



AN ANLO INTERPRETATION OF GALATIANS 5 IN THE CONTEXT OF THE BAN ON DRUMMING IN THE TRADITIONAL AREA GODWIN COOL DEFOR¹

ABSTRACT

This paper is a reading of Galatians 5 by Anlo Christians. The text deals with a situation of tension between two Christian groups in Galatia: the Jewish Christians and Gentile Christians. The text was read and appropriated to the context of Anlo Christians who annually clash with the traditional rulers in the period of the ban on drumming and general noise making during the ‘Hogbetsotso’ festival. This creates tension between the traditional rulers who are the custodians of the land and Christians living in the same area. The paper concludes that although the cause of the tension in the text is different from that of the conflict in Anloland, the contextual reading of the text challenged the context of the Anloga reading group. As a result, Christians resolved to live in peace with the traditional rulers in the Anloland.

INTRODUCTION

The study employed the Tri-Polar Exegetical Mode (Tri-PEM)² and adopted the Contextual Bible Study (CBS)³ approach for contextualization of the text. In Galatians 5 the agitators⁴ advocate for circumcision - a religious rite - as a mark of Christian identity. Paul does not see it that way because a teaching like poses a danger to the mission to the Gentile Christians in Galatia.⁵ Paul argues against the observance of a religious rite in the Torah imposed on the Gentile Christians in Galatians 5.⁶ His argument points to freedom from circumcision, a yoke of slavery and from the whole law. Interestingly, in the same Galatians 5 Paul indicates the importance of fulfilling the whole law, which demands loving each other with faith, which works through love in Jesus Christ. Paul’s view on freedom from a yoke of slavery, circumcision and the whole law signifies a tension in a form of a debate between the Jewish and the Gentile Christians.

Likewise, the annual ban on drumming in the period of the ‘Hogbetsotso’ festival causes tension between the traditional rulers and Christians in Anloland. The traditional rulers experienced a new wave of spiritual leadership when the missionaries introduced the Bible.⁷ The usage of the Bible by the missionaries generated tension and clashes between them and the traditional faithful.⁸ Since the Anlo Christians regarded the Bible as their source of freedom from observing the traditional ban on drumming, they read the text and appreciated how Paul handled the tension.

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² See J. A., Draper, Old scores and new notes: where and what is contextual exegesis in the New South Africa? In Speckman & Kaufman (eds), *Towards an agenda for contextual theology: Essay in honour of Nolan, A.* (Pietermaritzburg: Cluster Publications, 2001).

³ See G. West, *Contextual Bible Study* (Pietermaritzburg: Cluster Publications, 1993).

⁴ See Galatians 1:7; 2:12;5:10.

⁵ See D. H. Fletcher, “Retrograde Redemptive History: The law in Galatians 5:2-4” in *Restoration Quarterly* 52 no. 1, 2016, 23-38.

⁶ D. H. Fletcher, 23-38

⁷ See P. Wiegrabe, *Ewe Mission Nutinya 1847-1936* (St. Louis. The Board of International Mission, 1936), 8.

⁸ P. Wiegrabe, 10-11.

The Background of the text

Galatians 5 is one of the six chapters of the undisputed letter of Paul to the Galatians, which revolves on the axis of internal religious problem. The problem is in a form of a debate, which underpins two different religious positions that permeates the entire letter. Galatians 1 unveils the two opposing views: “the gospel of Christ” which Paul stands for and defends and “another gospel” which the agitators whose names are not given in the text proclaimed. It means the debate is between “the gospel of Christ” and “another gospel”. The fifth chapter gives a categorical statement on the debate, supported by other sentences. The categorical statement with its auxiliaries about the debate indicates perpetual stay in freedom gained in Christ whilst obedience to the whole law means falling away, which is separation from Christ. To Paul, circumcision or uncircumcision is not necessary; what is important is faith that works through love and fulfills the whole law in loving one another.

EXEGESIS OF THE TEXT

The word *ēleutheria* which is “freedom” and the sentence “therefore, stand firm and do not subject again to a yoke of slavery” in verse 1 show a declaration of Christian freedom, which negates Jewish law.⁹ Paul employed the concept of “freedom” and he emphatically places it at the beginning of verse 1 such that it becomes the center of the argument in the text.¹⁰ Paul’s use of the emphatic personal pronoun *egō* (I) in verse 2 shows a form of authority, which reflects a specific warning against *peritomē* (circumcision). How Paul uses “circumcision” in verses 2 to 6 implies that the Gentile Christians had not yet been circumcised. The consequence of receiving circumcision is explicitly expressed in the verb *ōpheleseō* (benefit); it is in the future tense in the text; it means “Christ will be of no benefit to you” as stated in the second part of verse 2. The idea of “circumcision” in verse 2 is tied with the issue of the “whole law” in verse 3 which says “...every man who accepts circumcision... is obliged to obey the whole law”. There is also a categorical statement in respect of the “law” in verse 4 indicating that justification by the law means separation from Christ and falling away from grace.

The consequence of Gentile Christians receiving circumcision as part of the process to become fully integrated Christians shows “an eschatological as well as present reference. That is to say in the last judgment, Christ will not be their savior if they opt for the law in place of him”.¹¹ Verse 2 portrays two divergent concepts of covenant: the old Mosaic covenant which deals with “circumcision” in relation to the law and the new Christ covenant that deals with “freedom”. This unveils two different ideas: legalism (law) and freedom in Christ. Therefore, reacting against “circumcision” shows reaction against the legalism (law) and standing firm in “freedom” prevents falling from the “grace”. The “grace” does not require justification of the works of the “law” because Christ has already set the stage in terms of “freedom”. This reflects an idea of “freedom” from ethnic or religious law, which deals with the religious act of “circumcision”. This means those who are in Christ are free from the religious practice of “circumcision” which is tied to the whole law.

Harsh words and punishment for agitators (verses 7 – 12)

The function of *etrechete* (running) in verse 7a is a metaphor in the context of athletics.¹² However, the second part of verse 7 *Tis humas enekomen te aletheia me peithesthai*; (who hindered you from obeying the truth?) shows a change in the positive nature in which the running takes place. *Tis* (who) is a nominative interrogative pronoun referring to a person or group of people, who hindered the recipients of the letter

⁹ R. N. Longenecker, *World Bible Commentary Galatians* (Dallas: Word Inc, 1990), 235.

¹⁰ See H. D. Betz, *Galatians: A Commentary on Paul's letter to the churches in Galatia* (Philadelphia: Fortress Press, 1988), 255.

¹¹ D. Garlington, *A Shorter Commentary on Galatians: An exposition on Galatians* (Secaucus, N. J: Wipf & Stock Publishers, 2007), 141.

¹² D. Garlington, where is the truncated title? 141.

from obeying the truth. The hindrance has turned “the Galatians away from following the plain truth of the gospel, whether they know it or not”.¹²

The use of expression the “but he who is troubling you will bear the punishment” in verse 10b shows a future chastisement for those who were responsible for the hindrance. In verse 11, reference to the word circumcision linked to the phrase “the obstacle of the cross has been abolished” throws light on two important points: (a) resistance to circumcision and those who championed it (b) acceptance of circumcision nullifies the effectiveness of the cross. It means acceptance of circumcision tied to the whole law depicts lawfulness but resistance to circumcision and those who championed it in relation to the whole law reflects lawlessness. The word “who”, which runs through verses 7 to 10 points to “agitators” in verse 12. The content of the phrase “those agitators would castrate themselves” in verse 12, sparks serious emotion against the agitators because of the word “castrate”.

The word “castrate” or “mutilate” means to “cut off a profound curse”.¹³ In another way, “what Paul is really referring to here is the agitators inflicting the oath, curse upon themselves, and so cutting themselves out of the covenant community rather than cutting off the Galatians from the Christian community”.¹⁴ One can deduce from the above that the word “castrate” in verse 12 means the proponent of “circumcision” should count themselves out of the grace, which is indicative of separation from Christ, for that matter the hope of “righteousness” in order to set the Galatian Christians free for “freedom” from circumcision and the whole law. Paul’s concern for Galatians was for them to obey the truth as against the view of the agitators. This points to the agitators as lawful people who accepted “circumcision” as Christian identity unlike Paul and the Galatian Christians who stood for obedience to the truth by disregarding “circumcision” which reflected a picture of a lawless people.

Use of freedom to fulfill the whole law verses 13-15

The key words in verses 13-15 are *ēleutheria* (freedom), *sarki* (flesh), *agape* (love) and *nomos* (law). These words are linked together; the call to live in freedom; the inappropriate use of the flesh; and showing love. The use of “freedom” in verse 13 shows that “Christian freedom is in danger of being undermined by presuming on the grace of God through licentious living resulting in moral chaos”.¹⁵ “Freedom” in verse 13 has moral responsibility and does not allow an opportunity for the “flesh”. The “flesh” means anything aside God in which one puts his or her trust for salvation.¹⁶ The content of verse 13 eschews the negative use of the “flesh” on the altar of “freedom”. The understanding is that “freedom” should be exhibited in “love” by way of serving humanity. *Agape* “love” is used in verse 14 where Leviticus 19:18 and Mark 12:13 are quoted. In verse 14, the expression “for the whole law is fulfilled in a word” that precedes the use of the word “love” indicates that the whole law is embedded in the word “love”. The idea of “freedom” which abhors circumcision on the grounds of the whole law, turns round to accept the whole law on the grounds of “love” for each other. It is the demonstration of “love” that can restore sanity of serving one another among those who exercise the “freedom” in Christ. The use of the key words in verses 13 to 15 project an idea of love for humanity in terms of “freedom”.

Opposition between the spirit and the flesh (verses 16-18)

Unlike in verse 13 “flesh” is used in verse 16 in contrast to *pneuma* “spirit”. The use of “flesh” in verse 13 cautions Christians in Galatia against using their “freedom” as an opportunity for the “flesh”. In verse 16, the verb *peripateo* “walk” which is used as a metaphor, indicates how to avoid using “freedom” in verse 13 for the “flesh”. The metaphor is used in the expression “But I say, walk in the spirit”. The way the active voice of the verb is used in relation to “spirit” denotes that the believer in Christ needs the “spirit” as an aid in his actions against the desires of the “flesh”. This means that the “spirit” never prevents one from having

¹² Garlington, where is the truncated title? 141.

¹³ J. H. Neyrey, *Paul, in other words: A cultural Reading of his Letters* (Louisville: Westminster/Knox, 1990).

¹⁴ B. Witherington, *Grace in Galatians: A Commentary on Paul's Letter to the Galatians* (Grand Rapids: Erdmann's, 1998), 374.

¹⁵ T. George, *Galatians: The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 376.

¹⁶ See R. Jewett, *Paul's anthropological terms: A Study of Their Use in Conflict Setting* (Leiden: Brill, 1971), 103.

fleshly desires but empowers one to avoid acting on the fleshly desires.¹⁷ Therefore, those who are led by the “spirit” do not need the law as a guide to be right with God. This is because by the leading of the “spirit” one is assisted to do what is right by not yielding to the desires of the “flesh”.

The works of the flesh verses 19-21

Ta erga tes sarkos (the works of the flesh) in verse 19 reflects the phrase “the works of the law” in Galatians 2:16; 3:2;5;10, which points to those who are “under the law” as seen in Galatians 5:18b. It points to those who are “led by the Spirit” and are not under the works of the flesh since the “Spirit” aids them against the “flesh”. These fleshly works show self-centeredness and rebellion against God’s norms²⁰. The phrase “those who do such things will not inherit the kingdom of God” in verse 21, shows that the inheritance depends on the Spirit and not on the law”by the act of circumcision in Galatians 5:3. The issue of “the works of the flesh” in verses 19 to 21, in relation to the use of “freedom” as regards the “flesh” in verse 16, creates awareness that the use of creates awareness that the use of “freedom” in Christ abhors “fleshly” desires.

The fruit of the spirit verses 22-26

Ho de karpos tou pneumatou (But the fruit of the spirit) in verse 22 points to specific element(s) different from the “the works of the flesh” in verse 19. *De*, (but) underscores the incompatibility of “the fruit of the spirit” and “the works of the flesh”. *Karpos*, “fruit” is used as a metaphor and it refers to the styles of life that the “Spirit” enables one to exhibit. The singular noun *karpos* which generated into styles of life shows unity in diversity with regards to the “Spirit”. The styles of life is *agape* “love” which is used four times in the text portrays a role to be played. In verse 13, “love” is used as an exhibition of “freedom” and in verse 22 as a “fruit of the spirit”. There is a warning in verse 26 against envying each other which is one of the “works of the flesh” that contrasts “love” as a fruit of the Spirit. The styles of life, which are “fruit of the Spirit” in verses 22 to 26, reflects exhibition of “freedom” in the form of love.

CONCLUSION

The concept, “freedom” as introduced in verse 1, is the central idea in the Galatians5. This concept of “freedom” sets the Galatian Christians free from the Jewish rite of circumcision that relates to the whole law, which is seen as a form of slavery. While the principle of the “law” deals with obedience which signifies work, “grace” does not require justification by works of the law. This shows that the “law” in relation to “circumcision” and “grace” are incompatible with regards to freedom in Christ. The text which was divided into six sections came up with six vital issues: freedom from ethnic or religious laws (verses 1-6), legalism and freedom (verses 7-12), lawful and lawless people (verses 7-12) love for humanity and freedom (verses 13-15), freedom in Christ which abhors fleshly desires (verses 19-21) and fruit of the Spirit and freedom (verses 22-26). The six issues were instrumental in formulating questions that facilitated the contextualization of the text among the Anlo Christians.

UNDERSTANDING OF GALATIANS 5 BY ANLO CHRISTIANS

Background of the study group

Fifteen participants formed the study group. They came from seven different denominations that belong to the Local Council of Churches in Anloga: Church of Conquerors (2), Cornerstone Power Church International (2), Life Healing Ministry (3), Bethel Evangelical Ministry (2), Assemblies of God (3), A.M.E. Zion Church (1) and Global Evangelical Church (2). Out of the fifteen participants, eleven were married. While four of the participants were members of their denominations, eleven held leadership positions such as deacons, deaconesses, women ministry leaders, youth leaders, Sunday school teachers

¹⁷ See B. Witherington, *Grace in Galatians: A Commentary on Paul’s letter to the Galatians* (Grand Rapids: Erdmann’s, 1998), 393.

and praise leaders. The members of the study group were ordinary readers who read the text with me as a scholarly reader.

Contextualization of the text among Anlo Christians

The study questions were in tune with the four commitments of the scholarly reader: to read the Bible from the perspective of the poor and oppressed; to read the Bible in a particular community with a different context; to read the Bible critically; and to read the Bible for personal and social transformation.

The contextualization of the text is divided into four segments:

Section A

The question in this segment directed the study group to analyse the text by bringing out their own understanding of what the text says.

1. What is this text about?

Answers: The group consensually said the text throws light on four aspects of Christian life: law and the Holy Spirit, freedom in Christ, and obedience to the law.

Section B

Questions in this section enabled the participants to see the text as coming from a context that is different from their own.

1. What does the text say about freedom from ethnic or religious laws?

Answers

One participant said the law in the text relates to the Abrahamic covenant which deals with circumcision for the Jews before the birth of Christ. Another person indicated that the Jews could not fully obey the law because it was a yoke that enslaved them. But Jesus Christ shed his blood to buy freedom from the law. This freedom is a new directive for one to love his or her neighbour as stated in verse 14. A participant added that the freedom should not lead to sin and it should not be an obstacle for non-Christians; he quoted Romans 6:13-14 to support his view. However, a participant emphatically indicated that obedience to the law is a step in the right direction as it eventually leads to freedom. The group consensually stated that Christ's freedom gave "grace" for one not to sin but there are some ethnic laws that lead to sin such as the ban on drumming and general noise making in the traditional area

2. Will observance of the ban on drumming and general noise making negatively affect your Christian worship?

Answers

Three members of the group agreed that observance of the ban would destructively affect Christian worship. They regarded the ban as an imposition of Anlo traditional and religious law on Christians. Although they quoted 1 Peter 2:13-17 which talks about submitting to every ordinance of human beings for the Lord's sake, they disagreed with the observance of the ban for three reasons: it demeans and lowers God before non-Christians; it makes non-Christians regard God as ineffective and inferior to that of the traditionalists; and it can prevent people from converting to the Christian faith. However, other three participants emphatically said observance of the ban would never negatively affect individual or collective Christian worship. They also quoted 1 Peter 2:13-15 as their premise and supported it with Romans 13:1-7 which instructs everyone to subject, honour and respect those in authority. They argued that worshipping God by through songs of praise without musical instruments like drums would not negatively affect Christian worship. The

Section C

Questions in this segment prompted critical consciousness and alerted the study group to go back to the text throughout the reading.

1. What do verses 1 to 6 say about legalism and freedom?

Answers

A member of the group said verses 1 to 6 pointed to the fact that those who believe in Jesus Christ have freedom because obedience to the law, which signifies legalism does not give freedom. Another person indicated a different view that legalism and freedom in verses 1 to 6 are the same. He supported his claim with verse 6, which says, in Jesus, circumcision nor uncircumcision is of no value but faith that works through love. Two group members also said the underlining factor of legalism and freedom in the verses is specified in verse 6, which means we should show Christ-like love to everybody. They explained that the word “love” in verse 6 emanates from Christ to even non-Christians and in verse 1 it is Christ’s love that gives the right form of freedom. The other three participants were of the view that in verses 1 to 6 legalism does not give freedom but it is faith that works through love. They explained that belief in Christ Jesus gives freedom from circumcision, which is a slavery of legalism.

2. What do verses 7 to 12 say about those who are lawless and those who are not?

Answers

Three participants said those who are lawless in verses 7 to 12 are not under the law because Christ has set them free from the slavery of circumcision. However, the lawful people are those who observe the circumcision and are in bondage. Other members of the study group agreed with them.

3. Which part of verses 13 to 15 refer to love for humanity and freedom?

Answers

A member of the group noted that verse 13 means human beings should exhibit freedom in a form of love for human beings - both Christians and non-Christians. Another person said what verses 13 to 15 teach about love for humanity and this love is linked to freedom that people enjoy in Christ. He explained that any time a person or a group of people enjoys freedom they must be mindful of others. He supported it with Mathews 22:37-40, which points to loving God with the heart, the soul and the mind and to love a neighbour as oneself. One member of the group noted a seeming confusion between verse 14 and verse 15 that verse 14 calls for love but verse 15 warns against causing harm to one another in the midst of biting and exploitation. He quickly related verse 15 to the clash that goes on between the traditionalists and the Christians during the ban on drumming. He asked, “How can we fight without hurting or killing during the period of the ban on drumming? He concluded by saying “ through patient and love as stated in verse 14, we will attain freedom by showing love to the traditionalists and non-Christians”. Other members of the group supported him.

4. Do Christians in your traditional area exhibit any of the fleshly desires as stated in verses 19 to 21? How?

Answers

The participants affirmed that Christians exhibit some of the fleshly desires as indicated in verses 19 to 21. Anger, fornication, adultery and fighting are common among the Christians. They said anger is normally expressed in a body language as a sign of disapproval to an issue, which leads to quarrelling and finally fighting among Christians and between Christians and non-Christians.

5. Do Christians in your locality always comply with what is stated in verses 22 to 25? How?

Answers

All the members in the group responded positively and enumerated how they do it: uniting Christians and non-Christians who separated especially the married couples through counselling; providing in cash and kind for those who are in need and praying for healing and deliverance for

the sick. They faithfully indicated their inability to show love and kindness to the traditionalists they fight with in the period of the ban on drumming.

6. Do you agree with verse 26? Why?

One participant agreed and coined verse 26 as “a powerful statement of Paul”. He explained that Christians who enjoy freedom in Christ and are bearing the fruit of the spirit need not to be boastful about their deeds concerning how they help others. Other members of the study group said verse 26 is the concluding statement for the passage because it shows how a Christian should conduct himself or herself daily in order to live in peace with others. Other group members supported the two participants as they made a point that living in peace and love with others is a practical demonstration of freedom for which Christ has set humanity free.

Section D

The questions in this final stage of the contextualization of the text directed the ordinary readers to their own context that facilitated achievable action plan and appropriation of the text as stated at the end of the work

1. In what ways does the reading of the text relate to the relationship between your church and the traditional authorities?

Answers

The group made a point that Paul disapproves of circumcision, which is tied to the whole law because those who are led by the Spirit are not under the law, which signifies lawlessness. Therefore, those who are led by the Spirit should be firm in the freedom gained in Christ and it must be exhibited through love for others. Paul’s disapproval indicates that he was not in good relationship with the agitators. Likewise, the usual reaction from the church towards the traditional ban on drumming shows an act of lawlessness that severs good relationship between the Christians and the traditional rulers.

2. In what ways can the reading of the text help you transform the situation?

Answers

A participant of the study group indicated that since the text teaches that freedom gained in Christ should be exhibited through love for others in order to fulfil the whole law, the church should show love to the traditional authority by observing the ban. Many participants of the group were of the view that since the text talks about love for others in verse 14 and it also prohibits boasting, envying and provoking in verse 26, the church should send an invitation letter to the traditional rulers for amicable resolution.

3. What can you do as an individual to bring the transformation into fruition?

Answers

A group member suggested an intensive house-to-house evangelism by individual Christians. Another participant said each member of the group should act in love during the period of the ban on drumming in order to bring to an end the annual clash between the church and traditional rulers. The group finally saw a challenge in the text that it does not auger well for Christians who are to exhibit freedom in Christ through loving others to fight with traditional faithful. They thought it would be better if they observe the ban on drumming.

Appropriation

The first part of the four divisions of the study questions helped the study group at Anloga to understand what freedom means in the text, how freedom relates to the whole law and relationship between the whole law and circumcision. They realized that in Christ, circumcision does not lead to righteousness but faith does.

Again, they noted from Galatians 5 that obeying the law does not differ from showing love to others, which is an exhibition of freedom for which Christ has set them free. The second category of the questions guided the group to see the text coming from a context different from their context. They made a

point that circumcision and the whole law, in the text related to the Abrahamic covenant. The group linked circumcision, which relates to the whole law and Christ's freedom in the text to the ban on drumming which they termed as Anlo religious law, which adversely affects their freedom of worship.

The third set of questions led the group to read the text with critical consciousness. In verses 1 to 6, the group saw that anyone who avails himself for "circumcision" is not a beneficiary of the "freedom" in verse 1. They realized that faith which is expressed in love outweighs circumcision and uncircumcision. The group noted in verses 7 to 12 that obedience to the law means lawfulness that points to suffering but those who are not under the law and are enjoying freedom they gained from Christ. The interpretation given to verses 13 to 15, means that, when love is expressed to each other it signifies obedience to the law. The interpretation shows that the law is good in terms of what it has been set out to do. In reading verse 18, the group made a point that anyone who is led by the spirit becomes "lawless" with regard to circumcision which is tied to the whole law. They agreed that in verses 19 to 21 anger, quarrelling, fighting, fornication and adultery are fleshly desires that are real among Christians. Reading verses 22 to 25, they noted counselling and assisting the needy are predominant among Christians in the area. Verse 26 is considered as a torchbearer for daily Christian conduct and also a divine binding element for the entire chapter they studied.

The last division of the questions directed the participants to focus on their context in view of the text. The text related to the kind of relationship that exists between the Christians and the traditional rulers. The contextualization of the text helped them realize that fighting the traditional faithful must stop in the period of the ban to ensure that Christians and the traditionalists live in peace and unity.

Action plan for individual transformation

The study group resolved to engage in monthly house-to-house evangelism with follow-up. They planned to give monthly report to their various pastors for necessary interventions. Members of the group decided to exhibit "freedom" by showing "love" to the traditional faithful to end the fight with them in the period of the ban. They also agreed to use "freedom" to avoid the works of the flesh by sensitizing the members of their various churches to understand that "freedom" gained in Christ calls for good a moral lifestyle.

Collective transformative action plan

The group concluded that although the ban on drumming and general noise making contravenes their Christian belief and practices, there is the need to observe it due to their understanding of Galatians 5:6. They agreed to discuss the observance of the ban with the leadership of their various denominations with regard to the text they read. They also planned to ask the leadership of the Anloga Local Council of Churches to invite the traditional rulers for an amicable solution to the yearly conflict.

CONCLUSION

The underlining factor for legalism and freedom in verses 1 to 6 is enshrined in verse 6, such that in Jesus, circumcision nor uncircumcision does not count, but faith that works through love. The reading group understood that it takes Christ's love to give the right form of freedom as indicated in verse 1. What matters most for the reading group is that to be in Jesus Christ depends on having faith that works through love not disobedience or observance of the ban on drumming.

While the use of "freedom" in verse 1 negates circumcision and the whole law, in verse 13 it refers to a call to service on the grounds of demonstration of "love" to humanity. In this vein, Christians in the Anlo traditional area should consider the call to "freedom" in verse 13 as an element of love in whatever one does by not hurting others. They also need to view demonstration of "freedom" in the context of "love" as a tool for handling the annual clashes that generates into injuries between them and the traditionalists. The show of "love" should be regarded as a sign of respect to the traditional personalities in term of observance of the ban, which should not to be taken as obedience to the Anlo traditional beliefs and practices, which they claim, conflicts with their Christian beliefs and practices.

The text also throws light on the need for those who are in Christ to walk in the “Spirit” as an aid against the desires of the flesh in verses 16-18. It shows a kind of partnership between the “Christian” and the “Spirit” which means the Spirit does not automatically take away the desires of the flesh. One important thing the Anlo Christians should consider is walking or living in the Spirit does not automatically prevent Christians from having “fleshly” desires but it helps by giving them strength to avoid acting on the “fleshly” desires. They should note that the fleshly desires could strain relationship among individuals and could be destructive to community peace and cohesion.

The text shows incompatibility between the work of the flesh and the fruit of the Spirit in verses 19 to 22. There is the need for the Anlo Christians to look at the concept of the fruit of the Spirit to enhance their relationship with the traditionalists.

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