To the millions of intercessors and church planters who are turning the world into a temple and covering the land with God's glory as the waters cover the sea. On your shoulders you bear most of the weight of the kingdom of God on earth. The deeper your travail and the tougher your work, the greater your reward. Every tear you shed will be a diamond in your crown. You are my heroes and heroines.
James Rutz

Prayer Study #459
GALATIANS 3
First Love Ministries, Inc., of Perry, Georgia USA

As we have seen in the first two chapters, the theme of Galatians is "How to be Saved." Paul, as a Pharisee, had believed that salvation was obtain only through a strict keeping of the Torah and oral traditions of the Jews. When he received Christ, he realized that no one could be saved by the law. Only through Christ could a person gain salvation. As we saw in the last chapter, we are crucified with Christ. This means we are dead to the flesh nature and dead to the Torah law, but born again in Christ and therefore more alive than we ever have been. Furthermore, if the law could have saved us, why did Jesus have to die? If salvation is based on the law, then Jesus died for nothing.

Galatians 3 New King James Version (NKJV)

Justification by Faith
3 *O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?* ***2*** *This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?* ***3*** *Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?* ***4*** *Have you suffered so many things in vain—if indeed it was in vain?*
5 *Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? —* ***6*** *just as Abraham "believed God, and it was accounted to him for righteousness."* ***7*** *Therefore know that only those who are of faith are sons of Abraham.* ***8*** *And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."* ***9*** *So then those who are of faith are blessed with believing Abraham.*

This chapter begins with a pretty strong rebuke. Paul tells the Galatians that they are not only foolish and deceived but also bewitched. The word in the Hebrew for *foolish* goes back to a root word meaning *mind.* Paul is saying here that the Galatians are not using their heads, and something has gotten into them. He reminds them that they were

not saved by the law but by coming into relationship with Jesus.

Then Paul starts asking questions. ***Did they receive the Spirit by the law or by faith in Jesus?*** We know without a doubt that the Spirit is gained only through accepting Jesus Christ. Nowhere in the Bible, even in the Old Testament did anyone ever receive the Holy Spirit by the works of the Law.

Romans 8:9 puts it this way: *"But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.* ***Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?*** J. Vernon McGee says, "What Paul is asking is this: 'If the Holy Spirit is the One who converted you, brought you to Christ, and now you are indwelt by the Spirit of God, are you going to turn back to the Law (which was given to control the flesh) and think you are going to live on a high plane?" ***Have they suffered in vain?*** The Galatians came to Christ, and they suffered for being followers of Christ, not followers of the law. Are they now reverting to the law, making all they suffered for Christ in vain. ***He therefore that ministers to you the Spirit and works miracles among you, does he do it by the works of the law or by the faith?*** Paul is talking about himself here. He reminds the Galatians that he is the one who came into their country, preach the Word, and did miracles. In that day the apostles were noted as operating in practically all the gifts of the Spirit. Paul performed miracles, heal the sick, and raised the dead. These gifts gave credence to Paul's message, i.e. the message of Jesus Christ. The Gospel message of salvation through Christ Jesus deals with what Jesus did for us, not what we do by following the Law.

Abraham, the first and father of the Jewish people, was justified, just as if he had never sinned, by his faith or belief in God. This faith, not the law which would not be given for over 400 years later nor circumcision which had not been instituted yet, gave Abraham right standing with God.

In the Western mindset, based on the Greek mindset, *to believe* simply means *to mentally agree*. In the Hebraic mind, *believe* means much more, *to trust and obey*. Abram proved that he believed Yahweh the moment he started packing his bags to leave, at God's direction, his ancestral home and journey to the promised land.

The Law Brings a Curse

10 *For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."* ***11*** *But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."* ***12*** *Yet the law is not of faith, but "the man who does them shall live by them."*

13 *Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),* ***14*** *that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the*

Spirit through faith.

The first little sin you did put you under a curse. Deuteronomy 27:26 tells us that he who does not keep the whole (or entire) law is cursed. There is no way to break that curse except through faith in Jesus Christ. We are free from curses when we acknowledge our sin and accept freedom from Christ. There reason Christ frees us from the curse is because He hung on a tree and took on and paid for all of our curses through His shed blood. Jesus died for everyone or whosoever will to be saved. Not everyone is saved because they have not accepted the gift of salvation by accepting Christ. In the same way, even as a Christian, if you do not repent and accept the promises of God, you will still walk under curses.

J. Vernon McGee comments on verse 13: *"Christ was 'made a curse for us.' The question is: When did Christ become a curse? Did He become a curse in His incarnation? Oh, no. When He was born He was called '…that holy thing…' (Luke 1:35). Did He become a curse during those silent years of which we have so little record? No, it says that He advanced'…in favor with God and man' (Luke 2:52). Did He become a curse during his ministry? Oh, no. It was during His ministry that the Father said, '… This is My beloved Son, in whom I am well pleased' (Matthew 3:17). Then He must have become a curse while He was on the cross. Yes, but not during the first three hours of the cross, because when He offered up Himself, He was without blemish. It was during those last three hours on the cross that He was made a curse for us. It was then that it pleased the Lord to bruise Him and put Him to grief. He made His soul an offering for sin (see Isaiah 53:10).*

The Changeless Promise

15 *Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.* ***16*** *Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.* ***17*** *And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.* ***18*** *For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.*

A covenant once made cannot be altered, even if outward circumstances change. In this passage Paul emphasizes the word *seed.* A more modern way of translating the word translated *seed* in this passage would be to insert the word *descendant.* The word seed is incorrectly, I believe, translated as seeds in some translations. Paul is not talking about a great crowd of people or descendants here. He is talking about one single individual, and that individual could be no one else but Jesus. This covenant promise from God cannot be altered and was given 430 years before the Law.

Purpose of the Law

19 What purpose then *does* the law *serve?* It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. **20** Now a mediator does not *mediate* for one *only,* but God is one.

21 *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. **22** But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. **23** But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. **24** Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. **25** But after faith has come, we are no longer under a tutor.

So, why have the law? The law defines sin, thus showing us that we all have sinned and fallen short of the glory of God (Romans 3:23) and so need a Savior. We know we cannot humanly perfectly keep the Law because we have a sin nature and cannot live up to God's standards. God in His love, mercy and grace gave us a way out of this dilemma by sending His Only Begotten Son to die and shed His blood on the cross as a way to pay for our sins.

The Rabbis of Paul's day believed that God was so holy that He could not be in the direct presence of mankind. The thinking was that He gave the Law to Moses through angels who delivered it as His messengers. Then Moses in turn gives the Law to the Hebrew children.

Sons and Heirs

26 For you are all sons of God through faith in Christ Jesus. **27** For as many of you as were baptized into Christ have put on Christ. **28** 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. **29** And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

We could translate the word used for *sons* as *children* to emphasize that all believers are meant here. In Christ there are no racial lines, no class distinctions, and no sexual inequality. The latter is still very controversial in the Body of Christ today because of misunderstanding of some passages. I believe that anyone who objectively looks at scripture will come to the conclusion that women are just as important in the work of the ministry as men, as I try to illustrate through the following teaching:

THE WOMAN QUESTION

The Scriptural Order: (Ephesians 5:23-33; 1st Corinthians 7:11; 1st Timothy 2:13-15; 1st Peter 3:18)

Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife, even as himself, and the wife, see that she reverences her husband. Ephesians 5:22-33

1. A husband is head of the home and serves as protector, provider, spiritual covering and authority when he is a Christian.
2. The wife is to submit to her husband.
3. The husband is to love the wife as Christ loves the Church.

This order of the man and the woman did not mean superiority of the man. It does not mean inferiority of the woman. It did not mean inequality as persons. It simply was the Divine order in the family as God intended the family to be. Kevin Conner

The Scriptures Incorrectly Used to Discredit Women's Ministries

1. 1st Timothy 2:11, 12-"*Let the woman learn in **silence** with all **subjection**. But I suffer not a woman to teach, nor to **usurp authority** over the **man**, but to be in silence."*
    a. **Silence** comes from the Greek word "*Hesuchia"* meaning to keep still or peaceable, by implication, to keep one's seat or be undisturbing. Strong's says it means desistance from bustle or language. It does not mean absolute silence as used in Acts 21:40, 1st Corinthians 14:28, 34, Revelation 8:1. This word is "*sige"* meaning to hush, silence. Paul is telling the women that they are to learn in quietness and not yell out questions to their husbands on the other side of the church during the service. He is not saying that women had to be absolutely quiet in

church. If he was, he would be contradicting other scripture; he would be a hypocrite since he praised women who taught, prayed, and prophesied; he would be saying that women could not sing or pray or teach Sunday School classes, and he would be denying the Biblical fact that the Holy Spirit anoints women to preach, teach, prophesy, pray, etc. The Spirit and Word always agree.

b. **Subjection** is the Greek word "*Hupotasso"* which speaks of the marriage relationship (Colossians 3:8, Titus 2:5) and basically is saying that the wife is to learn in submission to her husband.

c. **The Man** is the Greek word "aner". Paul uses this word 59 times in the New Testament. Of these times, King James translates it as husband 34 times. Of the remaining 25 times, the text is clearly speaking of a husband. In this case, a better translation would be husband. Paul is saying that a wife should not usurp authority over her husband.

d. **Usurp Authority** is the Greek word "*Authenteo"* and is only used once in the New Testament. It means to seize and hold in possession by force and without right. Alford translates it as "to rule over." Berkley translates it as "to dominate over." Moffat translates it as "to dictate to." Knox translates it as "issue commands," and the Living Bible translates it as "lord it over." Jack Hayford says that the intent of Paul's instructions were to speak against an overbearing, demeaning control of a wife over her husband. He says that, if this were meant to speak of Divine structure of the Church, other terms more consistent with New Testament usage would have been employed.

2. 1st Corinthians 14:34, 35-"***Let your women keep silence in the churches****; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn anything, let them as their husbands at home; for it is a shame for women to speak in the church."* Paul has said earlier in 1st Corinthians 11:5 that men and women may pray and prophesy in the Church.

   a. **Let your women keep silence in the churches.** Paul again is speaking of wives. He is saying that the woman should not speak out questions about the message being preached in church but wait until she gets home to ask questions of her husband.

   b. **For it is not permitted unto them to speak…For it is a shame for women to speak in the church.** There are several Greek words for speak. Three of them are *Legein* which means to deliver an ordered discourse," *Eipien* which means to speak in ordinary conversation, and *Lalein* which means to chatter, babble, or talk in an undertone. The word used here is derived from this latter Greek word. Paul is saying that the Corinth church is in disorder

> because the wives are chattering among themselves and disrupting the meeting by calling out to their husbands on the other side of the church, thus disturbing both the speaker and the hearers.

Kevin Conner concludes by saying, "*Denominations that enforce "silence" in their Churches permit their women to sing with the congregation, in solos, pray in prayer meetings, teach Sunday School classes, and even be Missionaries in heathen nations. What a contradiction this is to their stand and interpretation of Paul's writings in both Timothy and Corinthians! Paul is simply saying that the wives must not disturb the gatherings by inconvenient asking of questions, ignorant talking, and chattering among themselves. He is not enforcing absolute silence on women in Churches."*

Women operating in the Five Fold Ministry Offices in Scripture

And He gave some apostles, and some, prophets; and some, evangelists, and some, pastors, and teachers. For the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statue of the fullness of Christ.…Ephesians 4:11-13

Apostles

Junia, the apostle is recognized in Romans 16:7.

Prophets

Philip, the evangelist, had four virgin daughters who prophesied. (Acts 21:9) Both Mary and Elizabeth sang prophetic songs. Anna was a prophetess. (Luke 1 and 2) Old Testament Prophetesses include Miriam, Deborah, Huldah, and Isaiah's wife.

Evangelists

The Samaritan Woman witnessed to the men in the city, thus opening the way for Christ. (John 4)

In the Old Testament Psalm 68:11 is best translated as "Great was the company of women publishers, of women evangelists."

Pastors

Phebe is called by the Greek word "Diakonas, which is translate "deacon" three times, "minister" twenty times, and "servant" seven times. (Romans 16:1,2)

Teachers

Priscilla, along with her husband Aquilla, were teachers of the Word commended by Luke in Acts 18:24-26.

Women in Early Church History

1. Justin Martyr, around AD 150, reports that both men and women had extraordinary gifts of the Spirit.
2. Tertullian notes that women appear in every early reference to ecclesiastical orders, two of which are Apostolic orders.
3. In the Catacombs are found representations of women clergy, and they are shown giving out the Lord's Supper.
4. Opinions vary as to when the recognized order of women clergy died out, but it seems women were evangelists and pastors and teachers and prophetesses at least through the early centuries of the church.
5. Eusebius of the 4th Century speaks of Potamania Ammias, a prophetess, in Philadelphia.

Other Interesting Facts on Biblical Women in Conner's Book

1. There is not one record of a woman ever speaking against Jesus in the Gospels.
2. In contrast to the Old Covenant where only the Levitical tribe were priests, the New Covenant says that every believer, regardless of sex, is a priest unto God. (Matthew 27:50-52; 1st Peter 2:5-9; Revelation 1:5,6; 5:9-10).
3. On the morning of the Resurrection, the FIRST announcement of Christ's resurrection was given to two women who were told to go and tell their brothers in the Lord (Matthew 28:9, 10).
4. Jesus touched and healed women. The Jews would not for fear of defilement (Matthew 9:20-22).

Life in the Garden

In the order of creation, the man was to be the woman's covering, authority, headship, and protection. The woman was to be a "help meet", which means a helper suitable. They were to rule together as mutual rulers. Eve was originally called, according to Kevin Conner, *Adam*, too, and together they represented the masculine part of the man and the feminine part of the man made in God's image. Adam did not give his wife the name *Eve*, which means life-giver, until after the Fall. The man and woman were co-equal when both were without sin. God did not create the woman inferior or the man superior. There was, however, divine order, and Eve was deceived when she was out from under Adam's covering. Adam subordinated himself to Eve out of love for her, obeyed her and ate the forbidden fruit. Both became guilty (Romans 5:12-21).

Judgment on the Serpent (Genesis 3:14, 15; Isaiah 65:25)

1. Cursed with an irrevocable curse
2. The seed of the woman, a MAN-CHILD, would crush the serpent's head.

Judgment on the Woman (Genesis 3:16; 1st Corinthians 11:2; Ephesians 5:22)

1. Multiplied sorrow
2. Sorrow in birth and motherhood (1st Timothy 2:15)
3. Headship of man over woman (The woman had been given the Lord's command by the lips of Adam (1st Timothy 2:12-14). Thus, she usurped the husband's authority.

Judgment on the Man (Genesis 3:17-19; 2:17)

1. To eat of a cursed earth in sorrow all the days of his life.
2. To work in sweat and toil and do hard labor.
3. To die and return to dust of the earth from whence he came (Ecclesiastes 2:23, 3:20, Job 21:26)
4. To pass death on to all of Adam's race because sin had entered his seed (Romans 5:12; 1st Corinthians 15:22).

Why Does Satan Hate Women So Much

Probably because Eve, even in her sin, was the first to expose Satan as a deceiver and liar, and also because God told her that her seed, which of course is Jesus, whose Father was not earthly, would in due time crush the serpent's head (Genesis 3:15)

HE'S STILL WORKING ON ME

Joel Hemphill

He's still working on me to make me what I ought to be.
Took Him just a week to make the moon and stars,
The sun and earth and Jupiter and Mars.
How loving and patient He must be-
He's still working on me.