

Towards Understanding the Meaning of “There is Neither Jew Nor Greek, there is Neither Slave Nor Free, there is Neither Male Nor Female...” in Galatians 3:28

ALAMU, Samuel Sunday Ph.D¹, OLULOWO, Segun Ayotunde Ph.D²

*ECWA Theological Seminary, Igbaja, Kwara State, Nigeria
University of Lagos, Akoka, Lagos, Nigeria*

Abstract: In Africa, social and gender distinctions are some of the problems which cut across different ethnic groups, cultures, races and religions. It varies in degrees from place to place, culture to culture is common in social class, political arena, educational sector and religious circles. For instance, the attitudes of the men towards women, the rich towards the poor, educated towards the uneducated can best be described as unacceptable. Most often, this problem borders on the cultural, religious and traditional notions of the people concerned. The distinction is clearly evident and it is present in our society. Some ethnics feel superior to others, and quite often, females are seen as inferior to their male counterparts, and regarded as incapable and unqualified to perform certain functions effectively as their men counterparts. In most of the churches in Nigeria for instance, women are not allowed to administer Holy Communion service or baptize young Christians. Religious ordination is not usually conferred upon them in some mainline and classical Pentecostal churches. Women have also suffered undeserved stigmatization for bearing female children. This is because African society is still male dominated society and the church has not grown above racial sentiments, discriminations and gender politics. This attitude, over the years, is unacceptable and preposterous. Women and the society in general can no longer afford to be looked down upon because of their gender or ethnicity which they did not chose by themselves. Thus, using the critical-historical analytical method, the paper examined an understanding of the meaning of “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female” in Galatians 3:28. It is believed that, a proper understanding of the text will foster unity, peace and love among the Christians and African society in general.

Key Words: Africa, Gender, Male, Female, Galatians 3:28.

1. Introduction

The name, Galatia, was derived from the people called Galatians which was a Greek modification of their original name ‘Keltai’ or ‘Keltai’, Celtic tribes from ancient Gaul.¹ It was used in the New Testament times of a territory in the Roman province of Central Asia Minor. The name Galatia appears in several places in the New Testament which include, 1 Corinthians 16:1; Galatians 1:2; 2 Timothy 4:10 and 1 Peter 1:1. The epistle to the Galatians is an important letter of Paul which contains his passionate polemic against the perversion or contamination of the gospel of God’s grace.² It has aptly been described as “the magna Charta of the Christian faith.”³“It remains as the abiding monument of the liberation of Christianity from the trammels of legalism”⁴

There arises the question of whether the oneness in Christ, of Jew and Gentile, slave and free, male and female is limited to the salvific work of Christ only, or does it include other aspect of life within the community.⁵

The greatest divisive factors in the world and Africa today (Nigeria in particular) are the issues of race, status and gender. These three factors form the tripod of division in the church, the society and the world at large.⁶ As it was in the early church, so it is today. There is ethnic cleansing in Nigeria today and the number of poor people has increased to over 70 per cent of the population living below the poverty line, while only a few live above it. Also, violence against women is on the increase in terms of battery, rape and murder.⁷ Some believe these factors, to some extent, could be interfered with by means of modern day technology. For instance, “some do sex change as a result of today’s technological advancement, even though it does not change the primal of maleness and femaleness.”⁸ It is God who decides the sex of an individual, not even the parents. The paper aims at doing exegetical analysis of Galatians 3:28 in order to arrive at the correct meaning of the sentence “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female”

2. Historical Context

Perhaps, not many epistles out of the letters of Paul have made such a lasting impression on human minds as his epistle to the Galatians. It has so much impacted the history of the western world.⁹ The importance of this text lies in the fact that it has always been a major reference concerning the subject of gender inclusiveness. The Judaizers had argued that becoming a Jew and keeping the Laws of Moses were the major requirements that qualified one to become a true son of God. Therefore, the question arises whether ethnicity, gender, social or economic status determines our level of relationship to God. How true was that argument, which the apostle Paul called “another gospel”, given the reality of the Gentiles coming to Christ? Many Gentiles have come to believe and accept the gospel of grace through faith in Christ Jesus alone. More importantly, the early church, under the leadership of James, had addressed similar issues and laid it to rest (Acts 15). It happened that what was normative under Judaism was no longer true under the new dispensation of grace. Strict adherence to the laws of Moses and being circumcised were the fundamental requirements to becoming a Jew. However, Paul insisted that the rule had changed and the only requirement is faith in Christ Jesus alone. Reports reaching Paul was that certain false teachers have taken over the church in Galatia and were teaching wrong doctrines contrary to what apostle Paul had taught them. The argument is that to partake in the Abrahamic promise, one needs to shed off Gentile toga and put on those of Jewry. This was the position of the infiltrators who were trying to teach another gospel. They were countering Paul’s teaching of Jew and Gentile as one people of God in Christ Jesus. These infiltrators were insisting that Gentiles must take on Jewish identity through circumcision, the Sabbath and food laws observance.¹⁰

Paul’s concern was not that the Judaizers came and were teaching heresies, but that the Galatian Christians were giving them attention. The Judaizers were commanding the Gentiles to be circumcised and become like the Jews without which they would not be justified. This situation was rather unfortunate because the Jerusalem Council had apparently laid to rest when a similar issue surfaced at an early time and some Judean Christians insisted that the Gentiles must be circumcised in order to be saved (Acts 15). The fact that this is coming up again gave Paul a serious concern. This was the situation in which the Galatian Church was. The epistle is an account of the form Paul’s concern took in one area of Asia minor. He boldly condemned this attitude of distinction among believers. The teaching of Paul on this subject reflects the wisdom of his strategy. It served as a powerful witness that both Jews and Greeks, slaves and free, male and female have equal chances as far as salvation is concerned before God. It also applies to any group that suggests that believers need to rely on anything other than faith in Christ for salvation.¹¹

Literary Context

The text under consideration, Galatians 3:28, is recorded in the epistle of Paul to the Galatians. In an effort to carry out a proper exegesis of the text, it is considered appropriate to examine the author, date, audience, and purpose of the letter.

Authorship

The Pauline authorship has never been seriously contested.¹² Indeed “virtually all scholars recognize Galatians to be Pauline.”¹³ It was never called into question until the nineteenth century by scholars like F. C. Baur.¹⁴ Both internal and external evidences show that it was written by Paul, the apostle. Explicitly, the writer makes himself known (1:1; 5:2). “The most uncontroverted matter in the study of Galatians is that the letter was written by Paul, the Christian apostle whose ministry is portrayed in the Acts of the Apostles.¹⁵ The contents of the letter indicate the style and mind of apostle Paul, that its authorship has never been seriously contested even by the most radical New Testament critics. Also, from the external evidence, the early church, in a strong and unambiguous manner, affirmed its integrity and Pauline origin. “The rejection of Pauline authorship for Galatians has been a vagary of extremist criticism.”¹⁶ “Since very early in the history of the church, Galatians was included in canonical lists as a letter of Paul.”¹⁷

Date and Audience

There is contention among scholars on the issue of the date when the epistle to the Galatians was written. While some argue for a very early date, some favour a later date. The argument for a very early date is based on the fact that “Paul does not explicitly appeal to the Jerusalem Council of Acts 15; but that Paul can refer to taking Titus to Jerusalem with him (Gal. 2:1) means that he had already completed his first missionary journey (Acts 13-14) and thus that the council had probably taken place (Acts 15). Galatians may thus date to the late fifties.¹⁵ But yet, it is difficult to say whether Paul addressed his letter to the Northern or Southern Galatian churches. The exact date of writing this epistle is difficult to determine just as it is difficult to know its audience or readers. Although the writer addressed his letter to the churches in Galatia (1:2) who are also called Galatians (3:1), it is still very difficult to determine who these recipients are. This is because of the geographical connotation of Galatia during the period of the New Testament. However, on the location of Galatia, two theories have been propounded. These are the North Galatian theory and the South Galatian Theory. It seems “the only certainty is that the letter must have been written after the events described in 2:1-14 “the only letter written by Paul and specifically addressed to a group of Churches.”¹⁸

The North-Galatian Theory

The traditional opinion interprets the term in its old ethnographic sense to denote the territory inhabited by the Galatian tribes. According to this theory, these churches were founded during the second missionary journey (Acts 16:6).¹⁹ The theory holds that “the recipients lived in the geographical district known as Galatia, located in the northern part of the Roman province called Galatia in Asia Minor.”²⁰ Going by this theory, then, those epistles could not have been written before A. D. 49/50, when Paul’s second missionary journey began and more probably after A. D. 52 when the third journey began (Acts 18:23; Gal.4:13, which implies two visits to them).²¹ However, there is no specific information about the northern Galatian churches in Acts of Apostles. In Acts 16:6 and 18:23, it could not be confirmed that Paul travelled to the northern part of provincial Galatia. Northern Galatians were not represented in the collection delegation referred to in 1 Corinthians 16:1 which means the area was yet to be evangelised. This theory therefore, is not weighty enough.

The South Galatian theory

The earliest this epistle could have been written is A. D. 49 if the South-Galatian theory and the Identity of Galatian 2:1-10 and Acts 15 are adopted.²² A.D. 29 was the date for the council in Jerusalem. However, the South-Galatian theory sounds more popular. Its promoters include F.F. Bruce, Donald K. Campbell, Merrill C. Tenney, William M. Ramsay and Ronald Y.K. Funk, maintain that the epistle was written to the churches in the Roman province of Galatia which Paul founded on his first missionary journey (Acts 13:38, 39, 46, 48; 14:3,8-10). Comparing the activities of the Judaizers in both regions, Constable further opines that “the influence of the Judaizers was extensive in South Galatia” more than in the North.²³ Therefore, based on this fact and the historical reliability of Acts of the Apostles account, the South-Galatian theory sounds plausible.

Purpose

Paul’s purpose of writing this epistle is obvious. Paul, having preached to the Galatians and delivered the gospel of salvation by grace through faith in Jesus Christ, it seems that certain heretics had visited the church and Judaizers who tried to discredit the gospel message.²⁵ This epistle, therefore is a response to the heresy that had

crept into the body of Christ. The Galatian Christians were turning from the original Gospel to embrace something that was no gospel at all, but only legalism.²⁶

Occasion:

It seems that the problem of the early church which centred on the admission of the non-Jewish Christians into the church still persisted until the time of Paul. Despite the fact that the Jerusalem Church Council had addressed the issue, the effects of legalism were still on until the time apostle Paul was writing this epistle. Conservative preachers were persuading the Galatians that faith was not enough to make sure of God's Kingdom. Besides, believing that Jesus was the messiah, one must join the Jewish nation, observe the laws and customs of Moses and refuse to eat with the Gentiles (2:11-14; 4:10). One must have Christ and Moses, faith and circumcision, grace and law. Moses insisted that it must either be Moses or Christ (5:2-6).²⁷ The young Christians who have just been converted by Paul were obviously in danger of adulterating the gospel of Christian freedom with elements of Jewish legalism, among which were circumcision, observance of the Jewish calendar and possibly food laws as well.²⁸ Upon hearing this report about his converts, Paul wrote to denounce the 'heresy' because it was no gospel. He further urged the Galatian Christians to be steadfast in their faith and freedom.

Literary Structure of Galatians 3:1- 4:31

The context of Galatians 3:28 where Paul argues in support of superiority of 'faith alone' can be literarily structured as follows:

- A. Argument from personal experience – 3: 1-5
- B. Argument based on Abraham's Faith – 3:6-18
- C. The Interim function of the Law 3:19-25
- D. The new status of the men of faith – 3:26-4:11
- E. Paul's personal relationship with his spiritual children – 4:12-20
- F. An allegory of freedom 4:21-31

In his attempt to argue in support of the superiority of "faith alone", Paul begins with an appeal to personal experience and then goes on to present the precedent of Abraham's faith and then stresses the interim function of the law. This was later followed by his emphasis on the new status of the men of Faith, and then his personal relationship with his spiritual children. The structure concludes with an allegory of freedom drawing his fact from the personalities of Hagar and Sarah. This shows that Galatians 2:28 falls under a defence for believers' freedom through faith in Jesus Christ.

Exegetical Analysis of Galatians 3:28

It has been indicated earlier that the section of Galatians 3:26- 4:11, within which the text under consideration falls, involves arguments against legalism and faith. The text in focus reads thus, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus", (Gal. 3:28).²⁹ This statement came up as a result of Paul's concern that the Galatians were listening to false teachers (Judaizers) who were telling the gentiles that they must be circumcised and become like Jews in order to be justified.³⁰ This implies that unity in Christ transcends ethnic, social and sexual distinctions. Believers in Christ, irrespective of their backgrounds, are Abraham's true, spiritual descendants. The text under consideration, Galatians 3:8, falls under Paul's explanation on believers' justification by faith alone (Galatians 2:15-4:31). The epistle maintains that a person can escape the curse of sin and of the law and live a new life, not in bondage or licence but in genuine freedom of mind and spirit, only through faith in Jesus Christ. The use of *γὰρ* (for) by Paul in Galatians 3:27 which is a preposition but functions here as a conjunction, shows that verse 27 is a continuation of the discussion which began in the preceding verse (s). In other words, *γὰρ* indicates that there is a connection between both verses 26 and 27. Paul's argument is directly linked to the false teaching of the Judaizers. Furthermore, Galatians 3:28 also begins with an affirmative statement, "there is", which doubtlessly also indicates that the basis for Paul's argument had been established in the preceding verses. Thus, what Paul says in Galatians 3:28 is directly linked to the false teaching on legalism. Consequently, apostle Paul teaches that ethical, social and sexual distinctions will only threaten the unity of the church. Therefore, it must be shunned and embrace unity, whether Jew or Greek, slave or free, male or female. For you all are one in Christ

Jesus (άντες γάρ ὑμεῖς εἶς ἐστε ἐν χριστῷ Ἰησοῦ). The text is strongly supported by a 2 B C D Y al. A number of other readings arose through the inadvertence of scribes.³¹

3. Grammatical Study

For a better understanding of Galatians 3:28, some key words have been identified and therefore, will be carefully studied. These include, Ἰουδαῖος (Jew), Ἕλλην (Greek), δούλος (Slave), Ἐλεύθερος (Free), ἄρσεν (Male) and θῆλυ (Female).

Ἰουδαῖος (Jew)

The Greek word "Ἰουδαῖος" is translated in Galatians 3:28 as 'Jew' or Judah and it is from the noun Ἰουδαΐα which means relating to Hebrew. The noun Judah is a part of or a place in Palestine. Paul frequently describes humanity as divided into Jews and non-Jews, with the latter most often called "Greeks" In the Pauline corpus there are 26 occurrences, with the predominant usage in Romans (11 occurrences), 1 Corinthians (8), and Galatians (4), while 2 Corinthians, 1 Thessalonians, and Colossians each have 1 occurrence.³²

Ἕλλην (Hellen or Greek)

"Ἕλλην" is a Greek word which is translated Hellen or Greek. It is derived from the Greek word Ἑλλάς (Hellas) or Greece, a country of Europe. It means a Greek speaking person, especially a non-Jew. He is also called Jew or Gentile. Ἕλλην, originally were the early descendants of Thessalian Hellas; the Greek as opposed to barbarians.³³ Ἰουδαῖος (Jew) is primarily tribal (from Judah). It is first found in 2 Kings 16:6, as distinct from Israel, of the northern kingdom. In post captivity, the word 'Jew' was mainly used to distinguish it from Gentile race – John 2:6; Acts 14:1; Galatians 2:15, where the word denotes Christians of "Jewish" descent.³⁴ Therefore, although the division of humanity into Jews and Gentiles is not eliminated, it has lost any significance for salvation. In the Roman empire, the words "Greek" and "Gentile" became more or less interchangeable terms because it was the common medium of intercourse in the region. A look at the gospels of John and Acts shows that it is more frequently used than other New Testament books. In the epistle to the Galatians 3:28 just like we have in Romans 2:28, 29, the word is used in a spiritual sense of it. Believers are the "ideal Jews" whether "Jews" or "Gentiles" by natural birth.

Δούλος (Slave/Servant)

The Greek word δούλος is from the root word δέω which is a primary verb meaning to bind or to be in bonds, knit, tie or wind.³⁵ It simply means a slave or servant. Although, it signifies 'a position of bondage'. Δούλος is also often used as the most common and general word for servant which indicates subjection but not with the idea of bondage. Thus, it could be used to describe a national condition (Matt. 8:9; 1Cor.7:21,22; Eph. 6:5; Col. 4:1; 1 Timothy 6:1).³⁶

Ἐλεύθερος (Free)

The Greek word Ἐλεύθερος means to be free, unrestrained or go at pleasure. The word is used to describe the condition of a citizen who is not a slave.³⁷ As an adjective, the word is used primarily of 'freedom to go wherever one likes'.³⁸ It means freedom from restraint and obligation in general (Matt. 17:26; John 8:26; Romans 7:3; 1 Corinthians 7:39; Galatians 4:26). In a civil sense, the word could also mean freedom from bondage or slavery (John 8:33; 1 Corinthians 7:21,22). In a religious sense, it is a freedom or deliverance from sin (John 8:32, 36; Romans 6:18,22). This word appears especially frequently in the Pauline letters like Romans, 1 Corinthians, 2 Corinthians and Galatians, where the question of Christian freedom is considered thematically. But only part of the history of liberation is seen in New Testament texts which have these words. The word appears with its traditional legal and social meaning (the free man in contrast to the slave) several times in the New Testament (1 Cor 7:21; 12:13; Gal 3:28; 4:22; Eph 6:8; Col 3:11; Rev 6:15; 13:16; 19:18). The slave, who was called to Christ, is (in the eschatological sense) a freedman of Christ. The free man (in the legal-social sense) becomes again a slave of Christ (in the eschatological sense) through calling into Christian status. According to Jewish law the wife becomes free from being bound to her husband at his death and acquires the right to remarriage (only in Rom 7:3; 1 Cor 7:39). Paul uses this legal statement in Romans 7 to portray "freedom from the law". The dominant usage in the New Testament gives an eschatological sense to the word group: It represents the unsurpassed freedom that Christ gives to the believer, the citizen of the eschatological world.³⁹

A critical and determining issue for Paul's debate is the biological use of male (arsen) and female (thylu) rather than man and woman (3:28). The terms used by Paul (arsen and thylu) for male and female, are graphic. These terms are only used in this verse of Galatians and nowhere else.

Ἄρσεν (Male)

Ἄρσεν probably is from αἶρω meaning to lift. It is generally translated as male (man) as stronger for lifting heavy objects.⁴⁰ The word is translated "male" in Galatians 3:28 just as in Matthew 19:4; Mark 10:6; Luke 2:23. Sex distinction is not obtained in the Body of Christ. It is no barrier both to salvation and development of Christian race.⁴¹ In Galatians 3:28, the Revised Version adds the italicised word "man" (Ye all are one man in Christ Jesus), in accordance with Ephesians 2:15, which speaks of Jews and Gentile as becoming "one new man" in Christ. The figure is closely analogous to that of "the body." In these two passages, "one" is masculine, i.e., "one person".⁴²

θηλυ – Female

The Greek word θῆλυ is an adjective and from the word θῆλή which means a breast. It is used in the form the word θῆλυ which is grammatically neuter, as a noun, "female", in Matthew 19:4; Mark 10:6; Galatians 3:28.⁴³ The root word θηλή means the nipple, to give suck. It connotes female or woman.⁴⁴

4. Theological Analysis

Galatians 3:28 relates to unity in the body of Christ because every believer, irrespective of his background, is saved on the basis of his faith in Christ Jesus and not on the observance of any law. Paul's use of the ethnic groups of Jew and Gentile, social class of slave and free, biological sex of male and female is instructive. Apart from Galatians 3:28, the term of male and female did not occur in any other place in the Pauline writings. From the beginning of this epistle, Paul has been defending the gospel of grace. "in speaking of his own experiences, Paul has gradually worked around to talking about the gospel itself, and this has brought him to the place where he is now set for a theological defence of the Gospel".⁴⁵ In his opinion, a person is not just justified by observing the law but by believing what he has heard. Galatians 3:28 falls within the closing section of chapter 3. In this section, Paul raises his defence of the Gospel and in doing so, lays emphasis on the doctrinal issue, that is faith versus works (3:1-5). Furthermore, he emphasises the doctrinal argument (3:6-4:7). Believers have passed from the reign of law to grace through faith in Jesus Christ – (verse 26). There are three fold results of this passage from the reign of law to grace.

1. All who believed became "sons of God" through faith in Christ
2. All who believe become one with each other.
3. All who believe become one with those who have been saved by faith throughout the long history of salvation.
 1. All who believe become "sons of God" through faith in Christ: Galatians 3:28 teaches that believers have passed through a stage of spiritual infancy into a stage of full maturity. They are now full-grown "sons" who are no longer under the law but under grace. In the preceding verses (vv. 27,27), emphasis is on the word 'all'. "All are included in these statements, the Galatians particularly".
 2. All who believe become one with each other: Yet, another result of the passage from the reign of law to grace is that all believers in Christ now become one with each other so that there is no ethnic, social or sexual distinction among them, but all are one in Christ Jesus. Although differences of nationality, status and sex may exist, believers having become one with God as his children, now belong to each other in such a way that distinctions that have divided them lose significance. In other words, a Jew remains a Jew and a Gentile remains a Gentile but this is no longer a basis for disunity and distinction. Paul claims that the barrier that had long been established now became broken down in Christ (Ephesians 2:11-18). Today, the church must extend this principle to deny the significance of all racial barriers. In Christ, there must not be black or white, inferior or superior Christians or any other such distinction. The church should compose of members from all spectra of society: wealthy and poor, educated and uneducated, straight and long hair, management and labour etc. In Judaism and antiquity generally, the kind of treatment meted upon women was so poor. The situation was so bad that it was difficult to find any statement about the equality of the sexes. The effect of discrimination

will definitely be reduced in our society and the church in particular if Christians can only treat each other as true brothers and sisters in Christ irrespective of their social standing.

3. All who believe become one with those who have been saved by faith through the long history of salvation: the third result of passing from law to grace through faith in Jesus Christ is that believers, by faith in Christ, become the seed of Abraham and heirs according to the promise. Paul argues that what the legalizers were offering their followers through circumcision was made available to them in Christ Jesus. There was no basis any longer to win the Galatian Christians to the ceremonial aspects of Judaism with the aim of making them become part of the physical seed of Abraham. Therefore, what the church must do is to teach and encourage believers in Christ to shun legalism and embrace salvation through faith in Christ alone.

5. Summary and Conclusion

The text of Galatians 3:28 appears within the larger context of Paul's defence of justification by faith. It seems that both Paul's gospel and his claim to apostolic authority were being undermined by the Judaizers. These false teachers who were causing the Galatians to return to a state of spiritual bondage of keeping the laws of Moses, saw Christianity as a part of Judaism and not distinct from it. Historically, Paul the author of the epistle to the Galatians addressed his letter to the churches in Galatia (1:2), although it is difficult to identify the churches in Galatia. This is because the term "Galatia", at that time the epistle was written, was used both in a geographical and political sense. Although it is not certain about whom the letter was addressed to, the most common view is that 'Galatia' refers to the whole province, in which case the recipients include the southern churches that Paul founded on his first missionary journey when he visited Pisidian Antioch, Iconium, Lystra and Derbe.⁴⁶

It is the understanding of this paper that this epistle was written to the churches in southern Galatia around A. D. 48 by Paul in order to defend his apostolic authority and the gospel of salvation through faith in Christ Jesus alone. An exegetical analysis of the passage and some key words found in the text helped to discover that "neither is the Jew nor Gentile, Slave nor free, male or female" (give Greek quotation and English and quote) the composition of the churches in Galatia. In other words, there were Jewish as well as Gentiles; slaves and freeborn; male and female Christians which form the membership of these churches. It was also discovered that Gentile, the slave and the female members of the Galatian churches were not freely disposed towards by their Jews, free and male counterparts. This situation was a very great concern for Paul. Hence, his defence to correct the error.

It is interesting to note that when Paul argues for the oneness of believers, he nullifies the significance of ethnic and class persuasion. Only in Galatians 3:28 did he add the nullification of the significance of being Jew and Gentile, slave and free, male and female in Christ. This nullifies the significance of the ethnicity, social status and sexuality as deterministic of participation in Christ.⁴⁷ It will be appropriate, therefore, to conclude this paper by saying that the statement "there is neither Jew nor Gentile..." or "(Greek words)" refers to Christians who are not from the same ethnic backgrounds, Christians who are not from the same social backgrounds and those who are not the same in terms of sex. None of these classes must be undermined in the church. When one is in Christ (28), therefore one belongs to Abraham. This belongingness to Abraham is not according to physical descent or fatherhood. The significance of sex identity ceases to be. In Christ therefore there is neither male nor female, but all are one.⁴⁸ Nigerian churches have many similarities with the Galatian churches as described in this epistle. Members of the churches in Nigeria are from different ethnic, social and sexual backgrounds.

Therefore, when distinction, whether of race, status or gender is used as a weapon for disunity, as is common in Africa and beyond, then something fundamentally wrong is taking place. It is very important for the church to be intolerant of any form of distinction. The church through its leadership must rise and speak out against such distinctions. The leadership must also speak up and act for justice and freedom for all races/ethnics, status and gender. These steps will address social norms and practices. Furthermore, the church both in Africa and beyond must be redemptive in nature. Its outlook must be that which removes the "grave clothes" of racial, social and gender distinctions. It must set people free from all the shackles and bondage of sentiment, tribalism, nepotism and domineering outlook and lifestyle. Christianity must be redemptive in its nature and practice by

seeing all believers in Christ as one in Christ. It is hoped that these distinctions will be lived out with justice and joy. The teaching of Paul to the Galatians must be taken seriously and applied appropriately by the church in Africa and particularly in Nigeria. The African region can no longer continue to allow the carnage and waste of human life as seen in the carnage carried out by some Islamic extremists like Boko Haram, ISWAP, ISIL. Unless the teaching of apostle Paul in Galatians 3:28 is put into practice, the churches in Nigeria may not fulfil its purpose of existence.

6. Endnotes

1. J. D. Douglas and Merrill C. Tenney, eds., *New International Bible Dictionary*. (Grand Rapids: Zondervan Publishing House, 1987), 366.
2. Ibid.
3. George Arthur Buttrick, ed., *The Interpreter's Bible, Corinthians, Galatians and Ephesians*, vol. 10. (Nashville: Abingdon Press, 1981), 429.
4. J. D. Douglas and Merrill C. Tenney, eds., *New International Bible Dictionary*. (Grand Rapids: Zondervan Publishing House, 1987), 366.
5. Ibrahim Adamu Bakoshi, *Gender Inclusiveness: A Biblical Presentation for Enhancing the Relationship of Men and Women*, Second Edition. (Jos: Challenge Press, 2016), 102.
6. Ibrahim Adamu Bakoshi, p. 1.
7. Ibrahim Adamu Bakoshi, p. 104
8. Ibrahim Adamu Bakoshi, p. 1.
9. Kenneth L. Barker and John R. Kohlenberger, 703
10. Ibrahim Adamu Bakoshi, p. 103.
11. Tokunbo Adeyemo. *African Bible Commentary: A One-Volume Commentary*. Nairobi: Word Alive Publishers, 2006), 1439.
12. Derek Williams, ed., *New Concise Bible Dictionary*. (Leicester: Intervarsity Press, 1997), 182. 13. Craig S. Keener, *The VIP Bible Background Commentary, New Testament*. (Illinois: Intervarsity Press, 2000), 517.
14. George Arthur Buttrick, ed., *The Interpreter's Bible, Corinthians, Galatians and Ephesians*, vol. 10. (Nashville: Abingdon Press, 1981), 441.
15. Richard N. Longenecker, *Galatians, Word Biblical Commentary Series*. (Dallas: Word Books, 1990), 57. 16. George Arthur Buttrick, ed., *The Interpreter's Bible, Corinthians, Galatians and Ephesians*, vol. 10. (Nashville: Abingdon Press, 1981), 442.
17. Kenneth L. Barker and John R. Kohlenberger, *Expositor's Bible Commentary: New Testament*. (Grand Rapids: Zondervan Publishing House, 1994), 707.
18. C. S. Keener, p. 518.
19. J. D. Douglas and Merrill C. Tenney (eds.). *New International Bible Dictionary*. (Grand Rapids: Zondervan Publishing House, 1987), 366.
20. J. D. Douglas and Merrill C. Tenney (eds.), p.366.
21. Michael D. Olajide. *Introduction to Pauline Literature*. (Ilorin: Amazing-Grace Print Media, 2017), 176. 22. Derek Williams, ed., 182.
23. Kenneth L. Barker and John R. Kohlenberger. *Expositor's Bible Commentary, New Testament*. (Grand Rapids: Zondervan Publishing House, 1994), 707.
24. Thomas L. Constable, *Thomas Constable's Note on the Bible: Volume IX, 1 Corinthians- Ephesians* (Fort Worth, Texas: Tyndale Seminary Press, 2016), 264.
25. F. F. Bruce. *The Epistle to the Galatians: The New International Greek Testament Commentary*. (Grand Rapids: Eerdmans, 2002), 25.
26. Kenneth L. Barker and John R. Kohlenberger, 709.
27. George Arthur Buttrick, ed., *The Interpreter's Bible, Corinthians, Galatians and Ephesians*, vol. 10. (Nashville: Abingdon Press, 1981), 430.

28. Derek Williams, ed., *New Concise Bible Dictionary*. (Leicester: Intervarsity Press, 1997), 183. 29. All Bible quotations are from the Revised Standard Version, unless otherwise stated. 30. Tokunbo Adeyemo, p. 1439.
31. Bruce M. Metzga, *Textual Commentary on the Greek New Testament, Second Edition*, (Stuttgart: German Bible Society, 1994).
32. Horst Balz and Gerhard Schneider (eds.), *Exegetical Dictionary of the New Testament*. (Grand Rapids: William B. Eerdmans, 1990).
33. W. E. Vine, Merrill F. Unger and William White. *Vine's Complete Expository Dictionary of Old and New Testament Words*. (Nashville: Thomas Nelson Publishers, 2000), 262.
34. W. E. Vine, Merrill F. Unger and William White, p. 333.
35. James H. Strong. *Strong's Exhaustive Concordance*. (Grand Rapids: Baker Book House, 1987), 21. 36. W. E. Vine, Merrill F. Unger and William White, p. 562.
37. James H. Strong, 27.
38. W. E. Vine, Merrill F. Unger and William White, 255.
39. Horst Balz and Gerhard Schneider (eds.),
40. James H. Strong, p. 16.
41. W. E. Vine, Merrill F. Unger and William White, 387.
42. W. E. Vine, Merrill F. Unger and William White, 389.
43. W. E. Vine, Merrill F. Unger and William White, 233.
44. W. E. Vine, Merrill F. Unger and William White, 36.
45. Kenneth L. Barker and John R. Kohlenberger, 720.
46. Tokunbo Adeyemo, p. 1439.
47. Ibrahim Adamu Bakoshi, p. 102.
48. Ibrahim Adamu Bakoshi, p. 103.

INFO

Corresponding Author: [ALAMU, Samuel Sunday Ph.D, OLULOWO, Segun Ayotunde Ph.D, ECWA Theological Seminary, Igbaja, Kwara State Nigeria.](#)

How to cite this article: [Aisya Andina Putri, Dr. Ririn Irmadariyani M. Si., Ak, Dr. Nining Ika Wahyuni S. E., M. Sc., Ak, The Influence of Good Corporate Governance and Sustainability Report Disclosure On Company Value with Profitability as Intervening Variable. *Asian. Jour. Social. Scie. Mgmt. Tech.* 2024; 6\(1\): 27-35.](#)