

THE SURETY FOR JUSTIFICATION BY FAITH IN GALATIANS CHAPTER
THREE: A SOCIO-RHETORICAL ANALYSIS WITH APPLICATIONS IN THE
AFRICAN CONTEXT

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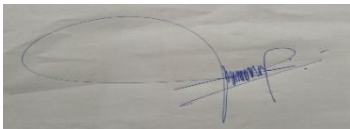
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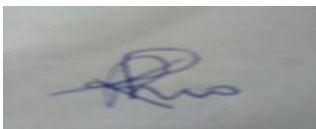
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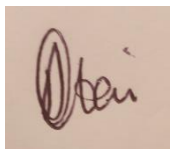
Declaration

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

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This thesis has been submitted with our approval as University supervisors.

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Dedication

I dedicate this work to the almighty God, who has given me the grace and opportunity to embark on this scholastic work. He has also helped me to reach this peak to his praise and glory alone. I am most grateful.

I equally dedicate this work to you the reader and hoping that the truth contained therein in this work be well understood, grasped and practiced.

Acknowledgment

I am very grateful to God Almighty, whose ways are far beyond the finite human comprehension, for the opportunity granted unto me to add this colour to my academia. For sure, His eyes are on the sparrow.

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Table of Contents

Declaration.....	ii
Dedication.....	iii
Acknowledgment	iv
Table of Contents.....	v
Abstract.....	viii
List of Tables	ix
CHAPTER ONE.....	1
INTRODUCTION AND BACKGROUND TO THE STUDY	1
Introduction.....	1
Background of the Study	2
Statement of Problem.....	5
Objectives of the Study.....	5
Research Questions.....	6
Significance of the Study.....	6
The Scope of the Study	7
Overview of Methodology.....	8
Thesis Structure	8
Chapter Summary	10
CHAPTER TWO.....	11
LITERATURE REVIEW	11
Introduction.....	11
Justification by faith; a biblical overview	12
<i>Old Testament perspectives on justification</i>	<i>12</i>
<i>New Testament perspective of justification.....</i>	<i>17</i>
<i>Justification by faith as used by Apostle Paul in the epistles.</i>	<i>21</i>

Justification by faith; a historical overview	24
<i>The reformers on justification.</i>	24
<i>Contemporary perspective on justification by faith.</i>	26
Chapter Summary	28
CHAPTER THREE	29
METHODOLOGY	29
Introduction.....	29
Socio-Rhetorical Approach.....	29
Rhetoric in the Greco-Roman World: The Three Settings	31
<i>Forensic rhetorical setting.</i>	31
<i>Epideictic rhetorical setting.</i>	32
<i>Deliberative rhetorical setting.</i>	33
Galatians and its Rhetorical Setting and Paradigms	34
The evidences for justification by faith-Galatians chapter three	37
Chapter Summary	41
CHAPTER FOUR.....	43
SOCIAL RHETORICAL AND HISTORICAL GRAMMATICAL EXAMINATION	
OF GALATIANS CHAPTER THREE	43
Introduction.....	43
Background to the Epistle to the Galatians.....	43
Themes in Galatians.....	44
The Genre of Galatians	45
Date and Authorship	45
Historical Setting	48
Examination of Galatians chapter three	48
A. The Experiential Arguments for Justification by Faith (3:1-5).....	48
B. The Scriptural Arguments for Justification by Faith (3:6-14).....	59
C. The Logical Arguments for Justification by Faith (3:15-29)	70
Chapter Summary	84
CHAPTER FIVE	86

CONCLUSIONS AND RECOMMENDATIONS	86
Introduction.....	86
Conclusion	86
Recommendations.....	87
REFERENCES	90

Abstract

Christians in the Galatia province had accepted the gospel and become disciples by the way of faith in that faith in Christ is sufficient for being justified. The emergence of that which seemed to be another gospel through the Judaizers deviated the believers to rely on legalism of the Torah and related practices. This astonishment drove the Apostle Paul to make a defense of the authenticity of his gospel and prove that faith is sufficient enough for the justification of the believers. This problem can arguably be seen as a replay in the African churches, where the faith of some believers in Christ is being astonishingly placed on other elements apart from Christ whom we profess. Looking into the arguments provided by Apostle Paul for the reasons why justification is by faith alone and not on any other elements or persons, the focal text for this research will be on Galatians chapter three. The underlying drive in this research is to uncover the biblical reasons that support the fact that justification is by faith alone and give corresponding and contextual applications to the church in Africa. Interestingly, the author of the epistle to the Galatians implored a forensic rhetorical device in his day to make his arguments, and, this methodology will be considered in this research, especially in taking a look at the beauty of the precise judicial proceedings followed by the author in his argument in chapter three. This research revealed Apostle Paul's evidences for justification by faith which are the experiential, scriptural and logical arguments. The social rhetorical criticism, as methodology is being followed in this research

List of Tables

Table 1.1: Chronological samples of rhetorical structures of the epistle to the Galatians by a few scholars.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

No biblical text should be taken at the face value without the undertone of styles and reasons in considerations. Every section of the biblical text is peculiar and that is why a text cannot be studied in isolation of its historical, social and literary contexts. Any real interpretation of the biblical text takes this starting point into view before attempts are made to see the text the way the author really meant it to be. This is confirmed by Keener (1993, p.22), who believed that at the moment, even as biblical authors know and appreciate the importance of cultural and historical background, such importance is waxing strong among readers of the Bible today. A clear example of this can be seen in Jesus giving explanation of issues to his audience from a cultural angle.

The statement above points out the primary responsibility of a biblical scholar, which is first to understand the journey of the author. As such, when someone reads the biblical text, the task before him or her is to attempt to understand what the author is saying. This research aims at journeying with the author of Galatians and riding with him as he unravels the surety for justification by faith in chapter three, which this research will look into in more detail.

In this chapter, the researcher seeks to introduce Galatians chapter three by means of rhetorical method. Aune (2010, p. 166), sees this rhetorical method as accepted rules in the use of spoken and written discourses. This could also be a technique that enables the orator to motivate, inform or persuade an audience in line with the agenda of the orator. Such analysis of the New Testament text usually come into conformity with the rhetorical conventions of writing and speaking in the Greco-

Roman period in which they were written. The main concept here is to try to understand the message of the author and his intention on how the text should function.

This chapter will look into the style of writing used by the author of Galatians to persuade his audience as he nails the subject of justification by faith. There are social and cultural contexts that permeates the argument of the author, hence, a rhetorical investigation is proposed.

More light shall be shed on rhetorical criticism as the framework for this research. This foundation has to be laid so as to point readers to the approach used on to understanding the guiding text. It will be of no solid effect to attempt to interpret a biblical text without the literary and social context of the days of the author and that of the readers. The aims and objectives of this study shall also be highlighted. This research is aimed at providing answers to some guiding questions that shall lead the way for literature review. Other areas covered in this chapter shall be the significance of the study and the scope of the study.

Background of the Study

There are various considerations when looking at a biblical text. These considerations include the literary features, the spiritual derivatives and the social and cultural undertones to be able to fetch out the contextual interpretation. This is where socio-rhetorical criticism comes into play. Robins (2010, p.193) maintains that, “socio-rhetorical interpretation began with analysis and interpretation of social and cultural dynamics in written works.” The involvement of the reader here is basically with the various ways in which words are used in their written forms. The social-cultural contexts of a given text play important roles in understanding the meaning of the text. The researcher therefore views interpretation as the conveyance of the meaning of a

text in light of a given cultural and social ingredients to recipients of the contemporary. Here, the main task of the interpreter is to first help his audience to understand the original meaning in the original context before any attempt to apply to the contemporary.

The researcher seeks to interact mainly with the style and choice of words used in Galatians chapter three. The social context wherewith the author wrote the epistle will be examined through an exegesis of the words used. In the New Testament, *Corpus Apostle Paulinum* (meaning the Apostle Pauline epistles) have the characteristics of rhetorical structures thereby giving forth a call for a differing and such special methodology. Lampe gives a glimpse of this that some scholars of acclaim have been credited for their rhetorical attention to the epistle to the Galatians. Some of those mentioned are Origen, Luther, Calvin, Augustine, John Chrysostom and Melancthon (2010, pp. 3,4). This is not just peculiar to the church fathers mentioned above. The nineteenth century witnessed an increased employment of rhetorical methods to detect the use of words in the writings of Apostle Paul. Though using rhetorical devices to interpret the epistles is not new to biblical scholarship, it is still not exhausted.

It is quite interesting that the early church fathers detected rhetorical features as they dealt with the epistle to the Galatians. The most interesting part of the words of Lampe (2010), however, is that the rhetorical analysis model of interpretation is not yet exhausted. In this, the researcher found some social and cultural lines that help to support the hypothesis that justification is by faith alone. The task of the researcher here is to discover the frames and structures of the argument of the author of the text in question. In these frames are found the persuasive arguments. This also follows a pattern as the author takes all things sequentially.

On a general note, with regard to the New Testament and most specifically the Apostle Pauline epistles, it is of great importance that the functions of words are being examined because Apostle Paul played with words quite a bit. The epistle to the Galatians is no exemption where it is believed that the author used analogies similar to those of the Greco-Roman literature. An example could be found in Galatians 3:15-18, which illustrated with the concept of the legal will in the period of writing. Muir (2014, p.76) while dealing with issues in Galatians 3: 1 argued that unraveling the text would require a great deal of tasks. We can be certain that the author's intention was that his message on the crucifixion of Christ be more than a message. To Apostle Paul, his persuasion is to help the Galatian Christians experience Christ on a personal level.

There is the need to be connected with issues and styles from the Greco-Roman world so as to unravel the intents of the author. Here, it is clear that the epistle to the Galatians is pretty full of style and forms, hence, the need to connect with the Greco-Roman World to be successful in the unraveling is inevitable. It is for this same reason that Keener (1993, p. 524), commenting on Galatians 3:1-5 finds that, "the style of Apostle Paul here is characterized by the interlocutions of imagery, intense reasoning and rhetorical questions". As Keener confirms, it is vitally important to note the play with words as used by the author of Galatians in this research so as to do a proper exegesis.

A major task in this research is to keep in touch with the styles and forms used by the author of the epistle to the Galatians. A general grasp of the rhetorical renderings in the Greco-Roman world would be a background prerequisite to the research work. In this regard, Wendland (2015, p.1) suggests that, "doing a rhetorical analysis of the New Testament involves the examination of modes and effects of literary arrangements". Here, Wendland observes that the emphasis would be on how the author

organized his text and discovering the intended impact towards his audience. Following from this view, the researcher seeks to examine the literary arrangements of the guiding text (Gal. 3) and to discover the intended meaning of the rhetorical features embedded therein in order to prove that justification is by faith alone.

Statement of Problem

The churches in Galatian Province saw the inflow of those who are highly esteemed with regard to the plan of God, who helped in deviating the people from the mind of God. They were educated and popular and so it was easy for anything from them to be accepted as the norm. This explains why the Judaizers were able to swiftly turn the wagon of believers to the opposite direction, which relates that justification is by works and legalistic observance of other sort.

The researcher foresees a challenge in the object of salvation or justification in the churches in Africa today. The problem lies in how a person is justified. Apostle Paul said it is by faith, but the Judaizers came and changed it to legalism. Apostle Paul wrote again to correct the situation and redirect their attention to faith. Some false teachers are all over Africa today saying it is not by faith. This research is also affirming the stand of the Apostle Paul for the Christians in Africa. The task of defending the authenticity of the gospel in its pureness faces the church in Africa today even as it faced the author of the epistle to the Galatians.

Objectives of the Study

The objectives of this study are to:

1. Examine the concept of justification by faith as used by Apostle Paul in his epistle to the Galatians

2. Examine the use of rhetorical structures by Apostle Paul in Galatians in defense of justification by faith alone
3. Give a historical-grammatical explanation to Galatians chapter three with application in the African context.
4. Identify lessons from the rhetoric of Apostle Paul to the Galatian churches as it applies to the churches in Africa

Research Questions

The following questions will lead the researcher toward achieving the objectives above:

1. What is justification by faith as used by Apostle Paul in his epistle to the Galatians?
2. How do rhetorical structures as used by Apostle Paul in Galatians help to explain justification by faith?
3. What are the historical-grammatical explanations of Galatian chapter three in light of Africa context?
4. What are the lessons from Apostle Paul's use of rhetoric to the Galatian churches and as would be relevant to the church in Africa?

These will play a major role in the review of various literature concerning the central thesis of the Galatians.

Significance of the Study

This researcher seeks to contribute to the body of knowledge in rhetorical discussions of Galatians chapter three. This study seeks to highlight the evidence in defense of justification by faith from the selected guiding text. It was critical to a

deviating Galatian believers then as it is to the African church today that there is the dire need to redress this fact so as to solidify our base in Christ.

The Scope of the Study

This research is a rhetorical investigation of Galatians three, which proves that a believer in Christ is justified by faith alone. This is geared towards an application of the findings to the church in Africa. This enterprise covers some methodological, scriptural and interpretative Scope as seen in the discussion that follows.

Methodological Scope

The approach used for the analysis of the guiding text (Galatians chapter three) is forensic rhetorical analysis. The text has strong references from the Old Testament in relation to covenant and justification, which calls also for the need of inter-textual criticism for a proper correlation from the Septuagint translation. It is aimed at discovering the forensic rhetorical structures employed by the author, deriving its meaning on the context of its Greco-Roman background and determining its interpretation to the audience. It gives proofs that the perspective of justification from both testaments is hinged on faith alone.

Scriptural Scope

The text guiding this research is Galatians chapter three. The text has its interpretative guidelines apart from the epistolary formula seeing that it is characterized much with rhetorical elements and play of words that need some focus. Galatians chapter three as a guiding text was so due to its context that draws a seemingly similarity with that of Africa being also a gentile nation.

Interpretative Scope

Part of the thrust of this research is about the interpretative skill or model needed for directing the text of Galatians chapter three. Given the rhetorical structures and elements found in the text, this study intends to unveil the texts through the rhetorical devices

Overview of Methodology

The researcher has proposed qualitative research, which is a library work that requires no fieldwork or any laboratory involvement. The methods involved in this research are the analysis of historical records and of documents written concerning the subject of rhetorical analysis and of the guiding text. Explaining further the works therein, Robbins wrote that when it comes to rhetorical documents, there are social and cultural dynamics that are worth noting (Robins, 2010, p. 193). Keener (1993: p. 517) argues the epistle to the Galatians could majorly be considered as an apologetic piece, it may be majorly a deliberative rhetoric, I will argue to the contrary because of the larger part of the epistle devoted to the proof or evidence, making it a forensic piece or judicial rhetoric. The qualitative research would help to uncover trends pertaining to thoughts and opinions in order to dive deeper into the problem at hand.

Thesis Structure

Chapter One

This is the introductory part of the study. This chapter provides and overview of the study. Some of the issues discussed in the chapter include the background of the study, the statement of problem, the objectives of the study, and the research questions. Also discussed are the significance of the study, the scope of the study, an overview of the methodology to be used in the study and the thesis structure.

Chapter Two

This chapter deals with literature review where relevant existing literature on justification by faith and commentaries on the epistle to the Galatians are reviewed. The literature review is structured in line with the objectives of the study and the research questions. The rhetorical structure of the epistle to the Galatians would be discussed here. The setting for the structure will be determined and a recommended structure will be adopted for the study. Also, relevant literature regarding rhetorical criticism will be consulted and an interpretative framework created.

Chapter Three

An overview of the methodology used for this research will be expounded in this chapter. It takes it on by explaining the concept of socio-rhetorical criticism. It further view the concept and its practice in the Greco-Roman era. It further examines the concept as used by Apostle Paul in the Galatian epistle.

Chapter Four

This chapter presents the historical-grammatical examination of Galatians chapter three. As such, the chapter deals with the meaning of words used in the biblical languages and in this case, Greek. It is an in-debt exegetical analysis of the guiding text of Galatians three from the original Greek language through the eyes of rhetorical devices. In addition to the original Greek wordings, an inter-textual criticism is done on some selected Old Testament references introduced by the author of Galatians in proving that justification is by faith alone. The Septuagint translation of the Old Testament is considered for the criticism.

Chapter Five

The chapter presents the recommendations that can be made and conclusions from carrying out this study. The presentation of the findings from the study with

recommendations to the church in Africa regarding justification by faith will be presented. A conclusion is then made from the findings of the study.

Chapter Summary

This chapter has provided the overview of this research as it is geared towards attempting to discover the rhetorical structures within the epistle to the Galatians with special consideration of the proof as contained in Galatians chapter three. The objectives and research questions have been presented and duly spelt out. In the chapter, it has also been clarified that this is strictly a library research that does not require surveys or any other fieldwork.

CHAPTER TWO

LITERATURE REVIEW

Introduction

In the theology of the church, Apostle Paul develops the idea of justification by faith as a major theme, and this can be majorly found in the epistles to both the Romans and Galatians. Justification can be seen as the biblical teaching on how believers in Christ are declared to be in right standing before God. This is put in view even though they, by themselves, are actually not righteous.

Schreiner (2015, p. 5), he believed that, that which made churches to be known as evangelicals is the term ‘sola fide’ which means ‘faith alone’ as a slogan for justification by faith alone. This slogan is purely a reminder that our salvation is by faith alone and that there isn’t any work recommended in addition to our faith in Christ for us to be saved. This same slogan and belief is under attack and needs rescue. The concept has since gone into the dark, overshadowed by the grammar of the people of God and the resultant effects are the various practices we see in Christian life today.

In this regard, Schreiner (2015, p. 7) raises a concern about sustaining the concept of ‘justification by faith,’ seeing that it is contradicted by the scripture itself in James 2:14-26. I do not see this as a case because the epistle of James is supposed to be interpreted in its context and not by the letter. The context of James, undoubtedly, wasn’t dealing with the concept of salvation or of justification but a pragmatic appreciation of justification by faith. For James, I believe, a show of our appreciation of being justified by faith without works is the very reason why we should show our works to prove that we are grateful and are recipients of the same ‘justification by faith’ alone. In other words, James is dealing with works of salvation...works after salvation

while Apostle Paul is dealing with works for salvation. The major difference between justification and sanctification.

Waters (2016, p. 123) raised an alarm for rescuing the concept of ‘justification by faith’ when he recognized, only a few remnant of God’s people have been able to teach it through and rightly. Sometimes one may wonder on how many Christian leaders have compromised this truth for other objects seemingly more important to them. This chapter therefore will review other relevant literature by various authors in relation to justification by faith. A biblical and historical overview will be considered.

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Justification by faith; a biblical overview

Old Testament perspectives on justification

Understanding the concept of justification from the Old Testament opens a door for first taking it in the covenant perspective. As he penned down concerning faith in the Old Testament, Gupta (2016, p. 89) explained this as being used where a person is declared to be in right relationship with God. This is traceable to the Old Testament legal and covenantal contexts where it simply refers to a proper standing before the God of Israel. Justification is, therefore, seen as a relational term. The God of Israel outlines obligations in his covenant with his people and expects a faithful adherence to these obligations. We, however, are all witnesses to the fact that the faces of the scripture records how the fallen race from of old have become alien even to the very status that the God of Israel seeks to justify us with. This explains why Picirilli (1973, p. 49) concludes that justification is impossible under the law. In addition, being justified by faith alone, from the Old Testament perspective strongly suggests that it is solely of no additional work from our part but from the Lord himself. As such, justification was not intended to be achieved by the law, but by grace through faith.

Drawing from the biblical experience of Abraham, the father of faith, should further point us to the appropriate summation here. The Genesis 15:6 episode where God accredited righteousness unto Abraham has been seen sometimes as a result of Abraham's act of believing in the place of complete obedience. Jamieson (1997, p. 229), however, argues that the meaning would be that Abraham believed in the promise that pointed to Christ while we believe in Christ himself. Bussey (2012, p. 34) in his rhetorical question wondered which came first for Abraham, whether it was circumcision or justification that came first. His point is strongly made that Abraham was justified before he was circumcised. This makes the sense that circumcision had no role to play at all in the justification of Abraham. Could this also be the reason why Abraham was called the father of all those who have faith in God and not the father of all those who were circumcised? Bussey also stressed on this that, "Abraham is called the father of all those who believe. It does not really matter whether we are a Jew or a Gentile. If we trust in God, then Abraham is our father" (2012, p. 35).

To the Israelite, it is important that a belief in a promise is vital in their faith relationship with God. They had constantly believed in the coming of a Messiah from אֱלֹהִים (Elohim) and it is so strong in their spirit to stay faithful that אֱלֹהִים (Elohim) is able, in whatever circumstance, to help and deliver. To them, the New Testament is a phase of their relationship with God. To the Israelites, as believed by Berkhof (1986, p.225), the appearance of Jesus was not an isolated epiphany but a decisive phase on a way which had begun ages ago. In this regard, Berkhof recommends that the church ought not to be reading the New Testament separate from the Old Testament. A question could then be asked as to whether the concept of justification in the New Testament is simply a growth or improvement or completeness of the Old. That would then lead to yet another question, what then is justification in the Old Testament?

It is true that Jesus did not drop out of heaven after a long period of divine inactivity. As such, there is a historical course of God with men through time. This is not purely a historical circumstance that Jesus Christ happened to be born from the tribe of Israel. So, in preparation for the first advent of Christ, the Israelites found a way to belong to God as they wait. That way is called the covenant. In this regard, Chaffer finds that covenants incorporate the most vital facts in man's relationship to God throughout the history of the Israeli race (Chaffer, 1953, p. 103). Since 'justification' or 'standing right before God' is a matter of relationship of a particular people or person with God, we will examine this through the Old Testament covenants.

The word בְּרִית, which is translated 'covenant' from Hebrew of the Old Testament relates to an agreement, a treaty, contract, or alliance between men (Brown, Driver, & Briggs, 1977; Brown, Driver, & Briggs, 1977). In the Old Testament, בְּרִית (covenant) is of two types, namely conditional and unconditional covenants. A conditional בְּרִית (covenant) is that in which there is the guarantee that God will play his part assuredly when and only when the human requirements are met. In other words, 'God will do this, if you (human) will do this.' In this kind of covenant, the reverse is also assured when the human requirements are not met.

The second type of בְּרִית (covenant) in the Old Testament is the unconditional covenants. Here, Chaffer (1953, p. 104) defines this kind of covenant as imply a declaration on the part of God as to what he is going to do (1953, p. 104). Chaffer further observes that this is not just a simple declaration as God makes such declaration without reference to human action, purpose or merit. That word 'declare' could be seen as a synonym of 'justify' which means to declare one to be in a right standing with God in the Biblical sense. It is on this second form of בְּרִית (covenant) that our perspective on 'justification' from the Old Testament hinges on.

A clear example of an unconditional covenant is illustrated in Genesis 15:1-18. At this instance, Abraham was supposed to fully participate in the ratification of the covenant but God caused a deep sleep on him and God passed through the process alone while Abraham became utterly inactive. As it were, an outward participation was not required on the part of Abraham except to believe in the promise of Jehovah concerning a seed from him. It is noteworthy that in Gen.15:6, Abraham was not made righteous by the covenant, as noted by Gaebelin (1990, p. 129), who finds that it was through Abraham's 'faith' that he was reckoned righteous, and only after he had been counted righteous through his 'faith' on the promise of God that Abraham could enter into God's covenant. The term 'faith' here reflects the belief system that Abraham demonstrated. This is seen as the act of believing fully in the promise of God concerning a seed. Here, Chaffer (1953, p. 104) observes that it was fitting that Abraham should in no way appear in the ratification of the covenant since it was an unconditional covenant in which he has no responsibility. Having made the foregoing observations, I agree with Chaffer above because the biblical statement was not a conditional one. It did not read, 'so shall your seed be, if...' but it did read, 'so shall your seed be' (Gen.15:5). The summation of this thought calls for an analysis into the relationship between the belief and 'faith' that justified Abraham and the law or 'Torah' that sought to legalize the covenant relationship.

Adeyomo (2006, p. 33), in his comment on Abraham's faith as recorded in Gen.15:6, points out that it is famously quoted in Rom.4:3, 9, 22; Gal.3:6 and James 2:23 that, "Abraham believed God, and it was credited to him for righteousness". He goes ahead to define faith as involving accepting and clinging to the Word of God, and the fact that this was first credited to him as righteousness excludes the idea of merit. It was also the case that doubting God would have been an unrighteous response whereas

believing God had become a righteous response to His promise.

The Old Testament history has the New Testament in view and Yahweh would not contradict himself, knowing fully well that justification by faith alone was going to be an everlasting principle. The analysis that will strike the balance arises from the inquiry into the advent of faith and the law, as to which comes first. It is to this that the Apostle Paul penned that the very covenant that made the Israelites was not enacted by works, and was also enacted about 430 years before the Torah was given to Moses in Exodus (Gal.3:15-18). Here, Vaughan (2005, p. 65) observes that the promise of God to Abraham and his posterity was bestowed graciously with a permanent validity. This has gone a long way to prove that the fulfillment of the promise can in no way be dependent upon the keeping of a law which came centuries after Abraham's time. The Old Testament perspective of justification, therefore, was based simply on faith or belief and not on works or the law.

It is not as if the Old Testament is not cognizant of the pervasiveness of human brokenness as deeply evident in the human condition being eulogized in Psalm 51:5. In this regard, Hutton (1997, p. 314) is of the view that no man can claim to live free of iniquity, and that Psalm 130:3 reveals that if God were to keep a ledger sheet for sin no one would pass the audit. This is so because in the perspective of the Old Testament, righteousness is believed to be a relative term rather than an absolute term. It then means that righteousness does not indicate that one is free from imperfections but has been drawn close to God by God's own volition and not on the works of humans.

To settle the hypothesis of this section, a closer look and return to the response to the epistle by Apostle Paul to the Galatians is necessary. This is necessitated by the fact that Apostle Paul makes reference to the Old Testament in response to his critics. In Gal.3:17, Apostle Paul asserts that the earlier relative sense of faith cannot be set

aside because of the advent of the Torah while keeping in mind that the space of time involved is 430 years. To this, Picirilli adds “that God and Abraham entered into a “contract” based on faith, and the terms of a contract are not changed after they go into effect” (Picirilli, 1973, p. 52). To prove that Abraham’s promise had never been abrogated, the ‘seed’ God had promised Abraham has come in the person of Jesus Christ. Here, Mangum & Brown (2012) draw us back to consider the work of Betz who believed that Apostle Paul was presenting Abraham as a model in proving his understanding of faith. It is my view that for Apostle Paul, Abraham’s faith is to be truly distinguished from his works because he was not justified by his own works but because of his trust in the God who justifies the unrighteous.

New Testament perspective of justification.

The concept of justification by faith in the New Testament is represented in all the books thereof. The intention of this research isn’t to touch on every one of the books of the New Testament but to give a brief conceptual thought of the idea being represented. The beauty of this reflection is, however, embedded in the thoughts of Popkes (2005, p. 129) who finds that the implications of this theology and terminology (justification by faith) as used by the New Testament authors was taken from the Old Testament heritage. This explains the coherence between the two eras and a cause for every proponent of the concept of justification by faith to note. The cue given by Popkes affirms why the authors of the New Testament could not explain the terminology or concept without making reference to the Old Testament scriptures or characters.

The New Testament went along way to clarify the concept of justification by faith with the inclusion of the term ‘grace.’ From the beginning of the church, the stamp on justification by faith or salvation by faith was a declaration that there is no other way of salvation for humans except by grace through faith (Acts 4:12). Here, Chaffer defines

saving grace as “the unrestrained and limitless love of God for the lost acting in compliance with the exact and unchanging demand of his own righteousness through the sacrificial death of Christ” (Chaffer, 1953, p. 151). Chaffer’s idea here denotes that since justification is by faith alone on the part of the justified, grace is that which proceeded from God to the justified. What the justified does under grace, therefore, is not done to secure any favor from God, but because he is already accepted in the beloved. This life is lived in the principle of faith, thus, ‘the just shall live by faith.’

Having already seen justification as a mere means to declare someone righteous, a further leap is enjoined by Boice (1986, p. 419), who asserts that the Christian doctrine, strictly speaking, is justification by faith and not mere justification. This, the researcher believes, is drawn from Romans 3:21-26, which categorically concludes that the righteousness of God has been made manifest apart from the law. The apostle seems to stress that the law had no place in God’s justification principle.

The Pauline epistles have been the centrality of the defining facts of justification by faith in the New Testament. Apart from the James counsel of works, most scholarship debates on the theological relevance of the concept have centrally been around the Pauline corpus, namely Romans, first and second Corinthians, Galatians, Ephesians, Philippians and Colossians. From the epistle of Romans, a distinction needs to be made on the kind of justification that is present therein through a closer look at Romans 3:21-26. Throwing more light on the Romans text, Adeyomo (2006, p. 1383) points out that justification is a term used in a court of law, where the opposite would be condemnation. He further observes that the natural and Mosaic law condemns us but God’s grace justifies us. It is of no wonder then that Apostle Paul, in a bid to drive this point home, repeated the word ‘faith’ three times in Romans 3:22, 25 and 26.

The term ‘Dikaiosune’, which means ‘righteous, as often used by Apostle Paul seems to be forensic in nature. Schreiner, T. R. (2006:203) argued in agreement that the legal sphere in the Old Testament often featured a righteousness terminology. The Righteousness of God is fundamentally forensic as expressed in Romans 1:17; 3:21–22; 10:3; 2 Corinthians 5:21; and Philippians 3:9. The use of the term by Apostle Paul denotes the fact that it is a gift from God. Fung (1977:16) lending his voice to this debate also stated that the passive form of the term has the corresponding sense of being pronounced and treated as righteous. Again, the basic idea here is a forensic one. Paul teaches in Rom 3:20, 24, 26, 28, 30; 5:1; Gal 2:16–17; 3:11, 24; 5:4 that vindication before God is only by faith. Schreiner, T. R. (2006:204) believes that since this notion is in contrast with the works of the law, we are therefore declared God to be righteous by faith.

There is actually nothing we can do to be justified but to believe or have faith in Christ Jesus alone. It is indeed a case, as Boice points out that, “people will not accept the free salvation in Christ, but will always make attempt to earn their own salvation” (Boice, 1986, p. 420). This idea is seen being in replay all over Africa as people reject the simplicity of Christianity and cling religiously to the complicated kind of Christianity. We somehow have come to love complicated things in Africa.

Standing within the guiding text of this research, which is Galatians chapter 3-4, it is essential to note that Apostle Paul did not just struggle with the issue of ethnic identity but also of the inclusion of the ‘works of the law’ being introduced by his opponents as a dilution of his labour and express thought of justification by faith. Dunn sees these works of the law as the mere test cases of the fidelity and identity of the Israelites (Dunn, 2008, p. 1957). The references here are to dietary laws, circumcision and Sabbath keepings. This is beyond just ethnical crises but an intentional way of

rendering justification by faith obsolete and ineffective. The Galatian churches were perplexed, wondered and later succumbed to the tares planted in them. They cheaply fell for the false oratory of the Judaizers and abandoned their faith in Christ alone. The context of Galatians shows this in 1:6, thus, “I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel.” More about this context will be discussed in chapter four of this research.

In Apostle Paul’s debate for the Galatian Christians, receiving the Spirit like the Jewish believers settles all matters and makes them equal heirs to the promises to Israel. In this regard, Keener argues that Apostle Paul might have at that point seen the Galatian Christians as not just God-fearers or sympathizers but also as spiritual proselytes (Keener, 2018, pp. 3,4). By this, therefore, they do not need any covenantal marks to be true and legitimate children of Abraham.

The focus of Apostle Paul and the reformation fathers on the concept of justification by faith alone is not a new phenomenon to the way God intends and continues to relate with His people. It would suffice at this point to show that some Israelites misunderstood God’s echoes. The generation of Israel that constituted the Deuteronomical experiences and laws probably seems to be far-fetched from seeing the truth about how God justifies his people. Readings through the Old Testament shows some flaws on the part of these patriarchal fathers and one begins to wonder what the basis of the definition for justification from God was. Did the definition of justification only pave the way for the unfallen and innocent beings? I do not think justification is beyond the depraved and the guilty. What then is justification? A closer look at the Old Testament would suggest that justification is achieved by simply believing and trusting on the promise of God.

Justification by faith as used by Apostle Paul in the epistles.

The first objective of this research is to examine the concept of justification by faith as used by Apostle Paul in his epistles with considerations from the Old and New Testaments in general. Having seen that the doctrine of justification was making wave to becoming the centre of major controversies in Christianity, Apostle Paul started developing his idea of justification by speaking first about God's just wrath against sin in Romans 1:18–3:20. He then presented justification as the solution for the wrath of God against sin in Romans 3:21–26 and Romans 5:1. Apostle Paul's defense is that a man is 'justified by faith apart from works that comes from the Law' as stated in Romans 3:28. Here, Dunn (1997, p. 344) notes that Apostle Paul took it for granted that the righteousness of God in Romans would then mean God's action on behalf of humanity. This could be a drawing from the heritage of Israel's covenant faith. Apostle Paul, in his writing illustrates sin and justification in terms of two men, namely Adam and Christ as seen in Romans 5. This idea of justification by the Apostle Paul flows through to the eighth chapter of Romans. His defense is that those who are justified cannot be separated from the love of Christ as seen in Romans 8:33–39.

It is expedient at this junction to give some reasons for the focus on the Galatian epistle rather than that of Romans. A major reason for this focus had to do with the difference in the composition of the recipients of the epistles in question. While the Roman audience contained a mixture of both Jewish and Gentile Christians, the Galatian audience is primarily of Gentile Christians, which reflect the African context of the researcher. Also, my close observation shows that while the concentration of Romans is on the fact that both Gentiles and Jews alike are sinners and that both can be saved, the focus of Galatians was on the fact that Gentile Christians do not need to

follow the whole law as recorded in the Jewish Torah for they to be in right standing before God.

In his summary to the book, Apostle Paul rejects justification by the works of the law. This sparked up a controversy regarding the necessity to be circumcised in order to be saved, as revealed in Galatians 2:16 and 5:4, which apparently had to be discussed at the Jerusalem council in Acts 15. Apostle Paul concludes that, rather than the works of the law, the works of love would do as revealed in Galatians 5:6.

Justification by faith is more emphasized in Apostle Paul's thought than any other doctrine related to justification. Apart from the Roman and Galatian tests, it appears in other parts of the New Testament as well. Some of these passages are:

1. Romans 1:17- "For in it the righteousness of God is revealed from faith to faith; as it is written, the just shall live by faith".
2. Romans 5:1- "Therefore, since we have been justified by faith, we have peace with God".
3. Romans 9:30- "What should we say then? Gentiles, who did not pursue righteousness, have obtained righteousness, namely the righteousness that comes from faith".
4. Romans 10:6- "But the righteousness that comes from faith speaks like this: Do not say in your heart, "Who will go up to heaven?"' that is, to bring Christ down".
5. Galatians 2:16- "Knowing that a man is not justified by works of law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ Jesus".
6. Galatians 3:8- "Now the Scripture saw in advance that God would justify the Gentiles by faith and proclaimed the gospel ahead of time to

Abraham, saying, ‘all the nations will be blessed through you’”.

7. Galatians 3:11- “Now it is clear that no one is justified before God by the law, because the righteous will live by faith”.
8. Galatians 3:24- “The law, then, was our guardian until Christ, so that we could be justified by faith”.
9. Acts 13:39- “Everyone who believes is justified through him from everything that you could not be justified from through the Law of Moses”.
10. James 2:23- “and the Scripture was fulfilled that says, Abraham believed God, and it was credited to him as righteousness, and he was called God’s friend”.

In consideration of the above references, Doherty (2001, p. 60) drew our attention to the fact that we are dealing with saving faith, which is a personal trust in Jesus Christ for the forgiveness of our sins, for a new nature and for eternal life. As we draw close to the climax of this chapter, let me state here that saving faith would involve three things, namely the mind, the emotion and the will. The mind, emotion and will have their roles to play. The mind does the understanding of who Christ is and what he has done. The emotion involves conviction of sin and an agreement or approval in our hearts. The will involves the personal decision to put our trust and confidence on Jesus Christ. In the long run, it is not the strength of the faith, but the perfection of the sacrifice that saves. A detailed criticism of the Galatian texts with the inter-textual correlation of the Abrahamic faith section in Genesis would be considered from the Septuagint in chapter four of this work.

Justification by faith; a historical overview

The reformers on justification.

It would not be an understatement to say that the Church reformation struggle was purely a struggle in favor of the doctrine of justification by faith. The insistence of the reformation fathers was majorly on the fact that justification was by faith ‘alone.’ Doherty (2001, p. 62) notes that it was the ‘alone’ which brought the opposition, persecution and abuse to the reformation fathers. This was because they taught that salvation was by ‘faith alone’ in ‘Christ alone’ through ‘grace alone’

The reformation era was the era of the advent of the term, ‘Sola Scriptura’ which means ‘Scriptures Alone,’ ‘Sola Fide’ which means ‘Faith Alone,’ and ‘Sola Gracia’ which means ‘Grace Alone.’ The simplicity of the doctrine of justification by faith was too complex for the legalistic church then. Berkhof (1986, pp. 440,441) attests that the Roman Catholic Church at the Trent sharply rejected the protestant doctrine of justification. This, he claimed, was on the sense that Augustine made it so simple that an unjust man could just become just and an enemy of God be made a friend. It is also unfortunate that the church then taught that the convictions which the reformers taught to happen during preaching, actually happens at baptism, confession and at the Eucharist. Again the simplicity of this doctrine haunted the church so hard because it was making their legalism and works to become old fashioned.

It is important at this time to briefly touch on the beliefs of Martin Luther. Berkhof (1999, p. 217), in pointing to the period of Luther’s ministry revealed that it was the period of the system of penance that developed in the Roman Catholic Church and the traffic in indulgences closely connected with it. Historically, the turning point for Luther came on as he encountered Romans 1:17 with the truth that man is justified by faith only. He also learnt that the repentance suggested or demanded in Matthew

4:17 had nothing absolutely to do with the Roman Catholic doctrine of works. Instead, it was a real inner conviction of the heart, which is a fruit of the grace of God only. That was how he insisted that the private confession before a priest has no scriptural foundation, and so, lacks credibility before God. Again, Berkhof, as above, affirmed that such reformation of Luther and others rejected all that was distinctive in mediaeval theology such as indulgences, expiatory penance, priestly absolution in the Roman Catholic sense, works of supererogation, and the doctrine of human merit. I believe that the reformation voices, as briefly observed, add to the thought of the Old and New Testament perspective in the struggle to the emancipation of God's people from self-bondage by self-merit. Boethner (1932) rendered a tale of Luther as he quotes from the 'The Bondage of the Will (p. 338), saying:

They attribute to free-will a very little indeed, yet they teach us that by that very little we can attain unto righteousness and grace. Nor do they solve that question, why does God justify one and leave the other? In any other way than by asserting the freedom of the will and saying, Because the one endeavors and the other does not, and God regards the one for endeavoring and despises the other for not endeavoring; less if he did otherwise, he should appear to be unjust (Boettner, 1932, p. 303).

Arguably, this could be seen as a mockery of the entrenched Roman Catholic system before Luther made a decision to join the reformation movement. As it is to this day, the doctrine of justification by faith seemed and still seems simple to be accepted by the populace. Luther saw this coming when he lamented, according to Berkhof that "soon after the death of the reformers, the doctrine of justification by faith would become obscured" (Berkhof, 1986, p. 442). Here, I believe that the reformation fathers reasoned that the gospel is primal to Christianity and salvation. In addition, they argued that the gospel is primal to a church's being a true church. The climax of their logic, in this regard, is to reject justification by faith alone, which also means rejecting the gospel and projecting the failure of the church. This chapter, therefore, would not be complete

without an x-ray of the contemporary perspectives on the doctrine of justification as seen in the next section.

Contemporary perspective on justification by faith.

Taking a leaf from the reformation era, the struggle between the Catholics and the Protestants continues to this day. Worse still, is the influx of the Pentecostal fire that is sweeping across Africa, which many prophecies seem to tilt towards Africa, naming it as the next centre of Christianity and revival. In the analysis of Wright (1982, p. 26), the most important thing currently in the doctrine of justification by faith is the debate between the Protestants and the Catholics. The church has, however, moved beyond this fact and has settled for the struggle within itself in general. It is no longer a struggle with the Catholic Church but traces of deviance have spread all across the body of Christ, be it catholic or protestant in various denominational affiliation.

Given a social dimension of derailment from the doctrine of justification by faith in the contemporary systems of the church, Hansen voiced out to the church. He argued that, “if the church depends not on the equality of all in Christ practically, it is communicating simply that justification is not by faith, but by some standards of race, social status and other sorts” (Hansen, 1994, p. 25). Hanson has touched a chord here that is capable striking the waters of liturgy and ordinances in that if a church is not actually taking this fight of freedom as both divine and personal as Apostle Paul to the Galatians, it calls for a sober reflection.

At this point, it is worth noting that the very issues that warranted the struggle of our reformation fathers have surfaced again, and in this contemporary it has gained more weight than before. Even though the Roman Catholic Church was the heat and target that was opposed, today many other denominations have surpassed the former

for worse things have emerged that have attempted to take away the matters of justification from the jurisdiction of the divine; the mortals seem to be in charge now.

The church systems in Africa rightly call for the rise of new Wycliffes, Luthers, etc. to salvage the church from the hands of erroneous protestant Papals as had happened before. Even though the Protestants stood for the right thing and opposed the Roman Catholic Church vehemently, she owes the Catholic Church some apology because the Protestants seem to have held strong today that which they have vehemently opposed yesterday. Two pertinent questions come to the fore here: How evangelical are evangelical churches today without traces of heretical practices? How Pentecostal are Pentecostal churches today without traces of cold rooms that have quenched the fire that once swept Pentecostalism that begat revival?

MacArthur proclaims that, “Christianity has gone on the downgrade” (MacArthur, 1993, p. 21). Justification by faith doctrine seems to have been lost in the space as some church ministries are more money driven. Since some churches are in competition with the world, the world has been good at capturing people’s attention and affections. Some churches ministries today have got no time to strengthen issues because, like ladies, their focus is on their cosmetics. As it were, people now look unto the mortals as not just agents that God wrought his miracles through, but that these men are the real custodians and originators of the graces they exhibit, and that they do without God. In the words of Charles Haddon Spurgeon, cited in MacArthur:

Doth that man love his Lord who would be willing to see Jesus wearing a crown of thorns, while for himself he craves a chaplet of laurel? Shall Jesus ascend to his throne by the cross, and do we expect to be carried there on the shoulders of applauding crowds? (MacArthur, 1993, p. 21).

These words of Spurgeon go a long way to explain the extent to which self has taken the place of faith in the contemporary church. A question here would be: Where are the freedom fighters like Apostle Paul to refute the systems?

Chapter Summary

This chapter have considered the views of other authors on the epistle to the Galatians and on the concept of justification by faith. A biblical overview was taken from both the Old and New Testaments, which have an alignment showing that justification has no element of works whatsoever. In both testaments, the term is a forensic declaration. A historical overview is also given through the eyes of the reformation fathers and of the contemporary views. The struggle of the reformation fathers suggest their contrasting views of faith and grace as against work done to earn the merit of righteousness. They have marked their struggles with the slogan of ‘Sola fide’, ‘Sola Gracia’, and ‘Sola Scriptura’.

CHAPTER THREE

METHODOLOGY

Introduction

This chapter deals with the methodology of this research study. The researcher will expound on its meaning and how it's going to be used as a method to exegete Galatians chapter three. This chapter will give a brief exploration on socio-rhetorical approach as the tool for the study of the guiding text. It will go into looking at the rhetorical settings during the Greco-Roman era being the context for the Galatian epistle. Various suggested socio-rhetorical structures for the epistle to the Galatians will be looked into and a particular one, with reason will be adopted for the purpose of this studies. Finally, the whole of Galatians chapter three will be viewed in light of its socio-rhetorical structure as used by the apostle to prove in his persuasion that justification is by faith alone.

Socio-Rhetorical Approach

When the modes and literary arrangements of the words of the New Testament are being examined, rhetorical tools are being employed. Giving a narrower description, Tolmie (2004, p. 13) observes that the social-rhetorical approach is an approach used to analyse the ways to persuade an audience. This, therefore, leaves us with the notion that a persuasion is needed and rhetorical textual forms could be one of the best methods for the Greco-Roman world, hence, Apostle Paul and the Galatians. Similarly, Wendland finds that "rhetorical analysis is necessary for the engagement of the readers or listeners" (Wendland, 2015, p. 1). This is the analysis of historical records and documents written concerning the guiding text.

Explaining further, Vernon wrote that the beginning of socio-rhetorical interpretation, started with the analysis and interpretation of the dynamics of social and cultural norms in written works (Vernon, 2010, p. 193). It is worth noting that the concept of dynamics, which could also be termed the style and play of words by the author. To this, Keener adds that Galatians contains the kind of argumentation ancient speakers and writers used to persuade people to change their behaviour. This is called deliberative rhetoric (Keener, 1993, p. 517). As Keener rightly pointed out, Apostle Paul used deliberative persuasive rhetoric, an ancient style that was well in the play in the days. I, however, have a different persuasion with regard to Keener's assertion. Apostle Paul likely used a Forensic Rhetoric, which Keener also believes is a courtroom oratory or speech used for accusation and defense for guilt or innocence. The various types of rhetoric will be analyzed later in this chapter.

The revival of the rhetorical nature of Galatians was born by H.D. Betz in his popular commentary on Galatians published in 1979. Tolmie argues that the major thesis of Betz was to galvanize scholars to view Galatians as a type of ancient apologetic letter (Tolmie, 2004, p. 13). As such, a means of Greco-Roman Rhetoric and epistological analysis was Betz's recommendation for the study of Galatians. Although Betz has been able to provide some insightful analysis of the epistle to the Galatians rhetorically, it is important to note that most of his work was based on his predecessors like Aristotle. The latter worked extensively in outlining the three rhetorical forms that could be present in the Greco-Roman world, namely the Forensic Rhetoric, Epideictic Rhetoric and Deliberative Rhetoric. These are considered in the sections that follow.

Rhetoric in the Greco-Roman World: The Three Settings

Rhetoric in the Greco-Roman world has settings on which it is based. Kern (2004, pp. 12, 13) sees rhetoric as a means of mapping out possible ways of persuasion regarding any subject matter. Kern believed that Aristotle gave a brave concern but it is not always the same for every venue or audience. This section addresses that concern to help us know the type of rhetoric employed by the author of the Galatian epistle. The three settings are important because they determine what type of rhetoric to be used depending on the occasion and the ecclesia. Each of the settings are explained below:

Forensic rhetorical setting.

Before the advent of Christ, Greek citizens, who were educated and had cases with fellow citizens, would be able to argue their cases openly. Although he could on his own argue his case with a near-professional precision, Frost (2017, p. 1) finds that they would almost probably implore the service of a forensic ghost-writer known as a *'logographoi'*. Frost in furthering his observations believed that before the presentation of the case, the citizen analyzed various angles of the case, possible defense of his opponent including the perceived response of the judges. A Greek citizen would grow up almost knowing these skills because training in the rhetoric was a part of life for the Greco-Roman civilization.

It is in simple terms, Tolmie sees forensic rhetoric as “An oratory that takes place in the courtroom. It contains speeches of accusation and defense” (Tolmie, 2004, p. 14). The basic issues under discussion are of guilt and innocence. This can be considered as a judicial rhetoric, probably because of the setting of the defense, which is in a courtroom session.

The term forensic was derived from the Latin *'forensis'* which, according to Weizman, meant “A forum where arguments are presented (Weizman, 2010, p. 126).

The forum could be in the form of a legal, political or professional forum. It is also important that religious forums are not left out as did Weizman above. The work of Laws brought the religious forum aspect into the discussion. Laws added religious to the group since rhetoric is an act of persuasion through speech and the church is mostly involved in this (Laws, 2013, p. 111). As such, Christian ministry is not just about powerful messages from the pulpit. It also involves those quiet moments of grief and others where we persuade to comfort and counsel.

Epideictic rhetorical setting.

On a separate plane, Sullivan (1993. P. 339) explains that epideictic rhetoric deals with persuasion in a homogeneous forum and upholds that it functions mostly to reinforce adherence to commonly held values in homogeneous cultures. This is done through praise and blame, honour and shame. Rather than determining the evidence for cases as found in a forensic rhetoric, epideictic rhetoric majorly concerns itself with the celebration of cultural virtues and ideals of the homogeneous community or group.

A scholarly documentation by Smith (2003, p. 187) indicated that the place appropriate for an epideictic rhetoric is the theatre and on such gatherings, the hearers are just spectators unlike in the other rhetoric class where they are judges. In explaining why the listeners in this case act as just spectators, Duffy explains that it resulted from the fact that an epideictic rhetorical presentation is indisputable and uncontroversial because its presentation concerns values of the group (Duffy, 1983, p. 81). The idea here is that its propositions being presented are not doubtful but aimed at amplifying accepted statements.

The question that arises is whether there are still homogeneous societies today. It is believed that such societies have evolved and we have much complexities today which might displace the use of epideictic rhetoric. Although there could be such

arguments, I still believe that the modern world we see does not eliminate the possibility of subgroups and the responsibility of keeping the ethos thereof. Sullivan agreed to this belief when he observes that, “Epideictic rhetoric could still function in a complex society in this modern age to creating, celebrating and maintaining sub-cultural orthodoxies within the possible pluralistic societies” (Sullivan, 1993, p. 340). To this end, people might see a society as pluralistic but as long as there are subgroups and virtues to keep, epideictic rhetoric could still function, in the promotional sense, very well.

Deliberative rhetorical setting.

This is the rhetoric that focuses on persuading the audience to take or not to take an action. The focus here is on emotional appeal for personal character. Aristotle, for example, as quoted by Herrick, said that, “In political oratory there is less inducement to talk about non essentials. Political oratory is less given to unscrupulous practices than forensic, because it treats wider issues” (Herrick, 2017, p. 79). This kind of oratory is mostly used when the need to sway a jury in a short time arises in order to win a favourable judgment.

The major question to be considered in deliberative rhetoric is to determine what the most advantageous course of action the state should take. In such instances, evidences would be weighed for or against a proposed course of action.

It is believed that ‘eudemonia’ which stands for happiness, fulfillment or human well-being is the guiding principle for using a deliberative rhetoric” (Herrick, 2017, p. 79). In the thoughts of Herrick also is that the end of a deliberative rhetoric is to prevent the harmful in the future and to promote good for the citizenry. Examples of issues deliberated upon are issues of national defense, legislation, trade and peace, for the

benefit of the people at large. Also, it discusses issues of the expedient use of resources, time and money.

Galatians and its Rhetorical Setting and Paradigms

The next cause for action is to determine the setting that composed the Galatian epistle. The task of this section is, therefore, to determine this finding out what question the Galatians sought to answer rather than the setting in which it was delivered. Hall observes that, “the works of scholars like James D. Hester followed suit with Betz in classifying Galatians as a forensic rhetoric because it is posed to be an apologetic appeal” (Hall, 1987, p. 277). The truth, however, remains that in the overall, all elements of rhetorical settings are scattered on the lines of the epistle to the Galatians. The epideictic seems to be shallow though and have faded into the other two sets. The praise and blame game isn’t too much to warrant the focus of the author.

If we are to consider whether the content of the epistle from the author’s viewpoint is of judicial appeal, we would therefore be asking whether he was just to defend his actions and teachings. In the view of Hall, “The later part of the epistle isn’t much of defense again but of deliberative appeal for a future actions for the Galatian Christians” (Hall, 1987, p. 279). We can then see that the author of the epistle used his space and orientation of influence to apply the Aristotle rhetorical setting to various sections of his piece. This section will then focus on the general rhetorical examination of the epistle and clarify on the various settings of forensic, epideictic and deliberative as they beam up, but our primary classification would be on the forensic rhetorical sections.

The interest in this space of the Galatian rhetorical structure was revived by the work of H.D. Betz in the 1970s. Many have come after him and their structures are found below as arranged chronologically:

S/N	NAME	YEAR	RHETORICAL STRUCTURE
1	Hans Dieter Betz	1975	Epistolary Prescript: 1:1-5 Beginning: 1:6-11 Narration: 1:12-2:14 Proposition: 2:15-21 Evidences: 3:1-4:31 with 3:19-25 as a Digression Exhortation: 5:1-6:10 Epistolary Postscript: 6:11-18
2	Bernard H. Brinsmead	1982	Epistolary Prescript: 1:1-5 Beginning: 1:6-11 Narration: 1:12-2:14 Proposition: 2:15-21 Interrogatio: 3:1-5 Evidences: 3:6-4:31 Exhortatio: 5:1-6:10 Epistolary Postscript: 6:11-18
3	Hans Hübner	1984	Epistolary Prescript: 1:1-5 Beginning: 1:6-11 Narration: 1:12-2:14 Proposition: 2:15-21 Introduction to Evidences: 3:1-5 Evidences: 3:6-5:12 Exhortation: 5:13-6:10 Epistolary Postscript: 6:11-18
4	George A. Kennedy	1984	Beginning: 1:6-10 Confirmation: 1:11-5:1 Exhortation: 5:2-6:10 Peroratio: 6:11-18
5	James D. Hester	1986	Epistolary Prescript: 1:1-5 Beginning: 1:6-10 Stasis: 1:11-12 Transition: 1:13-14 Narration: 1:15-2:10 Digression: 2:11-14 Evidences: 2:15-21 Evidences: 3:1-4:31 Exhortation: 5:1-6:10 Epistolary Postscript: 6:11-18
6	Robert G. Hall	1987	Beginning: 1:1-5 Proposition: 1:6-9 Confirmation: 1:10-6:10 Summary: 6:11-18

7	Charles H. Cosgrove.	1988	Opening: 1:1-5 Thanksgiving parody: 1:6-10 Body: 1:11-6:10 Part One: Apostolic Autobiography- 1:11-2:21 Part Two: Central Argument - 3:1-4:30 Part Three: Apostolic Exhortation- 4:31-6:10 Opening- 4:31-5:12 Exhortation: 5:13-6:10 Postscript: 6:11-17 Closing Benediction: 6:18
8	François Vouga	1988	Beginning: 1:6-11 Narration: 1:12-2:14 Proposition: 2:14-21 Confirmation: 3:1-4:31 Exhortation: 5:1-6:10
9	Joop Smit	1989	Beginning: 1:6-12 Narration: 1:13-2:21 Confirmation: 3:1-4:11 Summary: 4:12-5:12 Conquestio- 4:12-20 Enumeration- 4:21-5:6 Closing- 5:7-12 Amplificatio: 6:11-18
10	Richard Longenecker	1990	Salutation: 1:1-5 Beginning: 1:6-10 Narration: 1:11-2:14 Proposition: 2:15-21 Evidences: 3:1-4:11 Exhortation Part 1: 4:12-5:12 Exhortation Part 2: 5:13-6:10 Superscription: 6:11-18
11	Burton L. Mack	1990	Beginning: 1:6-10 Narration: 1:11-2:14 Proposition: 2:14-3:5 Confirmation: 3:6-4:7 Exhortation: 4:8-20 Interpolation: 5:13-6:10
12	Walter B. Russell	1993	Epistolary Prescript: 1:1-5 Beginning: 1:6-10 Evidences: 1:11-6:10 Epistolary Postscript: 6:11-18
13		1994	Introduction: 1:1-5 Beginning: 1:6-10 Narration: 1:11-2:21 Evidences: 3:1-4:31

			Exhortation: 5:1-6:10 Conclusion: 6:11-18
14	Ben Witherington	1998	Epistolary Prescript: 1:1-5 Beginning: 1:6-10 Narration: 1:11-2:14 Proposition: 2:15-21 Evidences: 3:1-6:10 Apostle Paul's Autograph: 6:11 Summary: 6:12-17

Table 1.1: Chronological samples of rhetorical structures of the epistle to the Galatians by a few scholars

Considering the above analysis of scholars who have ventured to give the rhetorical structure of the epistle to the Galatians, this research and contribution will adapt the structure of Hans Deiter Betz. Kern (2004, p. 136) believed that the arguments of Betz seemed to place Galatians in the rhetorical square cube of the forensic or judicial setting, and I also believe that we could understand and stay with Betz because of his great work that awoken the interest in this study, which has waned down before his days. Betz's structure is, Epistolary Prescript: 1:1-5, Introduction: 1:6-11, Narration: 1:12-2:14, Proposition: 2:15-21, Evidences: 3:1-4:31 with 3:19-25 as Digression, Exhortation: 5:1-6:10, and Epistolary Postscript: 6:11-18. Meanwhile, our concentration of this research in the next section will be on the evidences to support the argument that justification is by faith alone. This is found in Galatians chapter three.

The evidences for justification by faith-Galatians chapter three

The heart of the whole matter is here. The apostle has made his propositions clear that justification is by faith alone. It is now time to outline the various proofs for his proposition to be acceptable before the judges who are at the same time his readers. This section could be seen as the theological hub of the thesis of the author. It is the section where evidences have to flow in the rhetorical discourse. The weight of his debate lies here.

The apostle uses chapters one and two to try to confront and give a proposition for his letter. His theme is clear throughout the letter, that man is not justified by the observance of the law but by faith which is trusting in God. He tries to give evidence as if he were in the law court. He really needs to drive the Galatian Christians to believe in the defense for his proposition. According to Tolmie, “The apostle uses a very effective series of accusative rhetorical questions in order to remind the audience of events they experienced” (Tolmie, 2004, pp. 99,100). Again, the play of words here must not go unnoticed.

Firstly, Apostle Paul gives experiential evidences to his readers in 3:1-5. One of the ways used in rhetoric to present a case is to appeal to events experienced by your hearers. This becomes so powerful a defense if the experience agrees with the views of your hearers. This section was set to challenge the Galatians if their present behaviour is in sharp contradiction to what they have experienced spiritually. In other words, how could they doubt and deny their own experiences?

The beginning of this section seems to attract much criticism because of the use of the word ‘ἀνόητοι’ which some translations have rendered ‘foolish’. The ἀνόητοι is being used as a vocative and serves as an adjective that modifies the noun ‘Γαλάται.’ This is one of the most emotionally charged addresses in all of Apostle Paul’s letters. Apostle Paul is referring not to mental incompetence, but to a lack of wisdom. Richards (2002, p. 448) also finds that the word used here indicate someone who has failed to exercise his power of perception. He believes that Apostle Paul probably designated his hearers this way because they were behaving as if they were put under a powerful spell. That is why he didn’t use the word ‘moron’ but ‘anoetos’ for a person who did fail in exercising his power of perception.

Secondly, Apostle Paul provides evidence from the scripture to support his proposition in this section. This is covered in 3:6-14. Given the emphasis on Mosaic Law by the Judaizers, there was the need to use scripture to clarify these facts. Remember also that at the then dispensation, the Old Testament scriptures had already become documents that circulate around. Through the scripture, the Judaizers drew out Moses' template for salvation, which is 'nomos,' and so it was then necessary for Apostle Paul to use the scripture.

Apostle Paul used Genesis 15:6 to show to them scriptural arguments that God simply justified Abraham by faith. This was not because he kept the law. The scripture records that he simply believed in the promise that God would bless him, and God simply declared him justified or righteous. One of the best references to supplement Genesis 15:6 would be Romans 4. If Abraham was justified by just believing in the promise by faith, the Galatians are also justified for they received the Spirit by faith.

Thirdly, he further expounded on Genesis 12:3; 22:18 to make his points clearer to his hearers. Galatians 3:6-9 brings the Gentiles as part of the children of Abraham. The use of the word 'ἔθνη' in 3:8 signifies a person from an ethnic group not aligned with or trusting the God of Israel. Picirilli (1973, p. 47) resounded this in his work that by this statements in both Old Testament references, Abraham became the spiritual father of anyone anywhere that would believe in God. So, God's promise to Abraham is that he would gather a host of people to himself and not just of Israel as a nation. In Apostle Paul's defense and proof, faith is the only basis of inclusion into the covenant God had with Abraham. While 3:7 reveals that only those who have faith qualify, it is interesting to note that it is not all Jews that have faith. In the same way, 3:8, 9 reveals that all those who have faith qualify and this brings into the covenant those who are not natural Jews.

Fourthly, the apostle appealed his defense with logical arguments to prove his thesis. His point is to show the logical error in trusting in the law. One first logic is to emphasize that faith continued even after the law was given. This is shown in the logical analogy of the will system in 3:15-18. To this, Picilliri (1973, pp. 52, 53) adds that the covenant of faith with Abraham had already gone into effect even before the law was given. This fact shows that God's dealing with Abraham and all nations was not set aside at all because of the law. After all, a space between 430-450 years abound as evidence that the operation faith for justification before God is older than the dispensation of the Law and cannot be done away with.

Let me draw our attention to 3:16 where the author specially used the Greek words 'τῷ σπέρματι' and 'τοῖς σπέρμασιν.' The former is in the singular dative noun form while the latter is in the plural dative noun form. Both of them are indirect objects but the promise in Genesis 12 is to the former. The Hebrew use of 'זרע' which is 'seed' and the focus of the author here speaks volumes. The singular use 'σπέρματι' could rightly be fitting for Christ as the fulfillment. That was a serious exegetical analysis by the author. Whether it was an individual fulfillment or a collective fulfillment with Christ as the head, the fact remains that the Galatians are part of the plan of God.

Galatians 3:19-25 then gives the climax of the first section of the evidences with answer to the purpose of the law. The question arose here because it seems it is of no effect since it is stated above that it did not nullify or replace faith as a means of justification. It is then necessary to make this clarification. Interestingly, as Vaughan observes, "the law was an inferior arrangement since it is temporary (verses 19, 20) and a preparatory ground for the coming of the seed (verses 21-25)" (2005, pp. 68,69). It then shows clearly that the law wasn't part of the original covenant, it was added at a later time. The law was given through a mediator and the importance of this law is to

diminish after the coming of Christ the seed.

The author then concludes with an authoritative summary by means of experience. His point is that the Galatians were automatically sons of God and of Abraham through their baptism which made them one with Christ. According to Tolmie, “Apostle Paul used a Christian liturgy of baptism to convey this truth” (Tolmie, 2004, p. 137). I also believe that this was a necessary skill to bring back the conscious and boldness of both Apostle Paul and his readers. He wanted them to believe in themselves and not to make themselves look like fools in what they had already done like the baptism.

Chapter Summary

This chapter has taken a dive into rhetorical approach as considered through the lens of the Greco-Roman world. The chapter concludes by examining the rhetorical structures of the epistles to the Galatians as a whole. This gave us insight into the systematic persuasion used in the epistle and their relevant sections. It was established that the apostle used a forensic rhetorical setting for his epistle to the Galatians. . The context of the Greco-Romans system shows that the author sees justification in the forensic sense whereby in a court of law, someone is declared righteous or not guilty of the supposed accused sins levied against him.

This chapter has focused on the theoretical framework that this research is based on. The three settings of Rhetoric of which use are dependent on the occasion and purpose of persuasion have been considered. They are Forensic, Epideictic and Deliberative Rhetoric. This chapter has also analyzed the rhetorical classification of Galatians, which is the guiding text of this research. The researcher postulates that the epistle to the Galatians is a forensic rhetoric, which is an oratory that takes place in the

courtroom. It contains speeches of accusation and defense. Among the various shades of rhetorical classifications, this research has adopted the classification of Hans Deiter Betz, which includes epistolary prescript: 1:1-5, introduction: 1:6-11, narration: 1:12-2:14, proposition: 2:15-21, evidences: 3:1-4:31 with 3:19-25 as digression, exhortation: 5:1-6:10, Epistolary Postscript: 6:11-18. The chapter finalizes with a forensic look into chapter three of the epistle to the Galatians.

CHAPTER FOUR

SOCIAL RHETORICAL AND HISTORICAL GRAMMATICAL EXAMINATION OF GALATIANS CHAPTER THREE

Introduction

This chapter is dedicated to looking at the social rhetorical and historical grammatical functions of the Greek words used by the author as he made his argument for justification by faith. The various sections included in this chapter are Experiential Arguments for Justification by Faith (3:1-5), Scriptural Arguments for Justification by Faith (3:6-14), and logical Arguments for Justification by Faith (3:15-29). This research only attempted the translation of each verse and attempted the exegesis of a few Greek words from each verse in the guiding text. The highlight of this section is the African exegetical significance of each subsection deduced from the historical-grammatical examination of the considered verses. It could be referred to as the application messages for the African audience or readers of both the epistle and this research. The climax of each section is the exegetical summaries of the intention of the author in his arguments for justification by faith.

Background to the Epistle to the Galatians

The epistle to the Galatians is an important tool for apologetics and so, it is worth considering over a long while to grasp the messages therein. The theological concern of Apostle Paul as he writes is noted by Magnum (2012, p. 128) that a person can be justified only by faith in Christ with nothing more and nothing less. The meaning of this, on a practical level, is that Christians should use their freedom in Christ to treat one another with love and mutual respect. This also should be the norm in African

Churches regardless of ethnicity, social status, or gender as seen in Gal 3:28. Apostle Paul structurally addressed these concerns in the letter by defending his apostleship in the face of opposition from his opponents (Gal 1:11–2:21); defending his gospel against the false gospel as seen in Gal 1:6, and mentioning that the Galatians had been bewitched into following legalistic rules (Gal 3:1–4:7). In Gal. 4:8-6:10, the apostle also wrote on applying the true gospel, with its emphasis on freedom in Christ and living by the Spirit, to the Galatian believers.

Themes in Galatians

This research sees three key themes that run throughout Apostle Paul's letter to the Galatians. The first is the authenticity of the gospel, including its message and messenger. This dominates the shape of the letter, as Wierrsbe (2001, p. 682) observes that the very gospel that changed the lives of Apostle Paul and others is being attacked and Apostle Paul couldn't keep quiet to this. He is out to defend that same gospel.

The connection between the gospel and the Old Testament law and covenants is the second theme in Galatians. Apostle Paul appeals to Abraham's trust in God as scriptural support for his gospel of justification by faith in Galatians 3:6–9. To demonstrate the superiority of justification by faith over law keeping, Apostle Paul draws attention to the chronology of the O.T. narrative in Gen. 3:15–18. He argues that since the promise to Abraham was made 430 years before the law was given in Exodus 12:40, in the Abrahamic promise, then the Gentiles were included as part of God's people. This transcends the law and its requirements. Fausset (1997, p. 322) also believes that, "There is much in common between this Epistle and that to the Romans on the subject of justification by faith only, and not by the law. But the Epistle to the Romans handles the subject in a didactic and logical mode, without any special

reference; this Epistle, in a controversial manner, and with special reference to the Judaizers in Galatia.” In Galatians 4:21–31, Apostle Paul presents his readers with allegorical interpretations of the stories of Hagar and Sarah and of Ishmael and Isaac as in Gen. 16, 21. Thirdly, Apostle Paul repeats the theme of Christian freedom from the opening of the letter to its close (Gal 1:3–4; 6:14–15). For Apostle Paul, Christ’s sacrificial death made freedom from the law (Gal 2:19–21; 3:13) and the elemental spirits possible, as well as freedom for love of our neighbors as seen in Gal 5:13–14; 6:1–5.

The Genre of Galatians

Galatians belongs to the genre of letters just like Apostle Paul’s other writings in the New Testament. Mangum & Brown (2012) observed the various elements of the letter as he noted the formal opening (Gal. 1:1–3), main body (Gal 1:6–4:31), exhortation (Gal. 5:1–6:10), and a closing statement (Gal. 6:11–18). There is, however, a conspicuous absence of a thanksgiving section which customarily followed the opening section of a letter, for example, in comparison with Eph. 1:1–14. This sets a serious tone for Apostle Paul’s harsh but hopeful letter to the churches in Galatia.

Date and Authorship

The date of the epistle to the Galatians is largely determined by the position position which one takes relative to the identity of the first readers. Vaughan explained that, “Generally those who subscribe to the North Galatian theory date the epistle in the mid-fifties of the first century. Those who subscribe to the South Galatian theory as a rule date Galatians nearer the time of the Jerusalem Conference (A.D. 49) (Vaughan, 2005, p. 12).

In the opening verses of Galatians, we first noticed that Paul simply identifies himself by name and as an apostle. Picirilli (1973:7) noticed that almost all of Paul's epistles, he identifies himself as the author and uses this apostolic identification at the start. In the broad agreement that the epistle was authored by Apostle Paul, Oakes penned that, "Although the letter has no obvious signs of communal authorship. Paul is a name on thirteen of the letters in the New Testament" (Oakes, 2015, p.4).

Apostle Paul identifies the co-authors of the letter as "all the members of God's family who are with me" (Gal 1:2). Sweeney (2016) gives an apt summary of this when he notes that the letter's opening salutation identifies the senders as "Apostle Paul, an apostle ... and all the brothers who are with me" (Gal 1:1a, 2a). Despite the inclusion of "all the brothers," Apostle Paul was the principal author, as indicated by the wide use of the first-person singular, the many personal references (especially in Gal 1–2; compare 4:11–20; 5:10–12; 6:11–18), and the reiteration of Apostle Paul's name in 5:2. These textual claims are nearly universally accepted. While Galatians 6:11 implies that Apostle Paul did not physically write the entire letter, he is its author (that is, the human mind behind it).

Partially also, the date of the letter is determined based on its relationship to the Jerusalem council mentioned in Acts 15:1–29. Mangum and Brown (2012) believed that this can be seen through the eyes of Gal 2:1–10. If the letter is addressed to the southern Galatians, then it was probably written around AD 49–50; if it is addressed to the northern Galatians, then it was written sometime between AD 52–57. These have given rise to the Northern and Southern Galatian Hypothesis in New Testament scholarship.

The Northern Galatian Hypothesis is a territorial description of 'Galatia' which would refer to the region that is now north-central Turkey. Sweeney (2016) reveals that

it is the same region identified as ‘Galatia’ in the salutation of 1 Pet 1:1 and that in the first century, this area was home to the people known as ‘Celts.’ From Sweeny’s account also, it is believed that proponents of the northern theory focus on the internal data in the text of Galatians. This then means that, they commonly give minimal attention to Acts. They probably draw amply on theological and thematic parallels between Galatians and other Pauline letters, like Romans.

The Southern Galatian Hypothesis, according to Smith (2016), was championed by William M. Ramsey at the turn of the 20th century. It is argued by him also that the term ‘Galatia’ was used in a provincial sense and not a territorial sense. The Southern Galatian Theory maintains that Apostle Paul was primarily addressing the cities he had previously visited in southern Galatia: Antioch, Iconium, Lystra, and Derbe. A reading through Acts 13–14 confirm this fact.

On a general note, the soft landing verdict of Bruce, (1971)

The question of the North or South Galatian destination of our epistle is not one in which it is proper to take up partisan attitudes or indulge in dogmatic assertions; and it ill becomes champions of either view to disparage the rival view of those who maintain it. The fact that so many competent scholars can be cited in support of either position suggests that the evidence for neither is absolutely conclusive. But the weight of the evidence, it seems to me, favors the South Galatian view. If the Epistle to the Galatians was indeed addressed to the churches of Pisidian Antioch, Iconium, Lystra and Derbe, then we have important historical, geographical, literary and epigraphic data which will provide material for its better understanding (p.266).

In finding an answer to the question as to whom did Paul write Galatians? The North and South Galatia will ever continue to find debate. Looking at the evidences, the tilt seems plausibility to the South Galatia theory, which claims that Paul had traveled to Southern Galatia on his first missionary journey. This is more than casually known to the people, and he had established churches, though the use of Acts 15 and Gal 2 falls to both North and South Galatia theory.

Historical Setting

The setting for this epistle could be stringed from the consideration of comparing the basis of contention in Galatians to the debate topic at the Jerusalem Council. Luter (2017:1856), observed that the problem addressed in the epistle to the Galatians is that “the works of the law” of Moses, which could be seen in Galatians 2:16–17; 3:2; 5:4), especially on circumcision (5:2; 6:12–13), were added by some Jewish teachers to what was required to be justified before God. He further stressed that it is the same issue that Acts reported as the purpose for the Jerusalem Council (Ac 15:1, 5). This supports the view that the existing problem in the Galatian churches was part of the reason for the Jerusalem Council.

Examination of Galatians chapter three

A. The Experiential Arguments for Justification by Faith (3:1-5)

3:1. ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ’ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος;

Translation: O unintelligent Galatians, who suddenly began to bewitch you, before whose eyes Jesus Christ was publicly portrayed as crucified?

In this verse, ‘ὦ ἀνόητοι Γαλάται’ comes as a vocative of emphatic address. This shows how Apostle Paul was deeply disturbed and outraged that the Galatians derailed from the true Gospel so fast. Note the interjection ‘ὦ’ which expresses a spontaneous feeling or reaction. The ‘ἀνόητοι’ is being used as a vocative and serves as an adjective that modifies the noun ‘Γαλάται’. Apostle Paul is referring not to mental incompetence, but to a lack of a moral judgment. Richards (2002, p. 448) also believed that the word used here indicates someone who has failed to exercise the power of his perception. Unlike the popular reference to the foolishness of the Galatians, I have

decided to view it deeply in light of the person of Apostle Paul the author. Calling someone foolish could be viewed as a very deep insult from Apostle Paul to the Galatians and so to Africans. I, therefore, applied the other meaning which agrees with the idea of Richard above to be meaning mental incompetence and lack of wisdom, hence ‘unintelligent.’ Understanding the position of Schreiner (2010, p. 181) on this word as being an indictment of their moral inclination instead of their intellectual capacity. Louw & Nida (1996, p. 385) also saw it as the unwillingness or lack of tact to use one’s mental faculty in order to understand or comprehend. Apostle Paul in this section wasn’t insulting the church, as some would suggest, but he simply gave an analysis of the state of their faculty of understanding.

The use of ‘ἐβόσκανεν’ by the author is seen as an ingressive aorist. Wallace (1996) saw this as stressing the beginning of an action or the entrance into a state. This is because Apostle Paul never saw them in that state before, and it’s a sudden thing for him to know that they were bewitched in the sense of being hypnotized by false teachers. Martinus (2011, p. 170) believed that the Galatian converts have suddenly come under the spell, which is the hypnotic effect of false teachers. The background here is that because magic promised people the ability to control their lives in the ancient world, it attracted many people to it. People used to be swayed by magic, which they use to manipulate their circumstances. Schneider pointed out an outstanding truth here that the author wasn’t endorsing the use of magic here. He only used the word to express his amazement at the rate the Galatians were so fascinated with the issue of circumcision (Schreiner, 2010, p. 181). At a point, they never knew anything about the law of circumcision. At the next point, they felt like knowing everything about circumcision. Apostle Paul was aggrieved with this change of state of the Galatian believers.

Magic in the ancient world was the most fraudulent of art, which has held a complete sway of the people throughout the world. We can clearly see the fear of Apostle Paul that the Galatians were becoming captives of something great; the law. Then, people's reactions were over sensitivity to feel the presence of some kind of agency within the environment that created a belief in gods and spirits. A test of this superstitious reaction was demonstrated in the days of Jesus also. John 6:1-14 reveals the feeding of the five thousand people, in which Jesus was regarded in a different way in light of a magician. See how in John 6:30 they came back requesting for another sign. So, Apostle Paul was well acquainted with his day's operations and used the word *aright*. Here, Schreiner (2010, p. 181) observes that to Apostle Paul, it is as if a magician is preventing the Galatians from seeing the clearly obvious by casting a spell on them.

Apostle Paul uses 'προεγράφη' as an effective aorist. Wallace (1996, p. 559) explained that it signifies the cessation of an act or a state. The act here was publicly portrayed. According to Keener, "Apostle Paul meant that he acted out the crucifixion to the Galatian churches through his own lifestyle" (Keener, 1993, p. 524). I agree with Keener because the Galatian believers were not present in Jerusalem to witness the crucifixion and the only way possible to relate it to them was through the lifestyle and sound teaching of Apostle Paul.

African Exegetical Significance: It is quite possible for one to have been truly converted and to have begun with a clear, definite knowledge of the saving grace of the Lord Jesus, and then because of failure to follow up to study the Word and pray over it, to come under the influence of some false system, some unscriptural line of teaching. So often when people do come under such influences, you find it almost impossible to deliver them. They seem to be under a spell. Oratory, politics, polygamy, business, peer pressure etc. move one from the faith in such a swift manner. For instance, a popular

preacher of the gospel could openly divorce his wife and start a new relationship with another woman and still grow in his popularity with followers on the increase. With this Apostle Paul would ask, ‘Who has suddenly bewitched you?’ It is not only that Christians in Africa are being bewitched today, the gospel preachers have in themselves become magicians. They have washed hands and dined with the devil all in the name of getting popularity. Magical acts now happen in churches through strange powers so as to draw crowds. Unfortunately, the African Christians have already developed itching ears and that’s the kind of gospel they want now. It is so bad that a preacher could raise the living from the dead in all effort to gain popularity. Oh Africa, who has bewitched you?

3:2. τοῦτο μόνον θέλω μαθεῖν ἀπ’ ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

Translation: I (who was your teacher) wish only to learn this from all of you, ‘Did you receive the Spirit by works derived from the law or by hearing through Faith (in God?)

Here, Apostle Paul uses ‘ἔργων νόμου’ as a genitive of source. This rare category, according to Wallace, stresses on the source from which the head noun ‘ἔργων’ is derived from. This brings some truth out to show that the works were dictated by and from the law. The reference here is made to circumcision, which came from the law. It is definitely not what brought them to the joy of salvation they enjoyed before the influx of the Judaizers. Schneider upholds that this issue was already discussed in 2:16 and it refers to all the requirements of the law but the Galatian context here is about circumcision (Schreiner, 2010, p. 182). The context also signals that it is not just circumcision that was the requirements for the people’s justification as taught by the Judaizers. Galatians 4:10 (Rom.14:5; Col.2:16) reveal more that they practiced keeping

the sacred days also. The Galatians got a rhetorical question, not to answer but to have retrospective thought about their faith journey.

Reference to ‘τὸ πνεῦμα’ is of the Holy Spirit. This is a substantive accusative of direct object. Wallace notes that such accusatives serve as the immediate object of the action of a transitive verb. In this case, the verb or the action word is ‘ἐλάβετε’ (you [plural] received). In other words, receiving the Spirit here is synonymous with receiving Christ as lord and savior. I believe that the reference to the Spirit here is the experience they, the Galatians, got when they embraced the Gospel (Placeholder2p. 59). This thought was supported by Schreiner when he wrote that the Spirit is the sign that confirms the conversion of the Galatians, and it is also the sign that they belong to the family of God (Schreiner, 2010, p. 182). This is not a reference to the charismatic manifestation of the Spirit as some readers will assume it to be.

Using ‘ἀκοῇς πίστεως’ stands as an adverbial genitive of means. In the view of Wallace (1996), the indication here is of the instrumentality by which an action is accomplished. It portrays how the hearing was done which is by the means of faith and not just of the sensual ear of the physical. Although there are various interpretations of this phrase, I will go for the fact that the phrase means, in the Galatian context, hearing with trust. Picirilli (1973, pp. 40, 41) agrees to this as he finds the word to refer to the hearing of the word that resulted in faith in the hearts of the hearers. This sense correlates with Rom. 10:17 that faith comes by hearing. There seems to be a contrast of religious systems being introduced in this verse by Apostle Paul. The first enables one to save himself by his own effort; which is the law. The other; which is by faith, one simply accepts salvation by faith as a work of grace even as an undeserving sinner.

African Exegetical Significance: This one question should be sufficient to settle the whole matter. Let them go back to the time of their conversion; the time when the Holy

Spirit came to dwell in their hearts. Obviously, it was by believing. No one ever receives the spirit by keeping the law. Believers in Christ need to have a rethink about denominational dogma and the tendency to give priority to the legalistic human ordinances above the foundational truth of the gospel. Which is more important; paying of tithe, etc or giving of your heart to God? The evidences of detective Christianity are scattered all around the surface of the soil of the black continent. The hypnosis of our new generation preachers are catching on us too fast that we even forget our original experience with the Lord. So much so that we now prefer to experience the man of God rather than the God of man. It is no wonder then that we can afford to deliberately impoverish ourselves, expose our marriages to incitements, enslave our reasoning and forfeit our happiness just to enrich our supposedly spiritual fathers. Oh Africa How did we get to where we are right now? We can only know the answer if we go back to the roots of how we became born again. Is it Dogma or Pneuma?

3:3. οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

Translation: Are you all so unintelligent? Having begun by yourselves (and were continuing) by the means of the Spirit are right now completing in the flesh?

The use of ‘ἐναρξάμενοι’ is a constative aorist in the middle voice of a circumstantial participle. In this particular case, the participle is antecedent in time of the action of the main verb. And Apostle Paul is making reference to their state when he was with them together with the reports he heard about them probably before the invasion of the Judaizers. Wallace (1996) believed that this aorist views the action as a whole. According to Picirilli, “it is clear from the text that they have likely begun the Christian life in the Spirit” (Picirilli, 1973, p. 41) (p. 41). This posed a possibility that Apostle Paul is now bringing into light the fact of Progressive sanctification because of

the use of the word ‘began’. The middle voice indicates that they were deliberately making this journey by themselves. They received the action they made.

The author did not leave out the word ‘πνεύματι’ which is an instrumental dative of means. This kind of dative is simply indicating the means or instrument by which the action was completed or accomplished. The fact that the apostle is portraying here is that the progress they have made thus far in their Christian life was not by any human effort but simply and only by the instrumentality of the help of the Holy Spirit. The question is driving them to see how they have come thus far effortlessly and out of bondage without any works of the law.

The special use of ‘ἐπιτελεῖσθε’ is a progressive present tense that describes a scene in progress (Wallace, 1996, p. 518). This time, it deals with the actions of the Galatians as in presently believing and yielding to the circumcision gospel. The concern of Apostle Paul was conveyed as Picirilli observed the two kinds of sanctification, which are progressive and instant sanctifications. The process of Christian growth following conversion is called sanctification. Some groups, however, teach about an instant and complete sanctification which comes all at once at some point following conversion and which renders one altogether free from sinful inclination, thus making him perfect (Picirilli, 1973, pp. 41, 42). Perfection could be best understood as the goal of growth and development toward which one should steadily advance in Christian maturity. More of this could be seen in 2 Peter 3:18 that, “But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever! Amen.” This is progressive sanctification. Apostle Paul was able to notice and pick the bomb out. The Judaizers teach that circumcision is the ultimate that makes the people perfect but the Gospel teaches that the Spirit sanctifies you progressively.

African Exegetical Significance: We see today that the flesh has so much energy in our churches. The question of Apostle Paul was to check if it was their desire and plan to keep pushing toward perfection in the energy of the flesh. He knew full well they could not do it this way. When he used ‘flesh’, he meant the same method of self-salvation referred to above as “the works of the law” (verse 2). We must be aware that any effort to earn righteousness by keeping the Law is the work of flesh. As Apostle Paul clarified later in this letter, any effort of flesh cannot please God or succeed. As Isaiah puts it: “All our righteousness are as filthy rags” (Isaiah 64:6). By the flesh have many declared themselves as so perfect that people had to worship them. A great African prophet once, and still has it that, he is so perfect at the moment to be the principal registrar for one to get admittance into heaven. What would you do if a great preacher wakes up tomorrow and tells you that he just had tea with God in the morning? Well, wonder no more, for greater are the surprises at the perfection preachers these days. Many Christians will wake up in the morning finding themselves disappointed in themselves for their inability to stay at an edge with a spiritual exercise or requirement. Efforts of the self has taken the place of the Holy Spirit’s Enablement. Cathedrals are raised not in response to revelations but in response to competitions. That is why we must do all we can to fill the church because the competition continues. When will these mixtures end?

3:4. τοσαῦτα ἐπάθετε εἰκῇ; εἶ γε καὶ εἰκῇ.

Translation: Have you suffered (and are still suffering) so many things for no purpose? If indeed it is of no purpose.

‘Ἐπάθετε’ in this use is a comprehensive aorist indicative by showing the summary of an action without focusing on the beginning or end of the specific action

(Wallace, 1996, p.557). There seems to be a presentation of some truth concerning suffering here. Looking at the context from 4:29, there is the suggestion that the Galatian Christians did experience some persecution. The sense in the usage of the word is that they are presently passing through such suffering as at the time of writing. For this reason, Schneider strongly suggested that since suffering was a stable Christian experience, it is very possible and likely that the Galatians were not spared from verbal abuse and discrimination for their new found faith (Schreiner, 2010, p. 185). This is likely to be the best interpretation as opposed to others that suggest that the word used meant ‘experience’ instead of suffering. The word ‘εἰκῇ’ is an adverb that modifies ‘ἐπάθετε’. The question implied by Apostle Paul here suggests they have suffered all that they had for no purpose. This rhetoric is to ignite their thinking power so as to gain them back to the faith. Acts 14:21-22 points to the teaching of Apostle Paul where he had earlier warned the Galatian converts with regard to persecution. This is just a reminder that if they turned from Grace to Law, their sufferings, (which they had been and are still passing through) would be of no purpose.

African Exegetical Significance: This is now the point where another gospel creeps into the church to deny that the gospel never comes with suffering. Here, I would like to stress the gnomic truth that the Gospel is not separated from suffering. We are being born again by the cross and the message got to us by the cross. Accepting the gospel is an invitation to carry our cross as Jesus clearly puts it in Luke 9:23 that “whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.” Posters and flyers of evangelistic programs today will only be popular and attended in the African context only if it carries the clinch and tag to totally eliminate suffering from the lives of the Christians. The displays of wealth and luxury by many preachers on the black continent is not a comprehensive representation of the gospel. Even though

widely misrepresented, it is only a show of the grace of God and nothing more. At the very least, we should remember that even when airlines crash, they have Christians in the first class cabins. Convenient gospels have swept our continent and creeping through our streets beclouding our citizens of the truth.

3:5. Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

Translation: Therefore, does he who ministered (and is still ministering) the Spirit to you while he is working miracles among you do so by works derived from the law or by hearing with the means of trusting in God?

The author uses ‘ἐπιχορηγῶν’ as a present active attributive participle "the participle functions here as an adjective or in modifying a substantive. I can see the sense of the former here like ‘the minister.’ The sense here is the one who furnishes and the action is still presently on as at the time of writing. Louw & Nida shed great light as they looked into the word to mean “one who makes available whatever is needed to help someone” (Louw & Nida, 1996, pp. 460, 461). It means one who provides for, supports or supplies needs for the provision of another person. The use of ‘ἐνεργῶν’ is in the present active attributive participle. The verb here shows that the action goes on and Apostle Paul reminds the Galatian churches of this fact, which they have enjoined for a long time now. Keener agrees to this that “Apostle Paul’s argument to prove justification by faith was not only by their conversion but also by the miracles continued in their midst by grace” (Keener, 1993, p. 525). What miracles could these be? The main point here is that the supernatural works amongst them is not the result of the works of the law. Looking at the number of people converting to Christianity in the

Galatian province, the miracles here could refer to the greatest of all miracles; saving the lost soul by Christ himself.

African Exegetical Significance: Does it now show that Apostle Paul is saying that the presence of miracles was the proof of genuine repentance or the proof that it is a mark of the residence of the Spirit of God in that place? Not at all! Apostle Paul here actually tried to ascribe the origin of the many miracles to be from the Spirit of God. The major task we are faced with, as African Christians, is to be able to genuinely define what the greatest miracle meant. It is obvious that the greatest miracles for the Galatian church which they witnessed everyday was the genuine repentance of people from their old ways, and turning unto God. Husbands, wives, children, slaves, the wicked in the society etc., are all the kind of people turning unto God, and for Apostle Paul, those are the greatest miracles. African pastors are on the high tension of temptation of faking miracles because of the wrong perception of miracles. Since miracles, according to them, is the raising of the dead, healing of the sick, prosperous turnarounds, etc., they can even worship the devil to make these things happen. The truth be told; even on earth, they will be exposed.

Summary of Galatians 3:1-5.

Apostle Paul began his defense for justification by Faith alone in this section. Galatians 3:1-5 deals with the evidences from the very experiences of the Galatian Christians. These experiences prove that justification was by faith alone without works. Amongst those pointed out are; the public portrayal of the crucified Christ in their midst by Apostle Paul, the receiving of the Holy Spirit into their lives, the progressive sanctification by the Holy Spirit in their lives, the fortitude to endure persecution so far, and the working of various miracles in their midst by God, of which the chief of them

all is the salvation of souls. All these happened amongst them without any work done but by having faith in God.

Through this section, I find that the author is calling them witness to the case he was defending. So far, they have experienced much to serve as witnesses to, and for the Gospel. How can a man deny his own experience first-hand? This is the fix. Indeed as Vaughan (2005, p. 61) points out that the whole section teaches rightly that the gift of the Holy Spirit and the mighty workings in and through the Galatians were all dependent altogether on their faith in Christ.

B. The Scriptural Arguments for Justification by Faith (3:6-14)

3:6. Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Translation: Just as Abraham believed in God and it was accounted to him as righteousness.

Apostle Paul brought ‘Ἀβραὰμ’ as a nominative acting as the subject in this discourse. This is to oppress the claim of the Judaizers that Moses is their teacher. Looking at Gen.15:6, we realize that Apostle Paul went centuries back to consider Abraham who was declared righteous only by trusting in God to perform his promises. He was, therefore, declared righteous even before he was circumcised. Abraham only appeared in this narrative as evidence. For the usage of ἐλογίσθη, this is a punctiliar aorist where the action of Abraham as a whole is viewed and not the workings like the sacrifice of Isaac. It is in the passive voice to show that Abraham received the credit and did not credit it to himself. It was ‘counted’ to him as righteous. The idea here is of a forensic justification.

The Septuagint in Gen.15:6, which the author brought onboard the discussion is rendered, ‘καὶ ἐπίστευσεν Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.’

African Exegetical Significance: Apostle Paul has drawn his audience to history towards a positive example. The example here is Abraham, whom the Judaizers also claim to be their father of faith. Their claim is just in ink and not in action and practice. Just as Abraham was the example used to silence the Judaizers, we also have Jesus Christ as our own perfect example. If we wonder how, then we, like the Judaizers, have wandered away from the path of our perfect example. Strange doctrines erupt because many Christians do not do an in depth study of the Word and life of Jesus Christ. Many believe in being born again by fasting because the man of God said so. At a point in Africa, a founder of an assembly declared that masturbation is not a sin at all. The popular bishop sometime also declared and wrote in his book that the Holy Spirit is inside the anointing oil. These are very strange teachings because they did not come from Christ our perfect example.

3:7. Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

Translation: Therefore, all of you know that those who are product of [this] faith, the same people are the children of Abraham

Apostle Paul used ‘Γινώσκετε’ as both the sense of imperative of command, which is from a superior to an inferior in rank, and as a broad-band present extending-from-past. This is because this was a foundational teaching which they already knew and he wants them to presently know it again for sure that those who are a product of this kind of faith are children of Abraham. The whole verse points back to Genesis 12:3 where it is stated that all nations will be blessed through Abraham. The implication is here is that the justification of uncircumcised Gentiles was anticipated in the universal aspect of Abrahamic covenant when God announced the gospel to Abraham. This is a truth that the Galatian Christians should know very well. The scripture has already

taken care of them in the plan of God. In the same text, the author used the word ‘Πίστεως’ as a case of genitive of means to point to the Christians who already became believers by the means of faith that Abraham practiced. Only those who have faith qualify. The purpose of verse 7 is to show that Abraham’s spiritual children include only believers. According to Picirilli, “it was the thought of the Jews that every Jew was included but Apostle Paul denies that assumption. He claimed that the Jews who do not have faith in Christ are cut off from the family of Abraham” (Picirilli, 1973, p. 47). This implies that Abraham may be their father, physically; but they are not his children, spiritually.

3:8. προῖδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προευηγγελίσατο τῷ Ἀβραὰμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

Translation: And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”

Apostle Paul used the verb ‘προῖδοῦσα’ as an aorist active participle so as to connect his hearers again to the scriptural argument that started from verse 6. The aorist participle is antecedent in time to the dating of this epistle. This is indicative of the fact that the words of God to Abraham in Genesis 12:3 are proof that God had the Gentiles in mind to be declared righteous by faith. Schneider (2010, p. 194) emphasized the mention of ‘all nations’ in the Abrahamic blessing as seen in Gen.12:3; 18:18, when he says that it is a universal blessing. This included the gentiles. Similarly, Picirilli is of the view that “the natural Jews are eliminated in verse 7 from the Abrahamic covenant, which then brings ‘us’ the non-natural Jews, into the covenant through Christ” (Picirilli, 1973, p. 47). The whole sense of this verse is to let the opposition know that even the

Gentiles qualify because they were part of the prophecy and blessings of God to Abraham, who is the father of faith to all nations. God was thinking just about Abraham and Isaac when he was saying those words. Lately, I have been thinking aloud as to whether, Abraham was chosen because he was a Jew or whether his choice was a result of God's grace.

African Exegetical Significance: I can see clearly that the Judaizers wanted to make this whole issue a family issue, on the one hand. On the other hand, I see how African Christians tend to forget the essence of Christianity mostly when it is time to share in some dividends. Working for a particular ministry, we as pastors use to live in the outskirts of the city while the Leader and his family lived within the city. The mentality then was that we were not qualified to live within the city because it is expensive and we are at the same time expected to be punctual and effective in our services as pastors. The African church preach unity and this unity is highly tested when opportunities arise.

3:9. ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

Translation: Therefore, those who have this kind of faith are blessed together with the faithful, namely Abraham.

Apostle Paul used the word 'ὥστε' as a conjunction of logical inferential. This is a smart way of summarizing the thought of the preceding verse or discussion. That warrants the translation above as 'therefore'. This then explains why some commentaries bring verses 8 and 9 together when commenting. The author further brings in 'ἐκ πίστεως' as a genitive of product because the genitive substantive 'πίστεως' is that of the noun 'οἱ'. The kind of faith that Abraham had had been in the discussion beforehand and in comparison to the kind of faith produced by the Galatian churches, they correctly are the same according to Apostle Paul. Here, Apostle Paul's

emphasis on faith, is the determining factor, which means that Gentile believers like the Galatians can share in Abraham's blessing. The preposition 'σὺν' is translated 'together with' in a bid to bring the Galatian Christians (Gentiles) into a relationship with Abraham. The designation of Abraham here as 'τῷ πιστῷ Ἀβραάμ' (the faithful, namely Abraham), is a genitive of apposition. Schneider, however warned that "let us note that what is ideal here is Abraham's faithfulness and not his faith" (Schneider, 2010, p. 195). Again, Picirilli in his summary of this pointed out that "verse 9 is the summary of both points made in verses 7, 8. Abraham was 'faithful' and by that faith justified. All who are of faith are the ones who participate fully together with Abraham in the covenantal blessings" (Picirilli, 1973, pp. 47, 48). How was Abraham saved? By faith! How will the nations be saved? I believe it is in the same way as Abraham; by faith.

African Exegetical Significance: This discussion of faith is gaining much attention so far. The whole concept of this verse has to do with how people come into the family of God. I was recently asked to be fellowshiping in a church for up to one year before I would be qualified to request to be a member of the church. The center of the church has shifted from fellowship to methodological membership. Many denominations require some months of indoctrination before being confirmed a member. Some require a certificate. Some require some level of attendances before being handed over the membership certificate. Many have designed cards for the communion services, tithe, etc. Why is it so difficult for people to be members of God's family today? I think the prefects have become bullies.

3:10. Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσὶν, γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

Translation: For all who rely on the works of the law are under a curse, for it is written, “Cursed is everyone who does not abide by all the things that are written in the book of law to do them.”

The apostle used the word ‘cursed’ twice in this verse in relation to the law. The first is ‘ὑπὸ κατάραν’, which apart from the preposition ‘under’, is used as an object of the preposition where ὑπὸ is the preposition while ‘κατάραν’ is the object. The indication here is that all those who relied on the law are under a curse. Surprisingly, this, according to Oakes (2015, p. 108), the author brings the reader back into the world of thought and practice in which curses are common and deeply feared. It seems to be a world where there is not an effective judiciary or police force, and so the punishment for evil is to be handed over to the gods. Additionally, the use of the preposition ‘ὑπὸ’ will link us to the sanction of God that is quoted by Apostle Paul in this verse which is Deut. 27:26. It is amazing how their actions were already judged by the law they protected.

The fact we should note in this text is that Apostle Paul was not in a hatred spree for the law. No! To follow Apostle Paul well, Schneider reminds us that “one must keep ‘all the things’ (πᾶσιν) the law says in order to avoid the curse. In other words, perfect obedience to the law is required” (Schreiner, 2010, p. 204). The reason for the curse is a deviation from a single dot of the law. This also, as humans is not possible but the Judaizers have made it a burden on the Christians.

African Exegetical Significance: Unknowingly to the gospel workers of today, the judgment for those who will pervert the word of God is already given by God the author

himself. As much as we can see in Deut. 4:2; 27:26, 28:58, the New Testament also continued with the same verdict in Revelation 22:18,19 that,

I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book

This is very clear that all the many false teachers of the word today in Africa are already cursed and judged by the same word of God. It is interesting and at the same time, appalling to see people teach in the name of God by presenting other things to the people of God as the object of their faith. Many clergy in Africa now are creating their own pool of Bethsaida for healing purposes. Seemingly, men of God are just divorcing and remarrying as cheaply and unremorsefully as taking a cup of tea three times a day to quench their thirsts. They are becoming popular with their divorce and illicit sex scandals so as to pool the crowd to themselves. Fortunately for them, the devil already prepared a crowd for them, but the fact remains that such people are already judged by the word of God.

3:11. ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται,

Translation: Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.”

After his normal exordium and proposition, the apostle in this section of probatio (argument or evidence to prove his point), linked this verse to the previous

verse with the conjunction ‘δὲ.’ He has been pointing them to the Old Testament since 3:6. The use of his legal language here is striking in δῆλον, which is an adjectival nominative. Apostle Paul’s case is that, since his opponents are Judaizers believing in the Old Testament and the same scripture condemned their actions, it was just like an exhibit presentation at the court of law. In a swift turn, Apostle Paul, used ‘οὐδεὶς,’ as believed by Oakes, “so that he will first remind his hearers of the point that 2:16 has argued that ‘no one is considered righteous’ ‘by means of law’ (3:11)” (Oakes, 2015, p. 110). Again, this is a proof from the scriptures from Hab. 2:4 in this section. The addition of Habakkuk 2:4 by Apostle Paul to the example of Abraham being declared righteous by faith was positive but he also quoted Lev. 18:5 negatively to show that since Scripture says righteousness is by faith, it is impossible to be righteous by keeping the law. It now boils down to what we believe. Is it the scripture or the sculpture?

African Exegetical Significance: I would just follow the striking argumentative pattern of Apostle Paul here with the reference from the Old Testament. The use of scripture is essential here. Many pastors in Africa have resorted to the use of mere philosophical principle and motivational gymnasias to establish teachings and dogma. There are many Christian practices in our churches today that we cannot find a single scripture to defend. Apostle Paul would always use the scripture to defend the scripture. Let us be encouraged to allow the Scripture to speak for itself.

3:12. ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

Translation: But the law is not a product of faith, instead, “The one who does them shall live by them.”

Apostle Paul tries here to show the genitive of product in the use of πίστεως relating that the law is not a product of faith. In this argument, he is trying to put the

law aside and major on his major, which is faith. In the preceding verses, he has established that the law does not make one righteous. Schreiner believes that the use of ‘ἀλλ’ is conjunction of logical adversative (Schreiner, 2010, p. 210), where he explains the relationship between the law and faith. This conjunction introduced the Old Testament citation from Lev.18:5 as part of his defense against the works of the Judaizers. According to Keener, “Apostle Paul did this because he believed that the righteousness of the law can be fulfilled by being in Christ and living by the Spirit” (Keener, 1993, p. 526). This can be seen further in Gal. 5:16-25.

African Exegetical Significance: Have we ever seen and noticed that many that are legalistic have found it difficult to return from legalism even after knowing the truth? Some have made it strong denominational doctrines that seem to have chained their adherents. Could there be churches that preach that anything technology is antichrist? What about denominations that believe in strictly covering all body parts with cloths? There are even believers who preach against the television terming it as the devil’s box, but now preach the gospel through the same television. But they are so ashamed that the very things they have taken decades to condemn are the very things they have embraced today.

3:13. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου,

Translation: Christ bought us back from the curse that is derived from the law by becoming a curse for us, for it is written, “Cursed is everyone who is hanged on a tree.”

Here, Apostle Paul uses ‘ἐξηγόρασεν’ in the constative aorist indicative as he presents the action and mission of Christ in a summary fashion. To redeem here, which is to buy back, as translated above, depicts how the law has for a long time changed our

status with God, hence, the need to buy us back. The curse derived from the law, as quoted from Deut. 21:23 is “to show that, Christ took the curse that belongs to all who fail to perform the whole law” (Keener, 1993, p. 526). That is why the genitive in ‘τῆς κατάρας τοῦ νόμου’ is an ablative genitive of source, which signifies the curse that is derived from the law; not that the law in itself is bad, but that of our failure to keep the whole law.

African Exegetical Significance: It is so clear what Apostle Paul is pointing at. Trying to show off that we have been successful in keeping the law is a mere show of hypocrisy like the Judaizers. Should we not be more reliant on the Spirit of God in prayers and in thanksgiving to God on a daily basis for his mercy? This, indeed, is a lesson for the African church.

3:14. ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως

Translation: So that in Christ Jesus the blessing that was given to Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

In a summarizing fashion, Apostle Paul brings in ‘ἵνα’, which serves as a conjunction of adverbial purpose. He summarizes the purpose for which Christ had to be hung on the cross as seen in the preceding verse. It is firstly, to create a bridge between the Gentiles and the blessings of Abraham, and secondly, that all (both Jews and Gentiles alike), who believe, might receive the promise of the Holy Spirit. And ‘ἡ εὐλογία τοῦ Ἀβραὰμ’ comes in as an adverbial genitive of reference, which necessitated the translation above as ‘the blessing that was given to Abraham.’ This blessing had already been stated in 3:8 as to the promised blessing of justification apart from the law. The relationship between the Jews and Abraham is held in a very high regard and it is

seen by the Judaizers as the dividing wall between the Jews and the Gentiles. Apostle Paul is, therefore, breaking a dividing wall here. In this regard, Walvoord and Zuck argue that, “Apostle Paul is emphasizing that salvation and sanctification come by faith, not by works” (Walvoord & Zuck, 1985, p. 598). Sanctification is the concept of being set apart as sacred. The New Testament in Acts 20:32; 26:18; 1 Cor. 1:30; 2 Thess. 2:13 reflects the notion that followers of Christ have been sanctified or set apart as a result of Christ’s holiness. Mangum (2016) agrees that this refers to the idea that Christians have been made holy before God through their faith in Christ is related to justification. The idea of Hodge (1997) clears the air on the participation or work of the believer in terms of sanctification. For clarity sake, his distinctive position states that, “Justification is a forensic act, God acting as judge, declaring justice satisfied so far as the believing sinner is concerned, whereas sanctification is an effect due to the divine efficiency (1997, p. 213). Since this refers to the process of gradual purification from sin and progressive spiritual growth that should mark the life of the believer, the efforts of the believer is appreciated through the awakening of the Spirit of God. Justification is a forensic act, God acting as judge, declaring justice satisfied so far as the believing sinner is concerned, whereas sanctification is an effect due to the divine efficiency.

Summary of Galatians 3:6-14.

Apostle Paul really took his effort in the debate for justification by Faith a long way to prove his points. The section tells of the presentation of his arguments for his proposition. Galatians 3:1-5 deals with the evidences from the very experiences of the Galatian Christians. These experiences prove that justification was by faith alone without works. Among those pointed out are the public portrayal of the crucified Christ in their midst by Apostle Paul, the receiving of the Holy Spirit into their lives, the

progressive sanctification by the Holy Spirit in their lives, the fortitude to endure persecution so far, and the working of various miracles in their midst by God, with the chief of them all being the salvation of souls. All these happened amongst them without any work done but by having faith in God. The next section was Galatians 3:6-14 which deals with evidences from the scripture to show to them that justification was originally intended by God to be by faith and not by works at all. Most of the references pulled out by Apostle Paul dealt with how Abraham, the father of faith, was justified. The passages include Gen.12:3; Lev.18:5; Deut.4:2; 21:23; 27:26; 28:58 etc. They all prove that Abraham was justified by believing in God alone and not by doing any other works of the law, hence the question, why would the case of the Gentile be different? The passages also proved that the Gentiles are also children of Abraham as they were in the plan of God when he proclaimed blessings on Abraham, and as Abraham was justified and termed ‘righteous’ by faith alone. This implies that the Gentile believers in the Lord Jesus are saved by faith alone.

C. The Logical Arguments for Justification by Faith (3:15-29)

3:15. Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἄθετεῖ ἢ ἐπιδιατάσσεται.

Translation: Brothers and sisters, I speak out of human standard. Nevertheless, when the covenant of a man has been ratified, no one declares it invalid or adds additional provisions to it.

Apostle Paul uses ‘κατὰ’ here using an example from Greek and Roman law. Vaughan observes that, “the use of the words ‘I speak after the manner of men’ in verse 15a, suggests that Apostle Paul is about to draw an illustration from ordinary human life” (Vaughan, 2005, p. 66). This could be seen as a preposition of manner in that it is

used to express either method or manner. This class of preposition is not covered by Wallace. Under the Greek and Roman law, wills were unalterable by anyone other than the person who made the will. The same is true in this case. God made a promise to Abraham and to his seed that he would receive an inheritance from God, which is a worldwide family. This is the central point here. The Gentiles have become Christians and no one ought to question it. The covenant has already been ratified.

Africa Contextual Application: The case in Africa is different where wills and laws are changed easily nowadays. Wills do not stand and court judgments are not binding. This could easily be seen in families where brothers of a deceased man believe that they had not had their fair share of wealth from the deceased. After his death, the properties are seized regardless of whether they have been willed or not. Most times, part of the properties taken by force is the wife of the late brother. In Africa, many traditions hold that till now. I think we need to borrow from the Roman and Greek law and family will practice. We also need to consider the fact that all people and anyone can get saved. Salvation of people has no nepotism and favouritism. God so loved the whole world and he desires to save the whole world. We might have our doubt about the pretence of people, but not the reality that God loves them too as he has loved us.

3:16. Τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

Translation: Now the promises were made to Abraham and to his seed. It does not say “and to seeds” referring to many; but referring to one, “and to your seed” which is Christ.

The use of ‘σπέρματι’ is being identified as an indirect object. This is the substantive of the sentence, which indicates to whom or for whom the action of the transitive verb in the passive voice is acting upon - the direct object. In the Lexham Syntactical Greek New Testament Glossary, “a clause has not been found in which this type of word is used in a case other than the dative” (Lukaszewski, 2007). Even Wallace acknowledges that the dative use here takes an indirect use. It’s important that we notice here that Christ is the recipient of the promise. It is to him as Abraham's seed that a family is promised. The Gentiles join Abraham's family via Christ, the seed, not via the law, which came 430 years later. The problem with the law is not just that it came later and did not alter the already given promise. It is also the case that the law and promise are antithetical just as works of the law and faith were. The verb ‘ἐρρέθησαν’ (were made) is an aorist passive indicative that takes a constative aorist use with which Apostle Paul wants to show that the promise was made in the past not focusing on when God gave the promise to Abraham’s ‘τῷ σπέρματι’ (offspring) a dative. By use of that noun, the Jews understood it humanely as a seed to Abraham, which is Isaac.

The author of the epistle rendered this idea from several Old Testament scriptures. Of a particular note is Gen. 22:18, which, when rendered in the Septuagint reads, ‘καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ἔθνη, ἀνθ’ ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς.’ It is ‘And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.’ The Hebrew of the same text reads,

וְהִתְבְּרָכּוּ בְּיִרְעָךָ לְכָל גּוֹיֵי הָאָרֶץ עֲלֶיךָ אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי׃

The word בְּיִרְעָךָ, which is a combination of the preposition בְּ, signifies ‘through’ and the singular possessive noun ‘יִרְעָךָ.’ The author of Galatians was so particular about two things in this verse. The first is the preposition, and the second is the singularity of the seed, ‘יִרְעָךָ.’ The Abridged DBD sees the classification of such preposition in Hebrew

as a preposition of the instrument or means such as with, by or through. The phrase could be well rendered, “Through your seed...” See the interesting alignment of the בְּזֶרְעֶךָ of Hebrew text and the σπέρματι σου of Greek. Both are strategically placed to be singular and possessive ‘your seed.’

This deliberate reference is made to draw the attention of both the Galatian Christians and the Judaizers, who might get to read this epistle, to the fact that God had designed or planned to bring blessings to the world through a singular seed, which is Jesus Christ. When the Judaizers claimed to be children of Abraham, it falls out of sync with the revelation of God from the beginning.

3:17. Τοῦτο δὲ λέγω· ἐδιαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

Translation: This is what I mean: The law which came four hundred and thirty years afterword, does not annul a covenant previously ratified by God, so as to make the promise void.

Textual Issues: The textual issue here is rated {A} where in some manuscripts εἰς χριτον “in Christ” has been used to have a reading referencing to Christ from the preceding verse (Omanson, 2006).

In furtherance to the explanation of verse 15 above, Apostle Paul used the Verb ‘γεγονὼς’ “which came” as an extensive perfect. Wallace explains that “this class of perfect is used to emphasize the completed action of a past action or process from which a present state emerges” (Wallace, 1996, p. 577). His point is that the law came four hundred and thirty years later, which is a completed event in the past. If the Mosaic covenant annuls and adds to the Abrahamic covenant then, the promise of God to Abraham would be nullified.

3:18. Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι.
ἐπαγγελίας κεχάρισται ὁ θεός.

Translation: For if the allotted portions (inheritance) come from the law, it is no longer by promise but God gave it to Abraham by promise.

This is the concluding sentence of the paragraph, which began with verse 15 as εἰ γὰρ ἐκ νόμου ἡ κληρονομία. Apostle Paul begins again to make mention of that which had been taught the Christians in the Galatian churches during Apostle Paul's absence: "The inheritance" (from κλῆρος, portion plus νέμομαι, to allot, which means allotted portion, i.e., inheritance). This term κληρονομία "inheritance," according to Wallace, takes a pendent nominative use (Wallace, 1996, p. 51). The term could also be seen as the transfer of land and possessions from a deceased parent to a child or a descendant. In another way, the term could refer to the Land of promise, seed and other blessings pledged to Abraham. In this context, therefore, Apostle Paul's use of the word refers to the inheritance talked about in the Abrahamic covenant. It is important to take note of the preposition ἐκ "by", ἐξ "by" and δι "by" which takes a 'means' use with which Apostle Paul wants to emphasize getting the inheritance either by means of Law or promise. Wallace sees 'κεχάρισται' 'gave' as the perfect tense being used as an intensive perfect (Wallace, 1996, p. 574). With this, he was emphasizing the result of the present state, God giving Abraham the inheritance by promise. In our African context, therefore, those who believe in Jesus Christ have got to know that they are among the offspring and they partake in the inheritance of the promise. Promise and the law cannot mix.

3:19. Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπὶγγέλλεται, διαταγὴς δι. ἀγγέλων ἐν χειρὶ μεσίτου.

Translation: Why then the law? It was added because of transgressions, until the seed should come to whom the promise has been made; and it was ordained by the angels through an intermediary.

Textual Issues: This verse has a textual issue rated {A}. The reading ‘why then the law?’ was added because of transgressions’ as a high manuscript support. Copyists have carelessly produced many writing due to attempts of making sense of the text, i.e. Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν ετεθη ‘Why then the law? Because of traditions it was established,’ ‘Why then the law of actions? It was established’ (Omanson, & Metzger, 2006).

The use of the phrase, ‘τῶν παραβάσεων χάριν’ which means ‘because of the law’ seems to have generated, at the very least, four position in New Testament scholarship. Lukaszewski (2007) explains that the article τῶν stands as an attributive article. This really relates to the relevant noun in the sense of adding definiteness to its meaning. Also, παραβάσεων is a genitive of purpose to show the existence or purpose of the law. There are various understandings of the phrase, but the likely valid view is that the law was meant to reveal transgressions. The law, therefore, was given primarily to set the stamp of positive transgression upon already existing sin. It was not to give the knowledge of sin as sin, but to show that it was a violation of God’s commandments.

3:20. Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.

Translation: Now an intermediary implies more than one; But God is one.

Apostle Paul confirms to his audience that intermediary implies to more than one. Apostle Paul tries to contrast between Abrahamic and Mosaic covenant. For

Abraham, it is direct from God, while that of the Mosaic covenant, was from God to angels to Moses and then to the People. This has made intermediaries (laws) to be more than one. Apostle Paul uses μεσίτης “intermediary” which takes a subject use of the nominative and singular in number. Schreiner, (2010) and Longenecker (1990) both agree that the word μεσίτης takes a singular in number but Apostle Paul’s explanation makes it plural, which shows a contradiction in grammar. By using the phrase “But God is one” Apostle Paul is appealing to the oneness of God and only one way to salvation. He wanted his audience to know that there is one God and one way to salvation and that is through Jesus Christ by faith and not by law. The implication is that the covenant given directly by God is superior to that which is given to man through intermediaries.

3:21. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη.

Translation: Is the law then against the promises of God? Certainly not; for if a law had been given which could make alive then righteousness would indeed be by the law.

Textual Issues: The textual issue in this verse is rated {C}. [τοῦ θεοῦ] “of God” may have been added by copyist since the reading was in accordance with Apostle Paul’s writing and the shorter reading. Considering that in some other manuscripts the wording still misses, it is possible that the copyists may have missed writing it accidentally in those manuscripts that miss the wording. That may explain why it is put in brackets (Omanson, & Metzger, 2006).

μὴ γένοιτο is used here as an optative retained to express a wish. Thus, μὴ γένοιτο means ‘may it not take place,’ or ‘God forbid.’ In the phrase Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ], Apostle Paul poses a question if the law is then against the

promises of God. Apostle Paul has been explaining that the law is subordinate to the promise, and the law and the promise operated differently. The inheritance is obtained under the promise through God's gift of Grace. The law is, therefore, through human obedience. With that, someone can conclude that the law is against the promise of God since it is totally opposite of what the promise of God says. Here, Wallace asserts, *μὴ γένοιτο* "certainly not", as optative here takes a voluntative use. With this Apostle Paul wanted to express the obtainable wish of the law not being against the promise of God. He believes that both the law and the promise are in accord. *Ἐδόθη* 'had been given' is an aorist active indicative with the aorist taking a constative use with which Apostle Paul wanted to emphasize to the gentiles that the law had been given, looking at the action as a whole. *ἡ δικαιοσύνη* 'the righteousness' is referred to as justification. This can also be standing right with God, which does not come by means of the law but by means of faith in Jesus Christ. Apostle Paul wanted to let the Galatians know that righteousness does not come through the law.

3:22. Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

Translation: But the scripture consigned all things to sin, that what was promised in reference to the faithfulness in Jesus Christ might be given to those who believe.

Apostle Paul used the word *συνέκλεισεν* as an aorist constative viewing the action as a whole without taking interest in the internal working of the action. Apostle Paul is further explaining the purpose of the law; to make all people aware of their need for deliverance from sin. This is because this has already been clarified in the preceding verses. The use of *πίστεως Ἰησοῦ Χριστοῦ* is of adverbial genitive of reference. According to Wallace, "The genitive substantive indicates that in which the noun or

adjective to which it stands related is true” (Wallace, 1996, p. 127). Again, this would seem to suggest that people in the Old Testament were saved by the law while those in the New Testament were saved by faith. Abraham, however, was justified before God through faith. Apostle Paul refers to faith not in the general sense here, but specifically to faith in Christ. I do believe that Apostle Paul wanted to emphasize the purpose that the promised faithfulness of Jesus Christ is given to those who believe. Those that have believed in faith not works.

3:23. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

Translation: Now before the coming of faith, we were detained under the law, until the coming faith was revealed.

By Apostle Paul using the phrase ‘Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν’ ‘now before faith came’ does not mean that faith did not exist until the coming of Jesus. It rather meant the inauguration of the new era in the redemptive history (Schreiner, 2010). He confirms himself inclusive by use of the word ‘ἐφρουρούμεθα’ ‘we were detained the imperfect being used as progressive. Apostle Paul used this to show that being detained under the law was a continual thing. Swanson (2001) defines the term as being held a prisoner, be guarded. Kept under restraint ‘συγκλειόμενοι’ the perfect tense was used in the historical sense with which he wanted to describe the past event with vividness while highlighting some sense of narrative. The term can also mean to be prisoner, lock, to bind, restriction. The preposition ‘εἰς’ ‘until’ is key to note for it is used as temporal with which Apostle Paul wants to focus on time, how long did they stay confined and restrained under the law before faith should be revealed. Apostle Paul, therefore,

wanted to indicate that they were locked under the law and restrained until faith was revealed to them.

3:24. Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

Translation: So that the law became our custodian until Christ came, that we might be justified by faith.

Ὡστε (so that) was used here as a conjunction of logical inferential. The purpose is to clarify and give clue to the preceding verse. Apostle Paul uses the verb γέγονεν ‘was’ as a historical perfect, which he used to show to his audience that the law was their custodian. The noun παιδαγωγὸς ‘custodian’ is used as a predicate nominative. It is the same as the subject and is joined to it by an equative verb, whether stated or implied. This term can also refer to guardian, supervisor. In using this term, Apostle Paul is indicating that the law helped guide and even supervise them until Christ came. At the coming of Jesus Christ, therefore, the law stopped acting as a guardian. δικαιωθῶμεν ‘we might be justified’ is a subjunctive and is used here with ἵνα taking a purpose use. Apostle Paul wants to show the purpose as to why Christ came, which is justifying them by faith. This means that until Christ came, the Jews and the Gentiles were under the custodian of the law and that they are justified when they receive Jesus Christ.

3:25. Ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.

Translation: But now that faith has come, we are no longer under a custodian.

Apostle Paul uses a logical contrastive conjunction δὲ to contrast when they were under the custody of the law in verses 24 and when they are no longer under the custodian of

the law in verses 25. He confirms that faith through Jesus Christ has come; they are no longer under a custodian of the law. ἐλθούσης (has come) is an aorist tense being used in the consummative sense with which Apostle Paul stresses the cessation of an action. That is to say the action of faith coming has happened. Apostle Paul also uses a verb ἐσμεν “we are” as a progressive present to show his audience and himself included that they are progressively not under a custodian of the law now that faith has come. Wallace clarifies “that, “being noted, the negative adverb οὐκέτι (no longer) is also key to note for it describes the verb ἐσμεν. The preposition ὑπὸ “under” being used as subordination” (Wallace, 1996, p.389) with which Apostle Paul wanted to emphasize to his audience that they are no longer under the rule of the law since faith has come. Jamieson sees it that, “Moses the lawgiver cannot bring us into the heavenly Canaan though he can bring us to the border of it. At that point he is superseded by Joshua, the type of Jesus, who leads the true Israel into their inheritance. The law leads us to Christ, and there its office ceases” (Jamieson, 1997, p. 332). As Christians today, it is important to know that when we receive Jesus by faith, we cease to be under the custodian of the law. We are free in Jesus Christ.

3:26. Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

Translation: For you are all sons belonging to God, through faith in Christ Jesus.

Apostle Paul uses ‘γὰρ’ as an adverbial causal explanatory conjunction. Wallace sees it as to give a reason or ground for an action, and in this case, as to why they are no longer under a custodian of the law since they are justified by faith. The preposition ἐν ‘in’ is key to note because it is used as spatial with which Apostle Paul wants to let his audience know that in Christ Jesus they are all sons of God. The adjective Πάντες “all” makes it clear that those in Christ Jesus are all sons of God not just a few but all

through faith. This view also aligns with that Πάντες “all” as to all people of God. The genitive in υἱοὶ θεοῦ “sons of God” takes a genitive of relationship showing forth a familial relationship. Describing all those in Christ Jesus, which are those who have reached maturity/adulthood obtaining the promised inheritance. Although they are Gentiles and, thus not Jewish, the Galatians are eligible for adoption into God’s family through faith in Christ. Observance of the law is not a condition for becoming a child of God. Adding the law to their faith would be misguided and destructive.

3:27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·

Translation: For as many of you were baptized in reference to Christ have put on Christ.

ὅσοι is used as a correlative pronoun where two pronouns are used together to correlate two essential elements or ideas. The verb ἐβαπτίσθητε “were baptized” is key to this verse. Believers who have been baptized have participated in Christ’s death and resurrection. Seeing 2:19 and Rom 6:6 also shows that Apostle Paul does not present baptism as a replacement for circumcision; faith in Christ Jesus is the only requirement for entrance into the family of God. This is as though we are being incorporated into Christ. The preposition ‘εἰς’ (into) being used as spatial with which he wanted the Galatians to know that those baptized were baptized into Christ “the space of Christ” putting on Christ. ἐνεδύσασθε (have put on) is an aorist, which is being used here as constative. By using this, Apostle Paul just wanted his audience to know that as they were baptized into Jesus they have put on Christ. Baptism, of course, is the means by which believers openly confess their relation to Christ. Baptized “into Christ”, in my opinion, as supported by Vaughan might at first appear to suggest that, “baptism actually effects this relation. This interpretation, however, runs counter to the whole tenor of Scripture. A better rendering might be “baptized in reference to Christ.” In 1

Corinthians 10:2, the same formula is used for the Israelites being baptized ‘into in reference to] Moses’” (Vaughan, 2005, p. 73). This is reflected in my translation above.

3:28 οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἑλλήνι, οὐκ ἐνὶ δοῦλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐνὶ ἄρσεν καὶ θήλυν· ἡλόαντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ.

Translation: There is no such thing as Jew nor Greek, slave and freeman, male and female; for you are all one person in Christ Jesus.

Textual Issues: The issue here is rated {A}, some copyists have carelessly opted to write ἐν instead of εἰς and, in the process, trying to make the thought agree with the text in the next verse 29 (Omanson, & Metzger, 2006).

Wallace adds that this verse puts more light on the previous verse, that is why Apostle Paul uses a logical correlative conjunction with a negative sense οὐκ “neither” or as translated above, ‘there is no such thing as’ being used to express various relationships (Wallace, 1996, p. 672). Here, Vaughan) notes that, “it is not that distinctions of race, social standing, and sexuality are totally obliterated among Christians; but as barriers to fellowship, they have no place in the Christian community” (2005, p. 73). By Apostle Paul recording such a statements, he wants to emphasize that after putting on Christ, then there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for they are all one in Christ Jesus.

3:29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ. ἐπαγγελίαν κληρονόμοι.

Translation: And if you are Christ’s then you are seeds belonging to Abraham, heirs according to promise.

Apostle Paul concludes this section of scripture with an adverbial conditional conjunction ‘εἰ’ (if). You (ὕμεῖς) as a personal pronoun is being used for emphasis with

which Apostle Paul wants to emphasize being Christ's "Χριστοῦ." The genitive in this word takes a possessive use (Wallace, 1996, p.81) with which Apostle Paul wants to let the Galatians know that those belonging to Christ are seeds belonging to Abraham through faith in Jesus Christ by the words τοῦ Ἀβραάμ σπέρμα. Faith is what makes a person a descendant of Abraham, not ethnicity or circumcision. Those who have aligned themselves with Abrahamic faith are not obligated to become circumcised or to observe the law, both of which came later. Apostle Paul sees the work of Christ as the fulfilment of God's covenant with Abraham

Summary

In this section of Apostle Paul's logical evidences for justification by faith, he begins by bringing examples of everyday reasoning to them. This was started from the beginning of this section that it is according to human reasoning that he intends to start this argument forward. That has been after showing forth experiential and scriptural arguments in the preceding sections.

Apostle Paul established the fact that the promise was given about 430 years before the law and so the promise was not a law thing. The promise pointed to the 'seed' of Abraham as opposed to 'seeds' which we now have the fulfilment in Jesus Christ. The purpose of the law which came later on after the promise was now shown by Apostle Paul to be a reminder to us of our sinfulness and total dependence on God, which is pointed to the seed of Abraham. Apostle Paul now summarizes for us that the law was just a custodian to hold us up until faith is being revealed. And as the custodian, the real owner is here, which is faith. This is appealing to the senses of the people as it involves legal term of family law, will writing and custody.

Churches today have a range of practices and theologies in relation to baptism. In churches that baptize infants, the social significance of baptism probably has mainly to do with family allegiance to the church, either directly (for active church members) or less directly, where the church is seen as the proper body sanctioning something like the baby's entry into public life. In churches that baptize only more mature children or adults, the social significance of baptism could be more about commitment to group membership.

In many churches, there has been a decline of entry rituals, or processes expressing specific commitment or, to say it another way, the processes expressing God's commitment to a person at the point at which persons put themselves, in a way visible to others, into God's hands. Oakes agrees to this that, "it should be a cause for reflection. There clearly is virtue in everyone in a congregation feeling equally welcome. However, for the early house churches, baptism represented something theologically and socially vital, aspects of which many modern churches might be in danger of losing" (Oakes, 2015, p. 132).

Chapter Summary

The researcher has been able to record some background insights to the epistle to the Galatians in this chapter. This included a brief introduction to the epistle, its themes developed through the epistle, the genre, date and authorship, and the historical setting of the epistle. The second part of this chapter dealt with the historical-grammatical examination of the verses. This is the closer considerations of the Greek words employed by the author in his defense for justification by faith. His arguments presented are experiential, scriptural and logical in content.

Having considered the arguments of the author thus far, the words of Mangum & Brown (2012, p. 149) suffice the right summary, that the author of the epistle has

tied together the strands of his argument. This he did, by describing the true heirs of Abraham as those who are God's children by faith and are baptized into Christ. This truth could be found in Galatians 3:26–27. What more could we say? The believers in Galatians themselves had had and were continuing to have personal experiences with the risen Lord, not through any legalistic deed but by faith. The scriptures of the Old Testament have proven that justification by faith alone was not just a New Testament phenomenon, but had been the principle of God's relationship with his people even before the advent of the law or Torah. Finally, from the logical argument for justification by faith alone as presented by the author in Galatians 3:15-29, it is clearly relevant to note that the heirs of Abraham, which we are by faith, have come of age and won't be tossed about again by the waves and tides of outward deeds.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

Introduction

Having postulated from chapters one through three that justification is by faith alone from Galatians chapter three, this chapter looks forward to giving a summary of what has been discussed so far as a conclusion. Based on the findings of this research, and in alignment with the research objectives, some recommendations will be given. These recommendations could be for both theological insights and pragmatical needs that will be of great benefit to the church of Jesus Christ in Africa and the whole world.

Conclusion

This research was aimed at giving evidences from Galatians chapter three that justification was, and is still by faith alone. This studies have examined the concept of justification by faith as used by Apostle Paul in his epistles to the Galatians. It also considered this looking at the concept from the Old and New Testaments in general. The research has also traced the rhetorical structures in the Galatian epistle and has given exegetical explanation to Galatians chapter three with Africa exegetical applications. Finally, this research has also brought out lessons from the rhetoric of Apostle Paul to the Galatian churches as it applies to the churches in Africa. Are we not witnesses to the workings of God in our midst? Consider the mighty acts of regenerations, healings, redemption etc and you will see that even as Africans, we need be too special like western man or the like to be in the agenda of God. /he loves us the way we are. Also, if we ride through the scripture with Apostle Paul, we will see and agree with him that justification by faith has been the plan of God in drawing men to himself. Ritualistic practices and sacrifices do not declare us righteous before God. He

personally declared us righteous. These call for humble attitude before God and forego the elements of pride and haughtiness that has dramatically characterized our lives. Shouldn't we be grateful that, we too as Africans are saved and are children of God even as anyone anywhere who accepts Christ (John 1:12, 13).

The summation of the whole matter is that justification is by faith in Christ alone. With this, we have a right standing before God, and this is without works that we do or intend to do. The Galatian Christians had welcomed the free gospel before the advent of the Judaizers, who introduced to them another gospel in a manner wrapped with Old Testament covenantal obligations and practices. This became a major problem that needs the urgent attention of Apostle Paul to fix. Using a forensic rhetorical style, he wrote to vividly obstruct the reign of the teachings of the Judaizers by contrasting that justification is by faith alone. When we search the scripture by ourselves, we will get more insight that God appeased himself just to take us in as sons through adoption. Let us desist from clinging to rituals, activities, obeisance, legalistic observances and unscriptural loyalty to fellow humans that are portrayed to seem to put us in right standing before God. The scripture bears testimony to itself and concludes that, "So Jesus said to the Jews who had believed in him, 'If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free'" (John 8:31, 32).

Recommendations

The recommendations presented in this section are in sequence with the rhetorical structure of the points made by Apostle Paul to his Galatian audience.

Firstly, the Church in Africa should listen to her inner witness. There is within our hearts the presence of God that His faithfulness towards us is not because of works

that we have done but because of works that he has done for us on the cross. This truth is also confirmed by Vaughan when he emphasized that, ‘the gift of the Holy Spirit and the mighty workings in and through the Galatians were dependent altogether on their faith in Christ (Placeholder2p. 61). As evidenced from Galatians 3:1-5, this research is calling on all church leaders in Africa to show sincerity in ministry among our people and to never remove Christ as the object of their salvation. Let us remember that the progressive sanctification by the Holy Spirit in the lives of the people and the working of various miracles in their midst among other facts, is in fact, the work of God freely by faith.

Secondly, the question whether the gentiles are children of Abraham without works has been answered from the scripture as outlined by Apostle Paul in Galatians 3:6-14. A proper look into the scripture is suggested for the Judaizers for them to properly understand the scripture for themselves. This researcher, therefore, calls on all Christian leaders to desire knowing the scripture in depth for themselves. A major downfall of ministry in Africa is the neglect of a proper theological training and many who delight in handling vital doctrinal issues seem not to be knowledgeable regarding the issues. Some church leaders believed that theological training is a waste of time and resources, some do not appreciate giving time to theological training, and others claim that knowledge from the lead pastors is sufficient to handle spiritual matters. Just as the Judaizers never had a deep thought on the relationship between Abraham and God but solely dwelt on the legalistic duties, so are many leaders leading the people of God in another direction. A leader once said that, the people you do not train will tear you.

Thirdly, this research also calls for a logical consideration as expressed in Galatians 3:15-29, that faith was in practice about 430 years before the advent of the law. Beyond this consideration, what can we humans possibly give to appease God in

order to be saved? Logically, we cannot actually appease God as demanded by his standard. The epistle to the Romans made it clear that, “All have sinned and fallen short of the Glory of God” (Romans 3:23), and in another logical evidence, “The wages of sin is death, but the gift of God is eternal life through Jesus Christ our lord” (Romans 6:23). So, if the scripture says eternal life is a gift, how did we possibly accept that it is a product of works or legal observances? Even with the scripture, let us be logical.

Fourthly, this research highly recommends the adaptation of forensic rhetorical structures into apologetic presentations and be used for evangelical enterprises. The beauty of forensic rhetoric is that it is highly displayed in the Galatian epistle and it helped in bringing the point of the apostle to clarity. When, in defense of the gospel, the structure of the defense span from introduction to narrative, proposition, evidences and then to exhortation, theological points could easily be brought home to listeners.

Fifthly, this research recommends a further research into the rhetorical structure of the epistle to the Galatians and how the study could impact the faith of the African Christian in Christ. The need for drawing out the similarity of grounds between the African churches and the Galatian believers is a necessity because it is foreseen by this research.

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