

International Journal of Family Life and Societal Development  
(IJOFALSOD)

Vol. 2, No. 1, June, 2023.

©

Institute of Family Life and Societal Development

ISSN: 2971-5164

Published by  
Institute of Family Life and Societal Development  
Academic Arm of the Centre for Blissful Home Initiative

Printed by  
Johnstar Educational Services  
Akure, Ondo State  
+234-8035608098, +234-8067746123, +234-8159992030.

International Journal of Family Life and Societal Development  
(IJOFALSOD)

Vol. 2, No. 1, June, 2023.

©

Institute of Family Life and Societal Development

ISSN: 2971-5164

Published by  
Institute of Family Life and Societal Development  
Academic Arm of the Centre for Blissful Home Initiative

All rights reserved  
No part of this journal may be reproduced or transmitted in any  
form or by any means, electronic or mechanical including  
photocopying recording or by any information storage or retrieval  
system, without prior permission in writing from the copyright  
owners, Institute of Family Life and Societal Development

Printed by  
Johnstar Educational Services  
Akure, Ondo State  
+234-8035608098, +234-8067746123, +234-8159992030.

## **EDITORIAL BOARD**

*Editor-in-Chief*

**Prof. Benson Ohihon Igboin**

Adekunle Ajasin University, Akungba-Akoko.

*Editor*

**Prof. S. Ola. Ayankeye**

Nigerian Baptist Theological Seminary, Ogbomoso.

*Associate Editor*

**Dr. John Ayo Oladapo**

Baptist College of Theology, Igede Ekiti.

+234(0)8035608098. johnayoladapo@gmail.com

*General Editors*

**Ass. Prof. S. O. Ogundipe**

NBTS, Ogbomoso.

Email: soluogundipe@gmail.com

Tel: +234(0)8032148967

**Dr. A.A. Adeola**

Nigerian Baptist Theological Seminary, Ogbomoso

**Dr. Abraham Olutoye Odeleye**

Nigerian Baptist Theological Seminary, Ogbomoso.

**Dr. Esther Olajumoke Ayo-Oladapo**

Adekunle Ajasin University, Akungba-Akoko.

+234-8067746123. jummie2018@gmail.com.

**Abiodun James Aderele**

Nigerian Baptist Theological Seminary, Ogbomoso.

Email: jamezb4@gmail.com Tel: +234(0)7064588705

### **Consulting Editors**

- Prof. J.K. Ayantayo                      University of Ibadan.
- Prof. Emiola Nihinlola                Nigerian Baptist Theological  
Seminary, Ogbomosho.
- Prof. Hannes Knoetze                University of Pretoria, South Africa.
- Prof. Babatunde Adedibu            Redeemer's University, Ede.
- Associate Prof. Yaw Adu-Gyamfi    Christian Service University  
College, Kumasi, Ghana.

All correspondence and inquiries concerning publication, subscription and the institute should be directed to: The Associate Editor, Dr. John Ayo Oladapo, c/o Baptist College of Theology Igede Ekiti +234(0)8035608098. [familylifeandsociety@gmail.com](mailto:familylifeandsociety@gmail.com)/[johnayoladapo@gmail.com](mailto:johnayoladapo@gmail.com)

## TABLE OF CONTENTS

### VOLUME 2, NO 1. THEME: CHRISTIAN FAMILY AND SEXUALITY IN CONTEMPORARY SOCIETY

#### THE FAMILY IN AFRICA AS A SAFE SPACE

- Hannes Knoetze, Professor, University of Pretoria,  
Department of Practical Theology and Mission  
Studies Email: [Johannes.Knoetze@up.ac.za](mailto:Johannes.Knoetze@up.ac.za) 1-20

#### CHRISTIAN FAMILY AND THEOLOGY OF SEXUAL BEHAVIOUR

- Yaw Adu-Gyamfi, Professor, University of the  
Western Cape/ Christian Service University  
College 21-48

#### LANGUAGE EDUCATION AND FAMILY DEVELOPMENT

- Esther Olajumoke Ayo-Oladapo, Ph.D Adekunle Ajasin  
University, Akungba Akoko,  
[esther.ayo-oladapo@aaua.edu.ng](mailto:esther.ayo-oladapo@aaua.edu.ng) 49-61

#### THE IMPACT OF SOCIAL CHANGE ON CONTEMPORARY CHRISTIAN FAMILY LIFE IN NIGERIA

- John Ayo Oladapo, Ph.D Baptist College of Theology,  
Igede-Ekiti, [johnayoladapo@gmail.com](mailto:johnayoladapo@gmail.com) and - Abiodun  
James Aderele, The Nigerian Baptist Theological  
Seminary, Ogbomosho [Jamezb4@gmail.com](mailto:Jamezb4@gmail.com) 62-73

#### EXAMINATION OF THE RELEVANCE OF EFFECTIVE SEXUAL EDUCATION IN THE CHURCH IN NIGERIA

- Foluke Omobonike Odesola PhD, Baptist College of  
Theology, Igede Ekiti, Ekiti State, [folukeodesola@gmail.com](mailto:folukeodesola@gmail.com)  
and - Adedayo Oladele Odesola PhD, Baptist College of

Theology, Igede Ekiti, Ekiti State  
pastordayoodesola@gmail.com

74-86

### **DILEMMA OF FAITH AND REASON IN GENOTYPE INCOMPATIBILITY AMONG PROSPECTIVE CHRISTIAN COUPLES**

- Michael Oluwajuwonlo Otun Department of Religious Studies, Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria, otunmikke@gmail.com 87-106

### **SEXUALITY IN OLD TESTAMENT PERSPECTIVES: ARE-READING OF GENESIS 1-2**

- Victor Umaru, Baptist College of Theology, Obinze. honagombi@gmail.com 107-128

### **MORAL IMPLICATIONS OF STREET HAWKING AMONG CHILDREN IN ANYIGBA, DEKINA LOCAL GOVERNMENT AREA OF KOGI STATE**

- **Gabriel Salifu, PhD**, Glorious Life Ministries, Ilorin, Kwara State, [salifu\\_g@yahoo.com](mailto:salifu_g@yahoo.com), 129-143

### **ROLES OF CHRISTIAN PARENTS IN PROMOTING SEXUAL SANCTITY AMONG TEENAGERS**

- Abraham Olutoye Odeleye PhD, Faculty of Theological Studies, Nigerian Baptist Theological Seminary, Ogbomoso Nigeria, toyodeleye@gmail.com 144-160

### **SEXUALITY AND POSTMODERNISM: EXPLORING COMPLEXITIES OF ROMANTIC FREEDOM**

- Zechariah Manyok Biar, PhD., Diocesan Bishop, Diocese of Wanglei, Jonglei Internal Province, Episcopal Church of South Sudan-Anglican Communion [manyokbiar@ebonycenter.org](mailto:manyokbiar@ebonycenter.org) 161-177

## **THE CHALLENGES OF POSTMODERNISM TO AFRICAN CHRISTIAN FAMILY**

- Job Ayinla Kosoluware, The Nigerian Baptist  
Theological Seminary, Ogbomoso,  
kosoluware@gmail.com 178-191

## **CHRISTIAN MORAL VICTORY: A CRITICAL BIBLICAL TEACHING**

- David G.S. Atteh, MANT, MAOT, PhD, MNASR,  
MNUSREL, Department of Religious Studies,  
Faculty of Arts and Humanities, Kogi State University,  
Anyigba, Nigeria, atteh.dg@ksu.edu.ng,  
olugba2001@yahoo.com 192-210

## **ETHICAL APPROACH TO RESOLVING MORAL ISSUES EMANATING FROM CONTEMPORARY SEXUAL INFIDELITY**

- Samuel Olusanya Asaolu, PhD, Baptist College of  
Theology, Igede-Ekiti revasaolusam@gmail.com and
- Oderinu Elizabeth Olubunmi, Baptist College of  
Theology, Igede-Ekiti,  
pstbunmioderinu@gmail.com 211-227

## **THE PLACE OF SEX EDUCATION IN THE LIFE OF A CHRISTIAN FAMILY**

- Oluwasegun D. Ajao, Baptist College of  
Theology, Igede-Ekiti, Ekiti State.  
oludav17@gmail.com and
- Folaranmi Joshua Dairo, H.O.D Theological  
Studies, Baptist College of Theology,  
Igede-Ekiti. abake12alabi@gmail.com 228-241

## **Contributors' Biographies**

**Hannes Knoetze** is a professor at the University of Pretoria's Department of Practical Theology and Mission Studies.

**Yaw Adu-Gyamfi** is a Professor at the University of the Western Cape/Christian Service University College. Rev Prof. Yaw Adu-Gyamfi serves as the consultant to the Glocal Theological Academy (GLOTA) programme of Glocal Compassion in Germany.

**Esther Olajumoke Ayo-Oladapo PhD** is a lecturer at Adekunle Ajasin University, Akungba Akoko, She also served as the Coordinator, French Language Centre, Ministry of Education, Ondo State

**Abiodun James Aderere** is a Baptist minister and theological educator with a special apostolic calling to reach out to Muslims and other faiths and to pursue peaceful coexistence in the society for societal development. He was an adjunct lecturer at the Baptist College of Theology, Igede, Ekiti. He is a Doctor of Philosophy (World Religions “Islam”) candidate at the Nigerian Baptist Theological Seminary in Ogbomoso. He has authored a book, chapters in books and journal articles nationally and internationally.

**John Ayo Oladapo PhD** is a Baptist minister and theological educator. He is a senior lecturer at Baptist College of Theology, Igede-Ekiti. He is a researcher in the field of religion with a special interest in Ethics and Pastoral Care and Counselling. He has authored Books, chapters in books and journal articles nationally and internationally.

**Adedayo Oladele Odesola, PhD**, is the Rector of the Baptist College of Theology, Igede-Ekiti, Nigeria. He was the chaplain of the Nigerian Baptist Theological Seminary (NBTS) in Ogbomoso, Nigeria, and he is a faculty member in the faculty of Theological Studies, Department of Intercultural Studies, where he was also the Head of the

Department. He holds an HND in Marketing (The Polytechnics Ibadan, Nigeria), a Master of Divinity in Missiology (NBTS Ogbomoso), an M.A. in Intercultural Studies (Bethany International University Singapore) and a PhD in Church History (NBTS).

**Foluke O. Odesola, PhD** is a faculty member at the Baptist College of Theology, Igede-Ekiti. She holds a Master of Divinity in Christian Education and an M.A. in Christian Education (NBTS). She has her Doctor of Philosophy degree in Early Childhood Education from the University of South Africa.

**Otun Michael Oluwajuwonlo** is a trained journalist at the International Institute of Journalism, Abuja, and holds B.A. in Theology, B.A. Christian Religious Studies, M.A. Christian Religious Studies (Philosophy of Religion), holds a Doctoral degree from NBTS, Ogbomoso. He is a PhD candidate in the Department of Religious Studies, Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria. He is the pastor of Gateway Baptist Church, Basiri, Ado Ekiti, and lecturer at St. Enock Theological Seminary, Ado Ekiti.

**Victor Umaru** is a lecturer at the Baptist College of Theology, Obinze. He is a PhD student at the Nigerian Baptist Theological Seminary, Ogbomoso.

**Gabriel Salifu, PhD**, University of Ibadan and he is clergy at Glorious Life Ministries, Ilorin, Kwara State.

**Abraham Olutoye Odeleye PhD** is an ordained Baptist minister with ministerial experience and a senior lecturer at the Nigerian Baptist Theological Seminary, Ogbomoso. He is a PhD holder with specialization on Ethics (Christian Ethics). His research and teaching interest include materialism, corruption, sexuality and research methodology reporting. He has publications to his credit. He is happily married and the family is blessed with children.

**Zechariah Manyok Biar, PhD.** is a research fellow at Stellenbosch University, South Africa, Department of Systematic Theology and Ecclesiology, Faculty of Theology. He is also the Diocesan Bishop, Diocese of Wanglei, Jonglei Internal Province, Episcopal Church of South Sudan-Anglican Communion.

**Job Ayinla Kosoluware** is the Pastor of First Baptist Church, 'Laditan Quarters, Oja-Odan, Ogun State, Nigeria. He has the following qualifications: Dip.Th, B.Ed, M.Th, M.A, PhD candidate, Nigerian Theological Seminary, Ogbomoso.

**David Gbenga S. Atteh**, MA.NT; MA.OT; PhD; MNASR, MNUSREL. Senior Lecturer, Kogi State University, Anyigba, and Adjunct Lecturer, Federal University, Lokoja. Former HOD and Deputy Provost Academics, ECWA Theo Sems, Igbaja and Aba, respectively. He is a Google Scholar whose publications (readership, rating & recommendation), as at September 2023, "have reached a milestone!"

**Samuel Olusanya Asaolu**, PhD, is a lecturer at the Baptist College of Theology, Igede-Ekiti

**Oderinu Elizabeth Olubunmi** is a lecturer at Baptist College of Theology, Igede-Ekiti. She teaches Christian Worship, Hymnody and Music Fundamental.

**Oluwasegun D. Ajao** is a lecturer at the Baptist College of Theology, Igede-Ekiti, Ekiti State.

**Folaranmi Joshua Dairo**, is a lecturer and Head of Department, Theological Studies, Baptist College of Theology, Igede-Ekiti. He holds Masters Degrees in New Testament Theology, Language and Literatures from the Nigerian Baptist Theological Seminary, Ogbomoso.

## **Editorial**

One of the pressing questions that reverberates often in African Christianity is: What is an (African) Christian family? Family is very important to the traditional Africans. Raising a family is not just a social and cultural demand that has to be meant, but also a conditional for eschatological redemption or salvation. For the African Christian, the place of family cannot also be over-emphasised. Thus, prayers for the family in all its ramifications occupy the central stage in personal and intercession sessions. Although African Christians have for a long time contended with the notions of the Christian family in general, there is a progressive acceptance of its monogynous union based on heterosexuality. However, Western values and globalisation forces have continued to shape Christian family discourses and practices. Sex and sexuality issues have been escalated and mediated so much so that Christian 'theology' of family, sexuality, and sex has to contend with the throes of globalisation.

This volume, which is a product of the 2023 conference on the theme: Christian Family and Sexuality in Contemporary Society, critically reflects the tensions, challenges, and theological prospects of a Christian family. In the lead article, Professor Knoetze departs from the general conception of the Christian family based on Christ's salvation. Although he points out that family is a contested issue in Africa, he argues that a radical conception of the Christian family should centre around relationality, forging a missional relationship with the Trinitarian God. This is in contrast with the soteriological conception of family that has blurred the missional prospects that understanding family can birth for a long time.

Adu-Gyamfi's article also radically takes on the traditional conception of sex as a purely private issue, and attempts to strike a balance between it and the sexual revolution that theology of sexuality has to contend with. Coming from a heteronormative perspective, Adu-Gyamfi strongly maintains conservative theological stand on sexuality. He argues that the biblical

understanding of sexuality cannot be traded with the offering of the over-sexualised world.

On her own, Ayo-Oladayo explores the significance and nexus between language education and family development. She points out that effective communication in the family is a *sine qua non* for cohesion, unity, and progress. In addition to fostering cultural understanding, supporting cognitive growth, and fostering stronger family ties, it also improves communication abilities. Oladapo and Adererele examine the positive impacts of social change, particularly technological advancement, on the family. They opine that despite the advantages derived from modern communications devices, Christian theological understanding of the family should be countenanced and appropriated by Christian families.

Odesola and Odesola reflect on the significance of sex education in the church. Although sex education has not been a major interest in missional and catechetical teaching, they suggest that contemporary challenges make it imperative for the church to be interested in sex education. Otun's article introduces a philosophical dimension to sexuality discourse. Otun views the relegation of reason in choice- and decision-making processes as unacceptable and recommends a balanced deployment of both reason and faith in sexuality matters. Gombi re-examines the accounts of Genesis and contemporary sexual expressions. In the Genesis creation stories, an explanation of the nature of sexuality takes a central, climactic positioning and is given as a fundamental fact of creation. The excessive amount of material given to sexuality highlights its relevance in the Hebrew Bible within the cosmic context of the creation narratives. The foundation for the rest of the biblical narrative and discourse on human sexuality is provided by the profound depiction of God's original plan for human sexuality at the beginning of the canon, which also captures the core ideas of sexuality. Salifu enumerates the negative effects of street hawking, such as rape, unplanned pregnancies, and violence. He recommends that the state and social institutions should intervene to stem the corrosive tide of street hawking in Nigeria.

Biar explores the disagreement between 'pre-modernism' and postmodernism. He argues that the different positions these schools of thought hold have created serious tension in how to understand human sexuality. The recognition of feeling over reason and the relativistic contours that encircle the arguments of postmodernism, modernism, and premodernism all have impact on Christian notion of sexuality. He, however, maintains that the Bible still reserves the best model of sexual appreciation in contemporary society. For Kosoluware, the negative influences of postmodernism should be frontally addressed by contemporary African Christians. It is essential that the Church in Africa rise to the challenge through teaching, counseling and intentional preaching of the gospel. Atteh examines Christian moral victory, and points out the tensions that have characterised its different interpretations. He opines that the best approach to the theological issue is to insist that the victory believers have over the flesh nature is both positional and progressive, encompassing both the divine and the human responsibilities. Asaolu tackles the increasing cases of marital infidelity in society. Articulating the causes and effects of marital infidelity, Asaolu recommends that couples act in such a way that their actions could conform with Kantian categorical imperative. Finally, Ajao makes a case for sex education as a part of socialisation in the family. He notes that it is no longer possible to hold the view that sex talk is a taboo. Therefore, there should be a conscious approach to addressing sexuality issues.

This volume is a coterie of discourses on sex, sexuality and family. The burning issues raised from multidisciplinary perspectives enrich the volume and provide a critical resource for further engagement. However, the ideas are solely the responsibility of the authors rather than the editorial board of the journal.

**Benson Ohihon Igbion**  
Editor-in-Chief

## **CHRISTIAN MORAL VICTORY: A CRITICAL BIBLICAL TEACHING**

David G.S. Atteh, MANT, MAOT, PhD, MNASR, MNUSREL  
Department of Religious Studies, Faculty of Arts and Humanities,  
Kogi State University, Anyigba, Nigeria  
[atteh.dg@ksu.edu.ng](mailto:atteh.dg@ksu.edu.ng), [olugba2001@yahoo.com](mailto:olugba2001@yahoo.com), 0803 487 8565

### **Abstract**

The Bible affirms that believers in Christ have victory over sinful nature. This affirmation stands strongly against the misunderstanding and confusion of the ongoing relationship between a believer and the flesh. Some think, having become Christians, the flesh nature is completely eradicated from their lives, while others think they have no responsibility dealing with the misdeeds of the flesh nature in their lives – that it does not matter how they live. Also, the responsibility of overcoming sinful passions and influences has been placed solely on the believers themselves, without acknowledging that the Holy Spirit primarily makes such possible. All misleading conceptions have frustrated many Christians in their experience towards a victorious Christian life. Thus, this article, using exegetical/expository methodology, examines the concepts of the “sinful nature” and the Already-Not-yet” tension in an attempt towards establishing the moral victory of believers in Christ Jesus. It concludes that “believers have been given the gift of the Spirit by whom they can be free, that is, they can seek to do what God commands ... but they only enter into a full realization of this gracious liberty as we strive daily to live positively for God... seeking daily to walk in the light of his Word.”

**Key Words:** “Sinful Nature,” Morality, “Already-Not-yet” Tension, Christian Victory.

## Introduction

One noble effect of the salvation event of Christ, besides reconciliation and the expiation of sin, is redemptive liberation, glorious freedom (Rom. 8:21) from the power and dominion of the flesh nature (Rom. 6:18-22) (Fitzmyer, 1967, 50). Jesus secured or purchased this liberation with his blood on the cross, which becomes a reality in the believers' lives at conversion. Under this glorious freedom, the power and dominion of the flesh nature to enslave, condition, or rule the believer are completely disarmed or broken (Kelly, 1960, 397).

The Scriptures assert that the believer in Christ is freed from the “old man,” the “flesh” (Rom. 6:6; Eph.4:22; Col.3:9) (Blunk, 1967, 718). This implies a deliverance from uncleanness (sin). With a price of himself (1 Cor. 6:14, 7:22), Christ brought believers freedom from all the constraining elements of human existence – Law, sin, Death, and self (Gal. 5:1, 13; 4:22-31; 2:4; Rom.6:8,20,22;7:3;8:2,21, 1Cor.9:1,19;10:29;2 Cor.3:7) (Fitzmyer, 1967, 50). Cyril stated that “Christ's death is, as it were, the root of life. It eliminated corruption, abolished sin” and disarmed the flesh nature (Kelly, 1960, 397).

One central point on the issue of this freedom is that Jesus has offered believers a victory over the flesh that human effort and struggle cannot achieve. Christ's victory over the “flesh” (Rom. 6:10,7) is the grand foundation of the victory believers could ever enjoy over sinful nature. The victory liberates the believers from “*kata sarka*” life (a life lived after the flesh nature and according to human standards and thinking), into “*kata pneuma*” life (an exceptional life lived according to the indwelling influence of the spirit of God) - Rom. 8:12f; Gal. 6:8- for the victory places the believers into the hands of a new master (Morris, 1993, 313).

This victory is sealed and guarded by the presence of the Holy Spirit in the life of the believers. Paul described the Holy Spirit as the indwelling presence of God. He is the Spirit of holiness (Rom. 8:9-11), of power (1 Cor. 2:4; Rom.15:13), and of freedom from the

cravings of the sinful nature and from all immoral conducts (Gal. 5:16, 19-24) (Fitzmyer, 1967, 50-51, Lowery, 1994, 281).

For: By the Spirit and power of the life of Jesus Christ radically offered up in love, there is brought into being in our lives an existence which is unselfish and self-forgetting because it is dynamically hidden in love and can no longer be self-forgetting or self-willed. In the Spirit of the freedom of Jesus Christ arises our freedom (Schiler, 1964, 499).

Three key passages of this thesis, Romans 6-8, excellently treat this victory—a glorious freedom—the believers have over the flesh nature. The exposition of these passages further brings to light the positional and progressive victory of the believers over their sinful nature. The following sections critically and substantively treat believers' victory in Christ Jesus.

### **The Foundation of the Believers' Moral Victory (Romans 6:1-14)**

The argument of the Apostle Paul in this passage is poignant: the death of Jesus Christ has broken the power of sin and the flesh's nature over believers. Period! This argument became necessary to counteract his audience's possible erroneous thinking concerning the preceding argument in Chapter 5. The preceding argument stated that, though sin abounds in the Old Adam (sin nature), grace abounds much more through the New Adam, Jesus Christ (5:17-21).

A rhetorical question introduced Paul's response to their erroneous thought: shall we keep sinning so grace may abound? (6:1). Paul continued and asserted that God had given believers in Christ victory over the flesh, the sinful nature, that believing in Christ entails dying to the control of the sinful nature, and that the flesh nature, though, continues to be present in believers, has been mortally wounded (Barton et al., 2001, 600).

Realizing that this Roman audience might see grace as a license to sinful conduct, Paul in 6:1 employed one of the strongest Greek terms of negation (*me genoito*: by no means; it never be) to reject such a notion of libertinism among his audience vehemently. He describes believers as dead to sin (no more under its compulsion)

and freed from sin (vv.7, 18), because of the singular fact that they have crucified the sinful nature with its passion and desires (cf. Gal. 5:24).

The Greek word used for “crucified” is *estaurosan*. This word is put in the aorist active indicative, which carries the idea of an event that has occurred in the past once and for all (Gal. 5:24 uses the same Greek verb as Rom. 5:6 (cf.v.4) for the crucifixion. (Vos, 1971, 108). Thus, the crucifixion of believers refers to Spirit baptism (regeneration) done by Christ.” So victory over the sinful nature's passion and desires has been provided by Christ in his death. Faith must continually lay hold of this truth.” (Witner, 1983, 609) For by this crucifixion wrought by Christ on the cross and realized in the believers at conversion, believers are no longer “in the flesh” but “in the Spirit,” (Ladd, 1974, 527, He states in p. 515 that, being “in the spirit” describes what it means to be “dead or sin.” It means our life or existence is no longer in (the sphere of) sin or the flesh nature, just as dead person no longer lives on earth even though his or her perishable body remains on earth.), and grace is now the enslaving power (Gaventa, 2004, 236).

Furthermore, Paul related/equated the death believers died to sin/flesh nature to that of Christ. The believer's old self was crucified with Christ (crucified: *sunestaurōthe*-aorist passive indicative.) The purpose of this crucifixion was that the body of sin might be made ineffective (6:6). “Made ineffective” *katatargethe*, could also be translated “be done away with,” which implies death. And death, whether physical or spiritual, means separation. Therefore, “death to sin is separation from sin's power” (Witner, 1983, 461).

In the same line of argument, Paul uses a very strong expression of conviction (v.14) to affirm that sin has undoubtedly lost its claim and compulsion over believers. The construction, “*umon ou kurieusei*,” put in the future tense expressing certainty, could be equated with the force an emphatic negation (*ou me*) carries in Greek rendering. It implies that the dominion of sin or flesh nature upon believers when they were unbelievers has now been stripped off their

lives; “sin no longer has the legal right to force its mastery and control on a believer” (Witner, 1983, 463).

In the same verse 14, “dedikaiotai” (perfect passive, meaning “have been justified”) describes the positional status of a believer in Christ. In literal terms, it means the believer stands innocent to any claim of sin or sinful nature. Comparing verse 22, the Greek word used to describe this same status is “eleutherothentes” (aorist passive participle) which means, “having (have) being freed from sin” or flesh nature.

Finally, the passage already considered presents the irrefutable foundation of the victory believers have over the flesh nature (the crucifixion wrought by Christ) that have become an ongoing reality in the lives of the believers. Believers possess this victory simply because Jesus has made it possible.

#### A Critical Examination of the Victory (Romans 7:14-25)

This passage is an interlude within the context of chapters 5-8 in which Paul describes the new life and freedom believers have in Christ (Witner, 1983, 462 observes that “ the Greek word 'newness' (kainoteti) speaks of life that has a new or fresh quality” when described in terms of what Jesus gives (see p. 462, cf. Rom. 6:4). In the passage, Paul examines his ongoing relationship with the law, the Old Testament standard of God's righteousness. He sees himself as powerless under it, bending more to the control of the sinful nature, having a compulsion to do evil, and being unable to carry out his good intentions (see 7:15-17, 19-20, 21-24).

One critical case in this passage is that, Paul narrated his experience with the power of sin in his life in the present tense, raising a critical question whether such an experience of Paul was before his conversion or after his conversion (as a Christian). To clarify this inquiry is extremely important for the following reasons:

1. The passage is the locus classicus for the whole side of Paul's thought of the “flesh.” (Stewart, 1975, 98-99).
2. The passage has a bearing on the argument of this thesis, and
3. As Pate warns, it is important to establish a biblical position

on this passage, for “one's response to the Christ –event and the 'flesh' is already shaping his or her destiny (Pate, 1995, 89 warn that fleshly living is intrinsically dangerous; it causes war both in the body of Christ and in the body of the Christians who is “sarkikos,” i.e. living according to the flesh nature).

One noticeable thing is that the passage's atmosphere presents Paul as a helpless and miserable person under the power and dominion of the flesh nature. Whether this describes Paul's pre- or post-conversion experience is the contention in the passage. One view says the atmosphere of the passage presupposes Paul's pre-conversion experience (Witner, 1983, 466), another says his Christian experience (Stewart, 1975, 102), and another says it was Paul's experience in Arabia shortly after his conversion when he was still trying to live by the stipulation of the law (Lowers, 1994, 263).

Some interpretations of the passage have generated many problems and misleading concepts on the nature of the relationship between Christians and the flesh. The following views and counter-views shed some light and clarify our understanding of this critical passage.

### 1. Paul's Pre-Conversion Days: An Interpretation

Paul (Saul) is said to have experienced what he described in the passage (7:14-25) before he became a Christian. This view is defended with the argument that the name of Jesus is not mentioned until the doxology of the ended conflict and won victory in Christ (7:24.) it also states that, the clauses “sold under sin” (7:14), and “O wretched man that I am” (7:24), are incompatible with the changed life in Christ. Because, Verse 14 uses a Greek perfect tense, “pepramenos”, to describe the person in the passage as one who had been sold as a slave to sin and remained sold in that state.

Scholars contend that the Christian struggle and conflict with the flesh nature or sin is totally different from that of the pre-conversion period, for “the feelings of sadness and disillusionment and futility are fled and vanished” in Christ (Stewart, 1975, 100).

*Paul's Past Life as a Jew.* This is a sub-view under the above view. It states that the experience was when Paul (Saul) was an ordinary Jew, before the significance of the Law dawned upon his heart and mind (Witner, 1983, 466). This sub-view is defended with the argument that Paul could not have experienced the description in the passage as a Rabbi, because he testifies that he was perfect and faultless at keeping the Law (see Gal. 1:14; Phl. 3:66).

One strong object to this sub-view and its prominent view above is that Paul uses the present tense to describe his experience in the passage, suggesting his current Christian experience during the writing period.

## 2. Paul's Struggle as a Christian: An Interpretation

This view holds that the experience in the passage was Paul's present conflict as a Christian with the indwelling power of sin and its continuing effects to control his daily life (Witner, 1983, 467). The present tense used by Paul suggests that Christians feel the old deep sense of sin a time, especially when one severs connection with Jesus as with Augustine in his "Confessions." Also, Stewart (1975) writes of a debate on whether the personal pronoun "I" used by Paul in the passage was general or autobiographical. Weiss in Stewart opines that it is a literary convention used in autobiography, while C.H. Dodd warns that Apostle Paul rarely makes "I" beyond himself; it could be general in this passage. Paul was addressing an issue that was general to him and his audience and, by extension, to all with the flesh in them (101-102).

*The Early Days of Paul's Conversion:* This sub-view holds that the passage refers to Paul's experience during his early days as a Christian while he was trying to live in the light of the stipulations of the Law. This is said to be during the silent ten or more years Paul spent in Arabia (Lowery 1994, 263). This view faces the heaviest burden of proof.

The use of present continuous tense, which implies habitual sin, and the extremely negative picture of the Christian life in the

passage are cases inconsistent with the scriptural standpoint of a new life in Christ for the believers (Pate, 1995, 110-11). If Paul described his current experience and called himself “sold as slave to sin” and “sarki nos” (meaning “unspiritual, “of the flesh” – 7:14), Johannes's Weiss asks disturbingly: “What would be the use of the new birth or redemption at all if it could not end that miserable stress and slavery?” (Stewart, 99-100).

The two major views and interpretations of the very difficult passage are above. The tense and pronoun used, along with the interpreter's presupposition, contribute to the difficulty or problem faced in interpreting the passage. Although Bruce Barton Says, “Paul described his own experience, allowing the Holy Spirit to apply the truth to his readers,” (Barton et al, 2001, 606), from the comparison of the strengths and weaknesses of each of the positions, views, or interpretations, and the harmony of the context of Romans 5-8, it is most likely that the passage describes the experience of a non-Christian under the law. Therefore, the other views, despite their problems (burden of proof), are the most objective interpretations akin to the spirit (intent) of the passage (Lowery, 1994, 263). Lowery (1994) and Stewart (1975, 100) argue that the passage describes Paul's experience during his pre-conversion days, not his overwhelming struggle as a Christian. This position is the majority consensus on the most likely interpretation of the passage. This interpretation has the least burden of proof. Only “Paul in Arabia” interpretation with it, but it lacks grave support or evidence. Positionally, believers are no longer helpless under the dominion of the flesh nature, for they are no more under the rule of the flesh nature, but under the Spirit of holiness.

### **The Certainty of the Believer's Victory (Romans 8:1-12)**

Romans chapter 8 centres majorly on Christian victory in the Spirit, while verses 1-12 centre particularly on Christian victory over the flesh nature. Rom. 8:1-12 is built on the concluding remark of chapter 7 (see v. 24f.), which exclaims that the salvation event of Christ has delivered the believers from the power of the sinful nature.

In the passage under consideration, “Paul describes the life of victory and hope that every believer has because of Christ Jesus.” (Barton et al, 666). Jesus Christ has condemned sin in sinful man so that the law's righteous requirements might be fully met in us (8.3f).

In this same assertion, Rom. 8:1 presents the liberation of believers and the passing of the verdict of “no condemnation” ruled in the believers' favour, as two great blessings believers have in Christ (Witner, 1983, 467). The phrase “no condemnation” “ouden.... katakrima” (this phrase favours the majority consensus on the likely interpretation of Rom. 7:14-25) refers to the freedom from a life subject to or under the compulsion of sin and death.

This basis or reason for the passing of the verdict of “no condemnation” is introduced by “gar” (Greek: “for”) in verse 8. The introductory preposition echoes the certainty that the law (principles) of the Spirit has set the believers free from the law of sin and death. The Greek phrase “set free” (eleutherosen: aorist middle indicative) carries a rendering of an act performed once and for all at a point in the past (Witner, 469). Therefore, “it is because we have been liberated that no condemnation can overtake us” (Bruce, 1994, 217-218).

Furthermore, verse 3 stresses that instead of the Christians being condemned, it is the flesh nature (sin) that Jesus has come to condemn. “To condemn” (katekrinen: aorist active indicative) means “to pass a judicial statement of conviction.” Christ did this at crucifixion/conversion in order that (“hina”: purpose clause) believers might please Christ, be free from the compulsion of the flesh nature, and walk in step with the Spirit of Christ. Hence, believers will no more be dominated in their thinking by the fleshly things but by spiritual or moral things. It is observed that the Greek clause used for “think about” (phronousin: present indicative active) about either the flesh nature or the Spirit connotes to habitually “keep on being mindful of or aspiring for” (it denotes the whole action of the affections and will as well as of the reason) (Witner, 1983, 470), (see 8:5).

Affirming this victory over the flesh nature, Paul continued in his assertion and stated that believers “are already dead in respect to

the ambitions and drives that mould life apart from God” (Verbrugge, 2000, 1147), (see 8:9). The believers are no more obligated (opheiletai: under compulsive duty; owing a debt) to the demands and compulsions of the flesh nature (8:12). The Holy Spirit in the believer shall undo the works of the flesh and shall give life to our mortal bodies. “Shall give life” (zoopoiesei: affirmative future) refers to the possibility of being able to live the life of the standard of Christ against all fleshly passions. While “mortal bodies” (thneta somata), means a body subject to death and sinful compulsions.

In rounding off this section, the discussion so far has shown from the Scriptures that the believers, through Jesus Christ, have gained victory over the power and compulsion of the flesh, the sinful nature. In the key passages, Paul reinstates again and again that the death of Jesus Christ and the victorious benefits associated with it, has freed the believers from the power of the flesh nature. At the salvation event (conversion) the flesh nature was crucified with its passions and desires. This gives the believers a positional status, and” faith must continually lay hold of this truth” (Witner, 609). This indicates the victory (i.e. what has automatically become believers' heritage in Christ). The next chapter brings everything regarding this victory together, as it looks into the imperative (the believers' responsibility) of the victory.

### **The Practicality of the Believer's Moral Victory**

It is fascinating and perplexing to know that the teaching of the scriptures on the believers' victory over the flesh nature is both indicative and imperative (Ladd, 1974, 516). Ladd also states that the tension between the indicative and the impressive is familiar in Paul. The indicative is the affirmation of what God had done, while the imperative involves the exhortation to believers to live out of the act of God in their lives (new life) in view of the indicative. The impressive is inevitable because at Christ event “exists in dialectical tension with the old” which was the new age begun at Adam's fall (568). The teaching of the indicative had been treated in the

preceding chapter, which states that Jesus' death had broken the power of the sinful nature over the believers. This places the believers in a positional status.

Beside the indicative, the imperative, which is also taught in Romans 6-8, sees the believers as the responsible image of God and places them in a progressive status based on the “already-not yet tension” between the “flesh” and the Holy Spirit-for all believers agree that the flesh nature still seeks to influence their lives (Gal. 5:13) (Guthrie, 1973, 133). By definition, the imperative is the command of the scriptures to the Christians to live out this victory by putting to death the passions and desires of the sinful nature. Therefore, Christ has crucified the flesh nature (the indicative), and the believers must continue to crucify it (the imperative) is not contradictory. This chapter looks into the imperative of the Scriptures to the believers on their victory over the flesh nature.

### **The Believers' Responsibility Over the Flesh Nature**

Galatians 5:17 uses two Greek verb tenses – “desire” and “in conflict” – to describe the relationship between the “flesh” and the Holy Spirit. This suggests an ongoing struggle (tension) between the two in the lives of the believers. Besides, the verb “aphormen” in Gal. 5:13, which conveys military terminology in respect to “a base of operations,” is used to describe the subtlety of the flesh nature. It describes “an opportunist that is ever ready to seize any suitable occasion to exert itself” (Guthrie, 1973, 133).

Based on the reality of the victory Jesus has secured for the believers, and in view of this ongoing struggle, the Scriptures emphatically command the believers not to let the sinful nature rule their lives any longer (Rom. 6:12). The verb used for this command is “me basileueto” (present active imperative) This literally says “not to let reign or exercise dominion.” The verb grammatically says believers should not allow sin or the flesh nature to continue to control or carry out its full operation (teleste: fruition, Gal.5:16) in their lives, as if it still has claims. In another parallel prohibitory

command (Gal. 5:15), Paul uses a very strong emphatic negation, “ou me” on this same issue. These double negatives suggest that “each Christian is to [consciously and decisively] refuse to follow the inclination and desires of his or her sin nature. He is to deny the efforts of that nature [in trying] to impose its lifestyle on him (cf. Titus 2:12).” (Witner, 469).

However, this command does not put the power to overcome the flesh nature in the hands of the believers. A believer actualizes this victory in his or her daily life/conduct as he yields himself to the controlling power of the Holy Spirit within. For the Holy Spirit is the one that enables the believers to turn away from the fleshly wishes and who also provides divine resources that make believers' lives not being characterized by powerlessness in this world (Lowery, 263-264). He conquers the flesh nature and produces Christ's character in the believers (Epp, 1968, 17).

The Greek word used in Rom.6:4 for newness (kainteti) speaks of a life that has a new or fresh quality. “This new quality of life is the basis of the Holy Spirit's continuing work in sanctification.” (Witnr, 462). And, the Holy Spirit, who is the antithesis of the “flesh,” (Bruce, 206-207) is presented as the “source of divine power for sanctification and the secret for spiritual victory in daily living.” (Witner, 469).

As a matter of emphasis, refusing to allow the flesh nature to rule us Christians is possible (Henry, 1962, 72). Paul challenges his readers in Romans and Galatians that “the freedom (victory over the flesh nature) for which he is contending is not a theoretical matter but intensely practical.” (Guthrie, 1973, 133). He, therefore, calls for human responsibility in actualizing/experiencing this victory, saying, as the spirit leads, the Christian ought to walk (Rom. 4:12;6:19;15:3;2Cor. 7:11'Gal.5:16,25)- for to really live in this victory one needs to be fully daring. It is not through wishful thinking that evil will cease of itself without any effort on the part of the Christians (Kelly, 1984, 150).

In a practical term, actualizing this victory over the flesh nature is born of the discipline of Christian discipleship (Kelly, 149). Full submission to the lordship of Jesus Christ and living in accordance to the will of God as expressed in the pages of Scriptures make the Christian experience true victory and full effect of the new life in Christ (Morris, 1993, 554).

Furthermore, living in an immediate fellowship with the Lord of lords; watching, praying, putting on the whole armour of God (see Eph. 6:10-18), seeking daily to walk in the light of his word, and penetrating deeply (attentively, keenly) into the “perfect law that gives freedom” (i.e. scriptural teachings), are all required of believers to really overcome (or actualize their victory over) the power and influence of the sinful nature (Clowery, 1988, 125). And, having been endowed with the freedom to choose a way of life for ourselves against fleshly bondage, wishes and dictates, Christ's values, goals, and purposes must (be made to) attract our choices (Kooster, 1984, 638).

More succinctly, the death of Jesus Christ has offered us the foundation and possibility of this victory. The Holy Spirit empowers and leads us to experience the practice of this victory. When we believe this, hold to it, and strategize to be responsible Christians, we will undoubtedly live it (2Pet. 1:3-7; Titus 2:11-14).

### **The Concept of the “Already-Not-Yet” Tension of the Believer's Victory**

The discussion above has addressed one basic fact: resistance to the power and influence of the flesh nature (and to overcome evil and do good) is always possible in Christ (Smalley, 1984, 303). Every sincere believer rejoices to see this being the experiences and the present order of things (Rev. 21:4 sees the “present order of things” as consisting of the presence of the power & influence of evil, as against their absence in the “future” (new) order of things in the Age to-come (Heaven) run contrary to this fact/truth. This has led notable scholars to address this imbalance and come up with a concept in the Bible called “the already-not-yet tension.” The concept offsets the

seeming contradiction in the assertion that Christ has crucified the flesh nature but that the believers must continue to crucify it to affirm their victory (Pate, 1995, 61). Ladd states that the tension between the indicative and imperative is inevitable, and it is not a paradox (568).

Pate wrote that the overlapping nature of the “‘already’ and the ‘not-yet’ accounts for the tension and ambiguity that Christians presently experience.” (61). Furthering his comments, he states:

The presence of the evil, anti-God forces, in this world give rise to the struggle between the flesh and the Spirit within the believer..... Indeed this dialectical relationship between the already and not yet will govern the Christian life until the Parousia (Rom. 7:11-14) (Pate sees the good and the bad picture in Rom 7:14-25 as a result of the overlapping nature of the two Ages. Beside, see Gal.5:17).

The concept of the “already-not yet tension” is applied to teachings in the scriptures like “Kingdom of God,” “Resurrection,” and “Life in the Spirit” (Ladd, 407-409) The concept states that, at the salvation event of Christ, the Age to-come, with its righteousness and power, has invaded this present of evil Age, disarming it of its dominion and power over creation. The believers can now live in the righteousness and power characteristic of the invading Age. However, the Age to come has only begun, it has not been fully manifested (Gaventa, 2004, 238). Therefore, the present evil age still influences creation to some extent (Saucy, Np, Nd).

Relating the concept to the victory believers have over the flesh nature, it is implied in Rom. 6:12-14 that “the power of sin from which the Christian has been removed in baptism (conversion) still rules in the world and from that standpoint threatens us in our bodily existence” (Sproul, 1999, 176). Paul acknowledges this fact and challenges the believers, using a present continuous tense, “to offer” (Rom. 12:1); “do not conform” (Rom. 12:2a); and “be transformed” (Rom. 12:2b). he poses this challenge on the fact that, this present evil Age, over which the “flesh” is one of the dominant forces that holds away (2 Cor. 15:12, 15f.), has been invaded by Christ at the event of the cross. Therefore, “individual believer has already begun to

experience the possibilities and promises of a wholly Spirit-directed life” (Pate, 1995, 94). Also, Pate states that, “the Age to-come is ironically hidden under its opposite, the present Age,” (89).

Concerning the concept under discussion, two critical observations surface:

1. The “already – not – yet” tension makes the believers, according to Martin Luther, “Sinful justuuss et peccator” (simultaneously saints and sinners) (Pate, 113). One reason is that, although Christ has disempowered the flesh nature in the believers, enabling them to live in righteousness, the flesh nature has not been completely eradicated from within them. The Christian has been freed from the power of the sinful nature at the event of salvation/regeneration or conversion, but the flesh nature and the forces of evil will still be present within and around us. This implies that the believers are not yet made perfect. This puts them in a state of two possibilities: a.) They can refuse the passions of sinful nature, b.) They may succumb to the influence of the sinful nature (Rom. 8:12, 1Cor. 10:12, 1 John 2:1-3).
2. “The righteousness associated with the Age to come has overpowered this present evil Age and the sin that once ruled it (Rom. 3:26),” and has equipped the people of God to say “No” and overcome the flesh nature (Pate 85). The believers have been given the power and grace to turn away from the passions and desires of the flesh nature, for they are no more under its power or dominion. By faith, a believer can be dominantly characterized by a life lived according to the standard of Christ. The Scriptures never mince words on this blessed truth.

## **Conclusion**

This article has shown that the teaching of the Scriptures on the victory believers have over the flesh nature is both positional and progressive, encompassing both the divine and the human responsibilities. To a

large extent, the Christian's attitude of faith determines his or her practical experience of this victory. What is fundamental about this victory is that believers are no longer under obligation or compulsion to obey the fleshly desire (Rom. 8:14). Therefore, they must lay hold of this truth by faith and see to it that their victory over the flesh nature becomes their daily experience (Rom. 6:11; 8:13). Believers have been given the gift of the Spirit by whom they can be free, that is, they can seek to do what God command, but they only enter into a full realization of this gracious liberty as they strive daily to live positively for God, seeking daily to walk in the light of his Word.

## References

- Barton et al (2001) *Life application new testament commentary*. Wheaton, Illinois: Tyndale House.
- Barton, Bruise et al. (2001) *Life Application New Testament Commentary* Wheaton, Illinois: Tyndale House.
- Berverly Roberts Gaventa (2004) "The Cosmic Power of Sin in Paul's Letter to Romans" *Interpretation* 58.
- Blunk, J. (1967) "freedom," in *The New International Dictionary of New Testament Theology* Colin Brown (Eds), Grand Rapids, Zondervan.
- Henry, Carl F.H. (1962) *Basic Christian Doctrine*, New York: Holt, Rinehart and Winston.
- Johnson, D. H. (1997) "The flesh," in *Dictionary of The Latter New Testament and its Development*, Ralph P. Martin and Peter H. Davies (Eds.), Downers Grove, Illinois: IVP.
- Lowery, David K. (1994) "A Theology of Paul's Missionary Epistle," in *A Biblical Theology of The New Testament*, Roy B. Zuck (Ed.), Chicago: Moody.
- Bruice, Friedrich F. (1977) *Paul: Apostle of The Free Spirit*, Granville, Australia: Paternoster.
- De L. Kooster, "Liberty Christian," in *evangelical dictionary of theology*, Walter A. Elwell (Ed.), Grand Rapids, Michigan: Baker, 1984, p. 638.
- Donald Guthrie, *Romans. The New Century Bible Commentary*, Grand Rapids, Michigan: Eerdmans, 1973,
- Edward P. Clowery, *The Message of 1 Peter*, Downers Grove, Illinois: IVP, Leicester, 1988
- Edward Schweizer, "sarx," in *Theology Dictionary of the New Testament*, vol. 7, Gerhard Friedrich (Ed.), Grand Rapids, Michigan: Eerdmans, 1971
- Fitzmyer, Joseph A. *Pauline theology: A Brief Sketch*, Englewood Cliffs, New Jersey Prentice-Hall, 1967
- Friedrick F. Bruce, *Paul: Apostle of The Free Spirit*, Australia: Paternoster, Granville, 1977

- Friedrick F. Bruce, *Romans, The New International Greek Testament Commentary*, Grand Rapids, Michigan: Eerdmans, 1994
- Gaventa, Berverly R. "The Cosmic Power of Sin in Paul's Letter to the Romans" interpretation 58,2004
- Geffrey B. Kelly, *Liberating Faith*, Minneapolis: Augsburg, 1984
- George Eldon Ladd, *A Theology Of The New Testament*, Grand Rapids, Michigan: Eerdmans, 1974
- George Eldon Ladd, *A Theology of The New Testament*, Grand Rapids, Michigan: Eerdmans, 1974,
- Guthrie, *Romans. The New Century Bible Commentary*, Grand Rapids, Michigan: Eerdmans, 1973
- James S. Stewart, *A Man in Christ: The Vital Element of St. Paul's Religion*, Grand Rapids, Michigan: Baker books, 1975
- John A. Witner, "*Romans, in Biblical Knowledge Commentary New Testament*, John F. Walvoord and Roy B. Zuck (Eds.), Wheaton, Illinois Books, 1983,
- Kelly, J.N.D. *Early Christian Doctrines*, New York: Harper and Brothers, 1960.
- Leon Morris, "Sin Guilt," in *Dictionary of Paul and His Letters*, Gerald F. Hawthorne and Ralph Martin (Eds.), Downers Grove, Illinois: IVP, 1993,
- Lewis Sperry Chafer, *Major Bible Themes*, Grand Rapids, Michigan: Zondervan, 1974,
- Marvin C. Pate, *The End of The Age Has Come: The Theology of Paul*, Grand Rapids, Michigan: Zondervan, 1995,
- Morris, Leon. "Sin Guilt," in *Dictionary of Paul and His Letters*, Gerald F. Hawthorne and Ralph Martin (Eds.), Downers Grove, Illinois: IVP, 1993.
- Pate, *The End Of The Age Has Come: The Theology Of Paul* Grand Rapids, Michigan: Zondervan, 1995,
- R. C. Sproul, *The Gospel of God: Romans*, Ross-shire: Christian Focus, 1999,
- Schiler, Heinrich. "Eleutheria," in *Theological Dictionary of The New Testament*, Gerhard Kittle (Ed.), Grand Rapids,

- Michigan: Eerdmans, 1964.
- Stephen S. Smalley, *1,2,3 John, Word Biblical Commentary*, vol. 51, Milton Keynes, England: Word, 1984
- Stewart, James S. *A Man in Christ: The Vital Elements of St. Paul's Religion* Grand Rapids, Michigan: Baker Books, 1975,
- Theodore, H. Epp, *Flesh and Spirit in Conflict: Practical Studies in Galatians*, Burbank, California: Miss. Literature, 1968,
- Verlyn D. Verbrugge, "Eleutheria," in *The NIV Theological Dictionary of New Testament words*, Grand Rapids, Michigan: Zonderdvan, 2000,
- Vos, Howard F. *Galatians: A Call Christian Liberty*, Chicago: Moody, 1971.