, believers do not have multiple fathers, but only one. And knowing and sticking to this truth helps the universal church to remain united. The syntactic structure of ΠΑΣ...ΠΑΝΤΑ progresses the theme of the unity of the Spirit.

θεὸς πάντων "God is over all" 4:6

Most of the Amharic versions translate this verse as follows:

ከ ሁሉ በላይ የሆነ አምላክ

All over is God

Translation: God is over all

διὰ πάντων καὶ ἐν πᾶσιν "who is over all and through all and in all" 4:6

Living through all and in all

የ ምኞር በ ሁሉም እና በ ሁሉም

Translation በ ሁሉም የ ምኞር

የ ምኞር በ ሁሉም እና

Works in all and and

"One God and Father, who is over all and in all and living through all" (NLT). Except NLT which explicitly states the phrase, as "living through all" and GNT "works through all and in all", other translations state the term literally. The Amharic translations might have taken "works through all" from GNT and "living through all" from NLT.

Two strong views can be attached to understand the metaphor "through all". The first says the term indicates the presence of God through "all" believers and his works in sustaining this unity in the church. It speaks about God's presence in both individual and corporate levels.

Another view suggests the metaphor "through all and in all" indicates all humanity. In fact, there are several references which support this view in the wider context like; 1:10,11,22;3:9, and 3: 14-15 stress God's summing up all things in Christ, the first view is fitting to the context, because Paul is specifically talking here about the unity of the church and his audiences are believers and the gifts to be given to each one of us points to believers and can not apply to the world.⁴⁹

5.4. ἓν σῶμα "one body" Eph. 4:3, 4

This metaphor indicates the whole believers as parts of one body the Church. As the combined function of many various parts of a body makes a body do its intended purpose, the varied members effective functioning enables the church to accomplish the God intended goal of being a perfect man in Christ.

5.5. ποιμήν "Shepherds" 4:11

This metaphor represents people who have the gifts of leadership in the church. Caring, nurturing, and watching over the flock is their main service. Their today's counterpart is 'pastor' as shepherds watch over the flock and nurture in everything important for the flock, church shepherds, take care of God's people. ARV1, 2004 translates this term as a phrase as follows:

የ ምዕራፍ ገ ጳጳሳት

Of congregation shepherds

Translation: shepherds of congregations

By making it a phrase, this translation attempts to be closer to the Greek in stating the term metaphorically, but with the explanation of 'congregations'.

The Amharic Old Translation and NASV translated this verse ambiguously, because they put the term as if it is literal without showing whether it refers to a literal Shepherds of herds or shepherds of God's people (metaphorically). So the modern reader cannot readily understand what they communicate.

ጳጳሳት (Shepherds)

⁴⁹ Edna Johnson, 146.

Translation: Just as Christ is a kind of perfect and complete, it is as we should all be matured men.

The perfection of each believer depends on his or her true relationship with Christ. Then every believer finds his place to fit into the growth and development of the church toward the perfection of the body of Christ or in a way that enables him or her to progress into the fullness of Christ which is the ideal mature stage that God intended for every believer. The second option fits with the immediate context, for the following reasons: we have clear progression from the discussion of gifted individual leaders (4:11) to the corporate growth of the church in 4:12, "we... all", "unity", and "mature man" in (4:13). And it is in agreement with the wider context in Ephesians 2:15, about the new man εἰς ἓνα καινὸν ἄνθρωπον that embraces Jews and Gentile believers, that forming one and united Church. Since the growth of the body depends upon the maturity of individuals who collectively structure the Church, both options are also correct.⁵⁷

5.9. τοῦ πληρώματος τοῦ Χριστοῦ "the fullness of Christ" 4:13

πληρώματος means "the state of being full", "that which is brought to fullness", the sum total, fullness even superabundance", "being remains undiminished" (Arndt and Gingrich, 1958:672)⁵⁸ it is a metaphor which compares perfect bodily structure that describes the complete spiritual maturity as Christ's full structure.

The fullness of Christ (4:13)

“... Attaining to the measure of Christ's full stature... “NET

“... until we all attain ... to the measure of the stature of the fullness of Christ...”

ESV

... Attaining to the whole measure of the fullness of Christ... " NIV

The clause “attaining to the whole measure of the stature” refers to either height or age.

5.10. Metaphors of Immaturity 4:14

νήπιοι: immature children 4:14

⁵⁷ Ibid.

⁵⁸ Arndt and Gingrich, 672.

Eph. 4:14 presents several metaphors related to the maturity of the Church. The metaphors compare the life of the immature Christian with the small children's nature and attitude.

"So that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes" NIV.

νήπιοι "very young children"⁵⁹ or unstable children
Accordingly, νήπιοι is a metaphor that can represent both immaturity from the perspective of infants, and instability.

Immaturity can be described in unreliable characters full of selfishness, self affirmation, individualism, etc. The character of infants with small physical age is representing the childish understanding and behavior of an adult man, which is compared with the mature adult man (1Sam 15: 3; 2Kgs 8: 12; Ps. 8: 2; Pr. 23: 13).

"Through the building up and bringing to completion that the gifts effect, immaturity and instability can increasingly be left behind. νήπιοι, "children," contains double contrast with the mature adult (cf. 1Cor 2:6; 3:1; Heb 5:13,14), but the plural of "children" also contrasts with the singular of "the mature person," individualism being a sign of childishness, unity a sign of maturity" (Lincoln 1990:257)⁶⁰

Instability can be described in wandering from church to church, having difficulty to stay at one church and being rooted in the unity of faith and in the knowledge of the son of God. But moving from one church to another without purpose and that kind of person could be exposed to the cunning and crafty, false teachers, who led astray foolish believers from the right track, the principal and the sound teaching of the scripture. Paul compared such Christians to a boat blown about on the sea during a storm and the character of the false teachers, as inexperienced sailors.

"For this writer immaturity is evidenced in instability, rootlessness, lack of direction, and susceptibility to manipulation and error" (Ibid.)⁶¹

⁵⁹ Ibid.

⁶⁰ Lincoln, 257.

⁶¹ Ibid.

In contrast, the positive metaphor can be associated with Ephesians 3:17 where Paul prayed for their stability "I pray that you, being rooted and established in love" NIV.

ἵνα μηκέτι ὡμὲν νήπιοι "ከ እንግዲህ ሕጻናት ማሆን ማሆን አይገባንም" 4:14

"We will no longer be infants: The term "infants" contrasts with "mature" in 4:13. It compares between the unstable nature of children and the mature full grown man. So, when we translate it to the Amharic language, it is possible to make it both a simile, using another metaphor or non-metaphorically. For instance:

ከ እንግዲህ እንደ ልጆች ማሆን አይገባንም

then like children no longer we be

"Then, we will no longer be like children."

The second metaphor compares Christians to boats in the water.

"Tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming"

As the waves and wind push boats, of course, likewise, cunning men deceive feeble Christians and "push" them away and lead them astray from true doctrine.

If the audiences are not familiar with boats and water transports, it is possible to translate it using non-metaphorical language.

Example: Cunning people will no longer simply deceive us to believe false teaching.

Or we may need to use another metaphor, like:

የውሃ ላይ ከብት ማሆን አይገባንም

of water on dropping no longer we be

Translation: ነፋስ ከወዲያ ወዲህ እንደ ማዕከል ደውየው የውሃ ላይ ከብት ማሆን አይገባንም

"We will no longer be like dry droppings tossed back and forth on a body of water"

ነፋስ ከወዲያ ወዲህ እንደ ማዕከል ዳቸው ደረቅ ቅጠሎች

wind back and forth blows around dry leaves

በትምህርት ነፋስ ሁሉ እየተገፋን ሕጻናት ማሆን አይገባንም :

by teachings wind every tossed infants no longer we be

Therefore, the translation I propose as best fitting to the original Greek is:

ነፋስ ከወዲያ ወዲህ እንደ ማዕከል ዳቸው ደረቅ ቅጠሎች በትምህርት ነፋስ ሁሉ እየተገፋን ሕጻናት ማሆን አይገባንም :

My Translation: We will no longer be like dry leaves tossed back and forth by every wind of teachings on a body of water.

5.11. Body Metaphor Eph. 4:12, 16

5.11.1. The Metaphor of Building the Body as an Organic Unit: Eph. 4:12

εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, “for building up the body of Christ”
ESV

The building of the body metaphor conveys the idea that the Church needs to grow like a human organism with ongoing progression. This will happen when each and every member of the church contributes to the building up process. If not the body will be deficient. Below we look how different Amharic and English translations treated this metaphor.

The Old Amharic Translation

ቅዱሳን አገልግሎትን ለማራትና ለክርስቶስ አካል ሕንጻ ፍጹማን ይሆኑ ዘንድ

Holy ministry acc. to do and for Christ body building perfected they would be

Translation: To do holy ministry for the building up of Christ’s body, that it would be perfected.

This translation indicates two metaphors are used in this verse 'body' and 'building' metaphors. The translation connotes that the role of saints is to do the work of service so that the church, expressed both as a body of Christ and a spiritual house might be perfected. So, this translation missed out the important work of the gifted leaders, which speaks about "equipping the saints for ministry" and it combined body and building metaphors in one phrase.

ጠይኸውም ክርስቶስ አካል ይገነባ ዘንድ ቅዱሳንን ለአገልግሎት ለማደግ ሲሆን...። NASV

This is of Christ body may be built saints (acc.) for ministry for preparing where as
Translation: This is to prepare the saints for ministry so that the body of Christ may be built up.

According to this translation, the role of gifted leaders is preparing the saints for ministry so that the church would grow up to maturity and ultimately to unity with the involvement of all saints according to their gifts. However, the grammatical construction (goal- purpose relation) does not follow the Amharic style (purpose-goal). The first clause is the expected goal that explains the need of preparing the saints for the work of ministry. The purpose of preparing the saints for the work of service is in order to achieve the growth of the church.

ESV as a literal translation stated the metaphor of building up the body of Christ as the Greek does. Thus, the gifted leaders work of service (4:11) have two purposes: on the one hand, they equip the saints for the work of ministry and on the other hand they are involved in building up the body of Christ the same way as other believers. However, the use of a metaphor indicates that it is the body of Christ that is to be built up. And it does not indicate a physical building of a house. Its meaning is "for the body of Christ" the church would be edified or grow.

"To prepare God's people for works of service, so that the body of Christ may be built up..." NIV

The connotation of the NIV translation is that the function of the gifted leaders has been just one, it is "to prepare God's people for works of service" and its effect is "so that the body of Christ may be built up" Their work is to prepare God's people for works of service, and as a result the body of Christ would be built up. Thus, in NIV these phrases have a means- result relation.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ..."KJV

The function of the gifted leaders, according to this translation seems to be three which is separated by two commas. In the place of "equipping" and or "preparing" as the Greek says, here "perfecting of the saints" is used. This translation states three parallel functions of the gifted leaders: they work on the perfecting of the saints, they do the ministry, and they are involved in edifying the church. Thus, their role as equipping other believers for the work of ministry so as to involve in the building up of the church is apparently obscured.

5.11.2. *πάσης ἀφῆς: "every joint" 4:16.*

This metaphor refers to the leaders of the Church that are listed in v. 11 and it explains the vital role they play being under the headship of Christ, they nourish with what is necessary to the growth and maturity of the Church. Like every joint has a distinct function of connecting between each individual part of the body, these people have such a connecting ministry. All the necessary resources are transferred through these leaders, which are described as ligaments. However, as the joints of the body receive power to move and grow from the head, these ministers receive power and life from Christ the head who uses these leaders for his intended purposes.

5.11.3. *δία πασης ἀφῆς ἐπιχορηγίας " through every supporting ligaments" 4:16b.*

As each part of the body is guided and nourished by the head every leader (metaphorically, every joint) also is guided and nourished by Christ, the head. The emphasis is on the head, from whom life and vitality proceed. Thus, it is not the intention of God to give these leadership gifts to apply it for self-glory. Furthermore, it is when these leaders always connect their lives with Christ and serve each member in the way of the unity of the Spirit the God intended growth and maturity come. This prepositional phrase metaphorically expresses a gifted leader's role in supporting the body in supplying necessary elements of the church receiving supplies from Christ the head. Their role represents the role of joints in strengthening the structure of man. These gifted people have a cohesive role in the Church. Their ministries contribute in unifying the church, in building up the Church, in stabilizing the spiritual life of believers in foundational teachings, and in enabling believers to grow to the fullness of Christ.

5.11.4. *κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους "... as each part does its work..." 4:16c*

"... When each part is working properly..." ESV.

ἐκάστου μέρους: "each part "Ephesians 4:16:"

According to the working in measure of each individual part" Eph.4:16. It is a metaphor of parts of the body that represent members of the church.

"... as each part does its work..." NIV.

"... when each part is working properly..." ESV.

"... As each part does its own special work, "NLT2007

This metaphor describes the importance of the role of individual believers. And the way in which each believer uses his or her gifts that referred to 4:7 and 11. When each part is working properly, it makes the body grow, so that it builds itself up in love" ἐκάστου μέρους τὴν αὐξησιν this phrase shows, each part of the body also grows individually" 4:16d.

The interpretation of this metaphor can be associated with the non metaphorical expression of Eph. 4: 7 "But grace was given to each one of us according to the measure of Christ's gift" ESV. That speaks about Christ's giving of certain amount of grace to each Christian. In the metaphor of verse 16, the communicated idea is that each member of the Church should be prepared for the work of ministry and act out

properly in the process of growing the Church. It is then the body of Christ functions and continues to grow until it reaches up to Christ's intended goal.

The non-metaphorical translation of the passage is:

እያንዳንዱ የቤተክርስቲያን አባል የተሰጠውን ተግባር

each of church member its part does

በተገቢ ሁኔታ ሲያከናውን ቤተክርስቲያን ታድጋለች፡፡

properly functioning the church grows

" when each member of the church does its part properly the church grows."

6. THE CONTRIBUTION OF GIFTS TO THE UNITY OF THE CHURCH

6.1. The Role of the Greek συν in Describing the Unity of the Spirit

συν means "with", "together with". In the wider context of Ephesians this preposition combines with nouns or verbs fourteen times. It speaks of the relationship believers have with Christ and with each other.

συναρμολογέω: means joined together (2:21;4:16). In using a preposition such as διά as πασης ἀφῆς τῆς ἐπιχορηγίας "every joint of supply/ support" with the metaphors συναρμολογέω,"joined" or "fitted together" (4:16), and συμβιβάζω "held together". Paul points out that every believer should use his or her gifts described in 4:7 and 4:11 to accomplish the work of service that God assigned to them.⁶² When every member of the church efficiently works out his or her own part in this way the whole church functions effectively and the expected maturity and perfection in unity will then come.

συμβιβαζόμενον: v. 16 means to bring together into a unit or brought together. A similar term is used in Col. 2:19 and in Col.2:2 Col.2:19 in the context of reconciliation. This present participle is connected with the genitive ἐπιχορηγίας (i.e. To make available whatever is necessary to help or supply the needs of others or "to provide for, to support, to supply the needs of, provision etc) depicts the truth about the continuing action of support and nourishment. According to (*pace* Whitaker, JTS 31 [1930] 48-49) cited in (Lincoln 1900:262)

"The first participle speaks of position, the second of movement; the first of relation to Christ, the second of that relation in action....taken together underline forcefully that for the unified growth of the body its members have to be involved in a process of continual mutual adjustment."⁶³

In Col.2:2 συμβιβαζόμενον "brought together in love" is described as it unites people of God and energize them to withstand false teachers and to discern false teachings.

⁶²Edna Johnson, 144.

⁶³Lincoln, 262.

σύνδεσμος "bond" 4:3 this noun is used here metaphorically. It refers to something bound together. It indicates that sustaining unity within the Church needs the contribution of each believer through living ethically and in displaying the right conduct such as the five behaviors mentioned in the context. The purpose of these σΥ/σΥV prepositions conveys the idea of the importance of the corporate growth more than the individual growth.

6.2. Oneness

Several denominations exist in Ethiopia. As mentioned above, they have shown a positive increment in the number of adherents and in new planted churches in cities and in the countryside. However, when it comes to the maturity, there are many problems observed that need to be dealt with. The outward appearances of the Ethiopian evangelical churches are sometimes deceptive. There are enthusiastic worship services attended by multitudes of people. But when we come to oneness, there are problems throughout. Although there are many different factors that cause division, and restrict vibrant relationships among believers and denominations that affect oneness, it is not the concern of this thesis to discuss the causes of division. In verse 7 of this passage, the author depicts that each believer has different gift that would be very essential for the growth and development of the Church.

As for the whole book, the theme of Ephesians 4:1-16 is unity. So, we can ask what historical and theological factors caused Paul to emphasize unity? Ephesians 4:7 confirms that everyone has a special gift that is needed for the growth and development of the Church. Thus, the thesis attempts to do the exegesis of the passage, the vocabulary that the giving of gifts to community fosters unity among ethnicities, social units and so forth..

6.3 Vocabulary

Ἐνὶ "Oneness" Ἐνὶ mean "one" and ἐκάστῳ mean "each one"

The thesis discusses what is the purpose of the varied gifts that the risen Christ endowed to his Church, and what are the basic behaviors that contribute to sustaining oneness among the community of believers? And what are the real foundations of oneness all believers have in common despite varied gifts? And what are the functions of the gifts listed in 4:11 to advance the unity of the Spirit?

There is an intellectual domain needed as the common foundations of all Christians throughout the world. Ephesians 4:7 portrays that everyone has a gift that is important to mature the Church until attaining to the perfection of Christ. No distinct person can have all the gifts necessary for the perfection of the building of the body. Instead no insignificant member exists in the Church. Each believer needs to be complemented by other believer's gifts. Thus, everyone is important and has a role in the building of the body of Christ to bring maturity and attain perfection.

Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ ἐκάστῳ "But to each one of us grace has been given" NIV

The Greek term for "unity" ἐνότητα (enoteta) is unique to the Ephesians and it occurs twice in this chapter in 4:3 and 4:13. We cannot find it elsewhere in other New Testament passages. The theme of unity is coupled with the term oneness throughout Ephesians. For instance, there are twelve occurrences of (εἶς, ἓν, μιᾷ) = "one" in the Greek text: "the two one" 2:14; "one new man" 2:15; one new body 2:16;4:4; "one spirit," 2:18; 4:4;"one hope, 4:4;"one Lord," 4:5; one faith, 4:5" one baptism," 4:5;"one God and father," 4:6; "each one of us," "4:7; "each part," 4:16; "each one of you," 5:33); and ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ to bring everything together in Christ' 1:10. κατανήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως 'we shall all attain to that oneness in our faith' Eph.4:13.

Trinity

The theological basis from which unity arises (verses 4-6) is displayed in the seven "ones" that relates the unity of the church with the unity of Christ and God. Trinity is a demonstration of unity also unity is the work of the Trinity. God the father has chosen us to be the followers of Christ (1:4-6). Christ Jesus died on the cross bearing our sins (1:7-12). The Holy Spirit sealed our salvation (1:13-14) Also, it is only through the works of the Trinity Gentiles and Jews become one and unified. Thus we have one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and father of all.

The function of each member of the Trinity is described: Jesus is Lord, One God is a father of all; the Holy Spirit is mentioned as building the body 2:22. Likewise, all of us are given gifts to strengthen the unity of the body until the full maturity in Christ would be attained. Believers should retain the unity of the Spirit

following the model of Trinity. The triune God redeemed humankind by working together and being united.

μιᾷ ἐλπίδι: "One hope" is the goal toward which all the body of believers strive in the unity of the Spirit. The term 'one hope' suggests the common hope that all believers have in the Lord. One hope depicts that one day all believers from all corners of the world gather together in the kingdom of heaven, to begin eternity. Christians do not have different hopes, but one hope and the same thing and the basis of this hope is the finished work of Christ's calling us to be his children. "The 'hope' is associated with what is stated in Ephesians 1:18, it reads:

"I pray that your hearts will be flooded with light so that you can understand the confident hope he has given to those he called—his holy people who are his rich and glorious inheritance." NLT07.

Also, 'calling' and 'hope' are interrelated in both passages as a genitive phrase and have reason- result logical relations. The calling is the reason to have hope, because he has called us, we have hope as a result. So, if we are called to be his children, whatever our church affiliation or thinking might be does not matter. We have confidence that God is faithful to fulfill all his promises to us.

μία πίστις:"One faith". There is only one faith that leads to the way to salvation. This faith serves as a glue to connect all believers in binding together to focus on the mission God has given them in this world and to build up the Church towards maturity. This faith is in Jesus Christ as Lord and Savior with God the father and the Holy Spirit as united in this work. Others who don't have such belief as we have cannot have oneness with the body of Christ. There are many philosophies that claim all roads and religions can lead to God. But the truth as described in Ephesians and in the rest of the New Testament teachings is only in one faith.

"Paul connects the giving of the Holy Spirit to the act of *hearing* the gospel and *believing* in Christ" (Patiza 1990: 158)⁶⁴

ἐν σῶμα: One body. There is only one body that exists under the headship of Jesus. This body is built up by true believers. Though we could have different denominations we could have only one body. In the wider context of Ephesians one body is one of the recurring themes and the particular issue is one of unity between Jews and non-Jews. (1:23; 2:16; 3:6; 5:23; 4:4, 16). In Rom. 8:9 and 1Cor.12:13;

⁶⁴ Patiza, 158.

1Cor.8:6; 12:4-6, 13 believers became one body through the work of the Spirit. Thus, there is only one body of Christ since there is only one Spirit.⁶⁵

Ἐν πνεῦμα: One Spirit. There is only one Holy Spirit who dwells in each believer's heart. So, it is not possible to dichotomize and divide believers on the basis of "those who have the Holy Spirit" and who do not. Without any distinction, those who believe in Jesus, the members of the church throughout the world have the Holy Spirit. (4: 3-4; 1Cor 12: 13).

εἷς κύριος: One Lord. We have only one Lord who is the head of the church that died for our sins on the cross. 1Cor.8:6; 12:3; Phil. 2:11 describe the foundation of the Church is in the belief she has on Jesus as "the sovereign Lord". The one Lord Christ brings believers into unity.

Ἐν βάπτισμα: One baptism. The baptism into Christ is the demonstration of one's faith in the one Lord Christ Jesus; it expresses the shared faith in Christ by all believers. The purpose of pointing out to the one baptism might be to differentiate the Christian baptism from other baptisms current at that time. In 1Cor.1:13 Paul's rhetorical question, "were you baptized into the name of Paul? (NIV) to Corinthian believers shows that all believers are baptized in the name of Christ. At the same time, it is also a means to become the member of the body of Christ, the church. 1Cor. 12:13 says:

"For we were all baptized by one Spirit into one body, whether Jews or Greeks slave or free, and we were all given the one Spirit to drink." NIV

One baptism refers to water baptism, which is the sacrament of unity Col.3:10, 11: Gal. 3:27,28. In Galatians and Colossians, Greeks and Jews are mentioned in relation to baptism, and this shows that baptism into Christ is the unifying rite of Christians and it fits well with the Ephesians theme of unity.⁶⁶

εἷς πατήρ "One father" 4:6. We have one Spiritual father, who controls everything. There are two possible interpretations of "one father":

1. The father of all believers
2. The father of all people in the world. Even if both interpretations are truth the first interpretation has support and fits better.

Although unity can be seen as the special contribution of this passage, it is consistent throughout the scripture. The point is, all believers have this common ground of

⁶⁵ Patiza, 232.

⁶⁶ Patiza, 233.

oneness and adequate reasons to progress unity. So, our translations should show God's part, as he is the originator of such unity and our responsibility as believers is to strive to sustain this unity.

7. KEY TERMS AND GIFTS

7.1. Key Terms

Χάρις "Grace" is mentioned 8 times throughout Ephesians (1:6, 7, 8; 2:7:8; 3:2, 7, 8; 4:7). Primarily the phrase 'grace has been given' indicates that in 4:7 ἐδόθη ἡ χάρις 'the grace' is given not earned, because the verb ἐδόθη is the passive form of δίδωμι. Also, the 'grace' referred here is not the redemptive grace that saves us as Ephesians 2:8-9 speaks about, but it refers to the charismatic grace which the Lord has bestowed on his redeemed people. Thus, it can be associated with God given gifts to his people that enable God's people to accomplish God's purpose in creating them as each of us serve one another in a way good stewards do according to the gifts they are given. Grace is God's works in the believer's life to have the desire and ability to do God's good pleasure.. The idea of grace in this context can better be associated with what Peter explicitly stated in 1Peter 4:10-11:

"10 God has given each of you a gift from his great variety of spiritual gifts. Use them well to serve one another. ¹¹Do you have the gift of speaking? Then speak as though God himself were speaking through you. Do you have the gift of helping others? Do it with all the strength and energy that God supplies. Then everything you do will bring glory to God through Jesus Christ. All glory and power to him forever and ever! Amen. NLT07.⁶⁷

In the context of Ephesians we can understand that 'grace' is connected with various gifts mentioned in other Pauline corpuses such as Romans 12: 3-8 depending upon the measure of grace given to the individual believer by God.

So, 'grace' referred as five special gifts in Eph. 4:11 does not mean these are the only gifts but they are the ones who play the leadership role in the building up of the body of Christ as various measures of gifts effectively function under the headship of Christ. Paul further explained the identity of χάρις in verse 8 where he applies the OT quotation that speaks about Yahweh's triumphant victory over his enemies and his giving of gifts to his people. So, Christ in his rising from the dead and ascending to

⁶⁷ NLT07.

the heavens to the right hand of God the father, bestowed gifts to his people **δώρα** **τοῖς ἀνθρώποις**. Gifts are Christ-apportioned varied special abilities given to each believer. Below, we will see how The Amharic Bible with the Old Testament based on the Septuagint,⁶⁸ translates it. In this verse it uses a definite article

ጸጋውተሰ ጥቶና ል

the grace is given to us"

NASV(New Amharic Standard Version, 2001)

ጸጋ ተሰ ጥቶና ል

grace has been given

This version has some difference in verse 11 when it speaks about the receivers of the gifts, it says ከቤተሰቦቹም.....ሾሞ

from his family he appointed'

Literally “he appointed people from his family”

This passage exhorts us to have God honoring vibrant relationships and to have a clear understanding of oneness. Also, the way to oneness is characterized by certain behaviors that the new community has and demonstrate it to the world.

The behaviors indicated in Eph 4:2 such as humility, meekness, patience, forbearance, and love are important in order to surpass the causes of divisions.

ταπεινοφροσύνης "Humility" is a noble character, very useful trait for interpersonal relationship existing in the body of Christ. It is the quality of not thinking I am better than others, even if we seem to be right. It is giving recognition to the importance of others.

πραΰτητος "Meekness" is demonstrating an attitude which is quiet and gentle, not seeking to quarrel with other people. It could be related to long suffering. In Mat.11:29 the Lord claimed both humility and meekness. It has greater importance to bring about the unity of the Church.

Μακροθυμίας "Forbearance" is the ability of having patience with a difficult situation or a difficult person without becoming angry and refraining from revenge. It is one of the traits among the fruit of the Spirit, an ability to tolerate other's shortcomings. It is used here to show the great value of 'patience' to the unity of the Church through bringing harmony and peace among believers.⁶⁹

⁶⁸ This translation is published by EOTC (Ethiopian Orthodox Tewahido Church).

⁶⁹ Lincoln, 237.

ἀνεχόμενοι "**Being patient**" is a participle its meaning is 'to be tolerant to each other', 'enduring difficulties', 'to bear one another' in love is the extension of **Μακροθυμίας**. The role of the above four conducts and the 'love' as discussed below help believers to make fitting themselves to process of preserving the unity of the Spirit described in 4:3 and to efficiently contribute in their gifts in the building up of the church.

Αγάπη : love. It means "to have love for someone or something, based on sincere appreciation and high regard—"to love, to regard with affection, loving concern."⁷⁰ is a virtue demonstrated by unselfish concern for the good of others and it embraces all virtues. It is mentioned three times, in verse 2, and 15. This thesis discusses the relevance of love to the unity of the Church. In all Ephesians love is mentioned about ten times Church. In Ephesians, love is mentioned about 10 times (1: 15; 2: 4; 3:17, 18, 19; 4:2, 15, 16).

The use of **τα πάντα** with **ἐν πᾶσιν** 1:23 communicates the idea of the Church's need to grow into her Head in everything: in faith and knowledge, in unity and especially in love. Growth is an expression of the maturity of believers in the unity of faith (Eph.4: 13; cf. 2 Cor. 10:15), and in knowledge (Eph. 4:13; Col. 1:10). In general, the church should grow into Christ her head in faith and knowledge and in unity and in love. Therefore, growth of the church should be measured as how much it is characterized by love.

7.2. Gifts

7.2.1. *Global ministry Gifts*

Apostles: the term **ἀποστόλους** derived from **ἀπόστολος**, it means a messenger, God's messenger, a sent away to accomplish something⁷¹. On the opening of Eph 1:1 Paul claimed apostleship as he was directly called by Jesus Christ, and to convince his readers as he was not one of **ψευδαπόστολοι**, "the false apostles" who falsely claimed to be the ambassadors of Christ (1 Cor. 11:13) In general, Paul used the term 'apostle' or 'apostles' several times without showing other kinds, just to mean "messengers" of the churches (2 Cor. 8:22-23; Phil. 2:25. The Amharic equivalent term for **ἀπόστολος** ሐዋሪያ is derived from Ge'ez ሐዋሪ and it means literally "to go", "to walk", "to migrate from place to place", "to live", "to sit", "to do", etc. and the derived

⁷⁰ Louw, & Nida, 292.

⁷¹ Arndt and Gingrich, 99.

word ሐዋረያ means traveler, spokesman, spiritual officer. In Greek the focus of the term is sending, preparing others to God's mission etc., whereas in Amharic the focus of the term is the authority of an apostle and his doing of preaching the gospel traveling from one place to another. It means messenger, traveler, spiritual officer, teacher, itinerant preacher proclaimer of good tidings, and spokesmen of God. However, in its practical sense the term is broader than the Greek usage.

The first group: The first 12 disciples called by Jesus to follow him throughout his ministry on earth and commissioned by him to continue his ministry to the uttermost of the earth in his ascension, who have seen Jesus in their physical eyes and had seen his resurrection (1 Corinthians 9:1-2, Acts 1:21-23), and the ability to do miracles (1Cor. 12:12). Some uniquely called apostles are: Paul (cf. 1:1, 1 Cor. 15:8), and Mathias (Acts 1:21) who is chosen to replace Judah are grouped under the first apostles. This group is unique in its special role of making the foundation of the Church (cf. 2:20; 3:26). The meaning of the apostles of this kind is "an apostle is an official delegate of Jesus Christ, to preach the gospel message in an oral and written form and to establish and build up the churches." (Hohener 1990)⁷² Paul included himself under this category (Rom. 1:1, Eph. 1:1). Such apostles exercised ecclesiastical and spiritual leadership. Jesus revealed himself to Paul and chose him to take the gospel message to the Gentiles (Gal. 1:15; Rom 1:1), therefore Paul's claim of his authority as an Apostle is genuine.

The Second group: Those who have the gifts of apostleship. The term apostle also refers to another group of apostles who were not directly called by Jesus and who were not the eye witnesses of his resurrection, but they were famous missionaries sent by the early church. They are like Barnabas (Acts 14:4, 14), James and others (1 Cor. 15:7; Gal 1:19; 1 Cor. 4:6, 9; 1 Thessalonians 2: 6; Titus; 2 Cor. 8:23; Rom 16:7).

The meaning related to the first group, according to the Greek in this passage is narrower than the term is used in other passages where the generic Greek term ἄποστόλος is used to mean *messenger* or *sent out* to accomplish something. The concept of the Amharic term ሐዋረያኛ also has broader and narrower meanings in some ways as the Greek does. However, it is the context that will make the meaning clear.

⁷² Hohener, 541.

The debatable issue concerns the modern counterparts of the apostles of the current Church. The first apostles have seen Jesus, they were the eyewitness of the resurrection of Christ, and they were commissioned by the risen Christ (1 Cor. 15:3 and 9), both apostles and prophets had given the foundational role and authority in the church (Eph 2: 20; 3:5). Furthermore, both their oral and written messages are included in the Bible.

Since the function of the apostle is to be continued in the current times, according to Ephesians 4:11 "He gave some to be apostles ", except the foundational authority of apostleship and their inspired writings, all the ministries the first apostles had to be continued by the people who have the gifts of apostleship, and commissioned by the church.

Prophets: προφήτας the Greek word is derived from προφήτης. In the OT the term refers to "prophets and prophetic personalities"⁷³(Arndt and Gingrich, 1958) In the pagan world prophets are believed to be proclaimers and interpreters of the divine revelation⁷⁴(Ibid.) It is the gift of receiving divinely communicated messages, revealed truth, and predictions. This term can refer to both Old Testament and New Testament Prophets.

"Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets." Amos 3:7 (NIV)

Prophets turn people from their evil ways back to God through repentance. These OT passages make clear the function of the prophet. Often times, they had delivered prophetic messages by saying "thus says the Lord" that means the words they spoke out are not theirs, but directly came from the Lord and everybody had to listen and live accordingly. The Old Testament prophet was serving as a predictor of the future and/or as a forth teller. The major parts of the Old Testament Bible contain the written words of the prophets like Isaiah, Jeremiah, Daniel, etc.

In 1Cor. 12:28 where spiritual gifts are listed, prophets are the second in a row. However, just a few Prophets are mentioned by name such as Agabus (Acts 21:10), and the four unmarried daughters of Philip the evangelist (Acts 21:8-9). Their function includes bringing a message to the church on different instances pointing out directions where the church should go, revealing sins and the spiritual condition of the Church.

⁷³ Arndt and Gingrich, 722.

⁷⁴ Ibid.

The Amharic equivalent term of the Greek is ነቢያት. It literally means: one who interprets divine revelation, in whom the Holy Spirit gives prophetic messages, to which revelation would reveal, who utters prophecy, preacher-teacher, who can see what will come in the future, etc. In Amharic the term is narrower than the Greek for it specifies to the direct divine revelation and does not include the message brought by prophets from the already revealed word of God. For example, in its daily use most evangelical Christians, particularly those who believe in Charismatic gifts look for people who claim to be a prophet to get direct messages from God in the case of individuals. In congregations such people, who are considered to be prophets are given time at the end of the preaching and the congregation expects to hear what God would say (a direct message) to the current situation apart from the preaching.

Evangelists: The Greek term εὐαγγελιστάς is derived from εὐαγγελιστής, It means "preacher of the gospel, evangelist"⁷⁵ (Arndt and Gingrich 1958:318). As a verb, it comes from the beginning of Matthew 11:5, Lk 1:19 etc. In noun form this term also found in Acts 21:8 Φιλίππου τοῦ εὐαγγελιστοῦ, "...Philip the evangelist and in the exhortation of Paul to Timothy 2 Tim. 4:5 ἔργον ποιήσον εὐαγγελιστοῦ," "...do the work of an evangelist." From the beginning the term is used in the singular to indicate an individual person who moves from place to place to announce the gospel, but in this passage the term is used in the plural form.

All Christians are commanded to take part in evangelism (Matthew 28:19-20) however, 'some to be evangelists' depicts that the gift of evangelism is given to some as a career. Since the responsibility of evangelists is to preach the gospel this does not imply that they are obliged to travel widely to do evangelism. In Acts 18:26 for example, Priscilla and Aquila were serving at home.

The main contribution of evangelists is that they would continue to do the work of evangelism, which is the gospel preaching aspect of the apostolic ministry, in order that the church would grow in having subsequent generations of new believers up until the second coming of Jesus happens. The majority of commentators suggest that evangelists are ministers sent out from the Church to preach the gospel of salvation to those outside the Church or unbelievers.

For this reason, unlike pastors and teachers, their ministry is not just focused in the vicinity of the Church. In the New Testament period ministers that have the gift

⁷⁵ Arndt and Gingrich, 318.

of evangelism were traveling broadly and were preaching the gospel everywhere. For example, Philip's experience is an ideal model to the evangelists' ministry horizon. In Acts 8:26-40 we can read that Philip preached the gospel traveling from Jerusalem to Gaza, from Azotus to Caesarea. In Gaza, Philip met the Ethiopian eunuch and persuaded him to believe in Jesus explaining what the eunuch was reading in Isaiah.⁷⁶ If this is the case evangelists are itinerant gospel Preachers. They preach the gospel throughout unreached areas.

The equivalent term for εὐαγγελιστάς in Amharic is broad and it can mean the following ወን ጌ ልን ሰባ ኪዳኛ or ወን ጌ ላ ወደን and it means literally preachers of the gospel, preacher, author of the gospel, follower of the gospel (የ ወን ጌ ል ተከታይ፣ አጭኝ) Evangelists are far-reaching external ministers of the church in soul winning through reaching the lost. Although the gift of a person is not limited to evangelists, as the tradition of the Ethiopian Evangelical Churches show, when an individual dedicates himself or herself to a full time spiritual career in the local church, the initial title given in ordination is 'evangelist'. After some years of ministering, the same person can be given or claim the title of 'pastor' and (nowadays the new trend shows) after some times the same person can claim the title of 'prophet' or 'apostle'. In this case, the consecutive titles appear as a promotion from one position to another. But such experience of claiming one gift at a time and changing to another title is alien to this passage. Therefore, the Amharic concept of 'evangelist' according to such experience is broader than the Greek term and not focused.

7.2.2. *Local Church focused Gifts: Pastors and Teachers*

One of the issues concerning pastors and teachers is the distinct Greek syntax τοὺς δὲ ποιμένας καὶ διδασκάλους its use of one conjunction δὲ and one article τοὺς make ambiguous. Each of the other gifts is preceded by an article, but the article is omitted before "teachers."

This omission gives clue to the probability of indicating that the two groups are the same. But in other lists of gifts like Rom. 12:7 and 1Cor. 12:28 teachers are mentioned, but pastors are not. That means the gift of teachers directly stated as a separate gift. People who have the gifts of Pastors and teachers are believed to have focused on the local church. There are two views concerning the gifts of pastors and teachers:

⁷⁶ Ibid.

1. It signifies one group of people who do both pastoring and teaching believers.
2. It signifies two different groups of people who just do the work of caring and nurturing the congregation.

Though both teachers and pastors are involved in teaching, pastors might not be very good expositors like teachers are. Although, both take care of the congregation in some ways, teachers might not do well in caring for the congregation. The second view has more support in scripture.

ποιμένας "Shepherds" is derived from the Greek term ποιμήν, ένος, ό: means "shepherd, shepherder"⁷⁷ (Arndt and Gingrich 1958). The term is used metaphorically rather than literally.

The duty of the person endowed with this gift is looking after and giving guidance for a community of believers. The Amharic equivalent term for ποιμένας 'shepherds' is እረኞች. The term is here used metaphorically as in both OT and NT writings. For example, Jesus used it in John 10 and God is called a Shepherd in Psalms 23:1. Apart from ARV1, 2004, which made attempts to keep the metaphorical language by stating it in phrase የ ጭቅ ማኅን እረኞች literally "congregation shepherds" of course that is equivalent to "pastors", other Amharic versions state እረኞች; though they keep accuracy this leaves it open to ambiguous interpretation, whether it speaks of a literal sheep herder or of speaks of a pastor who take care of the church members is not clear. So, the translation has to show that the shepherds are pastors.

διδασκάλου**s** "Teachers" this Greek term is derived from διδάσκαλος, means a teacher. (Arndt and Gingrich, 1958)⁷⁸ this term is used to indicate: a person who teaches the scripture (Acts 20:27), a passable person to teach (Hebrew 5:12), teachers of the law (Luke 2:46), John the Baptist, (Luke 3:12), Jesus (John 1:38), apostles (1Tim2:7), gifted teacher by the Holy Spirit (Eph. 4:11), and the false teachers (2 Tim 4:3). This gift is placed third in 1 Cor. 12:28 where spiritual gifts are listed subsequent to the apostles and the prophets (cf. Rom12: 7; Acts 13: 1; 1 Tim 3: 2; 5: 17; Titus 1:9).

The function of teachers focuses on giving instructions, putting together doctrines, preserving apostolic teachings, transmitting sound doctrines, expounding Biblical passages, interpreting, and applying it. They are not responsible for

⁷⁷ Arndt and Gingrich, 684.

⁷⁸ Arndt and Gingrich, 192.

shepherding, administering other ministries, and administrative issues in the congregation. Instead, they strive to instill appropriate Christian norms and values among the believing communities, their duty is explained in the contextual information like in 4:13 and 4:20-21 as they instill the knowledge and wisdom necessary to know Christ, to defending false teachings and to be able to lead a healthy Christian life. The function of this gift corresponds to Ezra's in the Old Testament, "For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel" (Ezra 7:10) NIV.⁷⁹

⁷⁹ NIV84.

8. CONCLUSION AND RECOMMENDATION

The main theme of this passage is the unity of the church authored by the Holy Spirit. The purpose of Paul in quoting from Psalm 68:18 and in applying it to Christ is to show the new community is created both from the Jews and the Gentiles under the headship of Christ. Paul exhorted the Ephesians to preserve the already given unity and to do so, they need to live in a way fitting to the building up of the Church through developing the right conducts (4:2) and most of all in love. The proof of the authentication of the presence of the Holy Spirit in an individual or among the society of believers is the existence of love to one another. Despite the Holy Spirit's indispensable role in helping the church to accomplish the God intended goal, unity, believers are to use their gifts to serve each other for the glory of God. In this way they contribute to the individual and corporate level of maturity. But the needed maturity is possible only when each believer is connected with Christ the head and with one another. The sustenance of unity is possible only when Christians individually and corporately live out those behaviors or conducts mentioned in this passage and others related with them. Perfect Unity is the goal, and peace is a means that can hold members of the church stay joined together. While believers strive to maintain the unity of the Spirit, whereas false teachers make efforts to destroy the unity of the Spirit. Christians have to live in harmony with the Holy Spirit and with each other. Also, proper care should be taken to preserve the unity of the Spirit, taking peace as a bond is crucial because unity is often susceptible and at risk. All the spiritual gifts of Christ are given for the growth and edification of one another in the church to the glory of God, for the common good of God's people and not for personal benefit.

1. Each believer has been given a gift, and no person in the church is without spiritual gifts.
2. This passage indicates that Church members need to recognize gifted leaders, those who have been placed in the church as gifts of Christ are there to equip all believers for the work of service.

3. The principle of unity is established in the Trinity. The one God who called us to be one body (the church) set as a model of his church to follow his example.
4. The one body concept of the church corresponds to how the triune God has called the church in one way. It depicts there is only one church in the whole universe.
5. The Holy Spirit is the giver of spiritual gifts (4:7a), whereas Christ is the giver of gifted people (4: 7b, 11): apostles, prophets, evangelists, pastors and teachers. So the seeming contradiction on whose function is the giving of the gifts can be seen from the immediate context in this way.
6. Each member is important to the appropriate functioning of the Church and each one has been given gifts to implement it for the benefit of others.
7. The metaphor of the body and the building infers the closest relationship among believers is the standard set to attain by all believers, inner unity with diversified gifts, but not loose oneness.

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