

**What follows represents the unedited lecture notes of Pastor Merritt's teaching of the Book of Galatians. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.**

Galatians Lesson

1-28-2018

1. Last week I taught Gal 5:4 and when the clock tolled 10:45 we were about to begin an analysis of Gal 5:5.
2. Before beginning the exegesis of Gal 5:5 I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Here is an expanded translation of Gal 5:1-4.

**Expanded Translation**

**Gal 5:1 Christ has made it possible for believers to enjoy a unique freedom in Christ and we must never again become involved in the exasperating bondage of the Mosaic Law.**

**Gal 5:2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, you will find yourself awash in a sea of doubt concerning whether Christ's death was enough.**

**Gal 5:3 I want to again make clear to each and every one of you who lets himself be circumcised; after your circumcision you become responsible for keeping the whole law, i.e., every jot and tittle set forth in the first five books of the Old Testament.**

**Gal 5:4 For you see you who are trying to attain justification by keeping the Mosaic law; Christ has discharged you, in fact you are fallen from grace and are now on your own traveling dangerously in enemy territory without a means of communication when you run into repeated attacks.**

4. Now let's see for what the child of grace awaits:

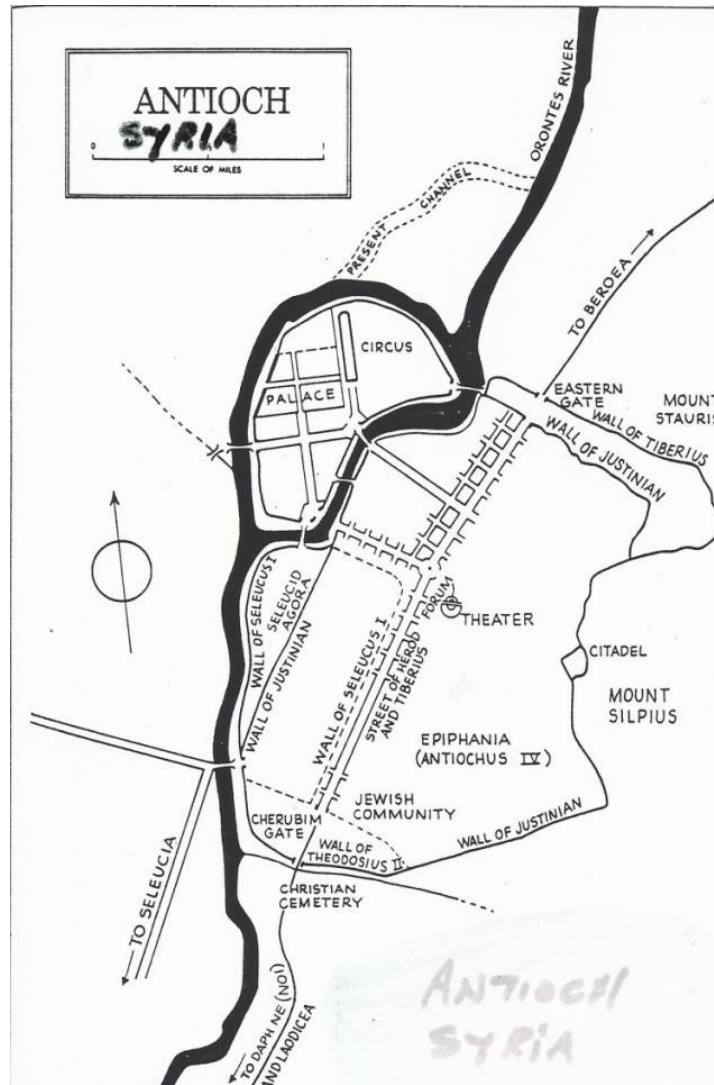
KJV-New Sentence

Gal 5:5 For we through the Spirit wait for the hope of righteousness by faith.

NIV

Gal 5:5 But by faith we eagerly await through the Spirit the righteousness for which we hope.

1. Let's begin with a map of the city of Antioch Syria; notice there is a Jewish section of the city where probably Paul addressed those who had rejected his teachings.



FOR WE THROUGH THE SPIRIT Γαρ εγω πνευμα

1. **Gar Ego Pneuma** is better translated “For you see we by means of the work of God the Holy Spirit and His teaching ministry ...”
2. **Gar** is an explanatory particle followed by the pronoun **Ego** declined as a 1<sup>st</sup> person plural followed by the noun **Pneuma** declined as an instrumental singular.

WAIT FOR THE HOPE απεκδεχομαι ελπισ

1. **Apekdechomai Elpis** is better translated “we eagerly await the hope of our anticipated guarantee ...”

2. **Apekdechomai** is a verb parsed as a 1<sup>st</sup> person plural present middle indicative followed by the preposition **Ek** and the noun **Elpis** declined as an accusative singular.

3. **Apekdechomai** appears seven times in the New Testament where it is translated in the KJV “waiteth, waiting, wait for, look for” or “that look for.” Examples:

Rom 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, **waiting** for the adoption, to wit, the redemption of our body.

Rom 8:25 But if we hope for that we see not, then do we with patience **wait** for it.

4. **Elpis** appears some 50 times in Scripture where it is generally translated “hope.” It is often used to describe that which is expected. Examples:

Rom 4:18 Who against **hope** believed in **hope**, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

Rom 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Rom 12:11 Not slothful in business; fervent in spirit; serving the Lord;

Rom 12:12 Rejoicing in **hope**; patient in tribulation; continuing instant in prayer;

Rom 12:13 Distributing to the necessity of saints; given to hospitality.

Rom 12:14 Bless them which persecute you: bless, and curse not.

2Co 3:12 Seeing then that we have such **hope**, we use great plainness of speech:

2Co 3:13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

2Co 3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

2Co 3:15 But even unto this day, when Moses is read, the vail is upon their heart.

2Co 3:16 Nevertheless when he shall turn to the Lord, the vail shall be taken away.

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no **hope**, and without God in the world:

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Col 1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Col 1:5 For the **hope** which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Col 1:6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Col 1:7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

Col 1:8 Who also declared unto us your love in the Spirit.

5. We find one case in the KJV where it is translated faith. Hope in old English actually had two definitions: “hope or guarantee.” We find in Rom 8:19-25 uses of both **Apekdechomai** and **Elpis**.

Rom 8:19 For the earnest expectation of the creature *waiteth* for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, *waiting* for the adoption, to wit, the redemption of our body.

Rom 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Rom 8:25 But if we hope for that we see not, then do we with patience *wait* for it.

6. Now for the phrase “of righteousness by faith.”

OF RIGHTEOUSNESS BY FAITH. ΔΙΚΑΙΟΣΥΝΗ ΕΚ ΠΙΣΤΙΣ.

1. **Dikaiosune Ek Pistis** is better translated “of temporal righteousness out from the source of faith.”

2. **Dikaiosune** is a noun declined as a genitive singular followed by the preposition **Ek** and the noun **Pistis** declined as a genitive singular.

Summary Points – Righteousness

**Word Study Dikaios**

## 1. Introduction:

2. Arnt and Gingrich in their lexicon define **Dikaiois** as " just, righteous, in the sense of He who does what is right."

2.1 What is right, however, will vary from people to people and generation to generation. As Shakespeare would say: "Herein lies the rub."

2.2 Strong in his dictionary of theological terms says, "the word **Dikaiois** originally came from the Hellenistic word **Dike** meaning right as self-evident, i.e., justice based on the principle, a decision or its execution given man's best judgment."

2.3 Kittel says of **Dikaiois** that, "one becomes **Dikaiois** by receiving God's **Dikaioisune** which is acquired only by faith."

2.4 The process of righteousness comes as the Christian comports himself with the Divine norm and that norm can only come from the Word of God.

2.5 Man's judgment is horribly flawed as so well stated by Jeremiah.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

2.6 The mind of man is deceitful and fraudulent and desperately wicked--frail and incorrigible and only God can know it as it really is.

2.7 Given the state of the Hellenistic mind the word carried with it relative righteousness based on custom or rule. Relativism became the vogue both secularly and religiously speaking.

2.8 And then came Christianity which rejected relativism and loudly proclaimed a Divine standard not subject to debate, that is to say dogma.

## Principles:

1. Now for some uses elsewhere in Scripture.

### 1.1 Of God

Joh 17:25 O **righteous** Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

### 1.2 Of Christ

Act 3:14 But ye denied the Holy One and the **Just**, and desired a murderer to be granted unto you;

### 1.3 Of men

Mat 1:19 Then Joseph her husband, being a **just** man, and not willing to make her a public example, was minded to put her away privily.

### 1.4 Of Blood for Judgment

Mat 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Mat 23:35 That upon you may come all the **righteous** blood shed upon the earth, from the blood of **righteous** Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

1.4.1 When Israel rejected the Messiah the nation received the terrible judgment of national disaster.

### 1.5 Of Christ's Judgment

Joh 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Joh 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just (**Dikaia**); because I seek not mine own will, but the will of the Father which hath sent me.

### 1.6 Of God's Judgment

1Pe 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1Pe 2:22 Who did no sin, neither was guile found in his mouth:

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. (**Dikaios** as an adverb)

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness (**Dikaiosune**): by whose stripes ye were healed.

2. So the pastor teacher and the lay-person must have a history of taking in the Word and using the Word as his absolute standard.

3. Let's see what Nave in his topical index has to say about righteousness:

### 3.1 By faith

Gen 15:5 He took him outside and said, "Look up at the heavens and count the stars--if indeed you can count them." Then he said to him, "So shall your offspring be."

Gen 15:6 Abram believed the LORD, and he credited it to him as righteousness (**Tsedeq**).

### 3.1.1 Uses of **Dikaiosune** in Romans Chapter four:

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for **righteousness**.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for **righteousness**.

Rom 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for **righteousness**.

Rom 4:11 And he received the sign of circumcision, a seal of the **righteousness** of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that **righteousness** might be imputed unto them also:

Rom 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the **righteousness** of faith.

Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Rom 4:22 And therefore it was imputed to him for **righteousness**.

### 3.2 Uses of **Tsedeq** in Job:

Job 29:14 "I put on righteousness (**Tsedeq**), and it clothed me: my judgment was as a robe and a King's crown."

#### 3.2.1 Now let's see what the Wycliffe Commentary has to say:

"Job's conversation is over with his friends. Now the encounter with God comes to the fore. In a final monologue Job summarizes his cause. The direct address in Job 30:20-23 marks it as part of Job's recourse to God. This speech is a reiteration of his opening complaint, considerably tempered by his having passed through the fires of debate. It is a trilogy consisting of his prior state (Chpt. 29) his present humiliation (Chpt. 30) and a final protest (Chpt. 31). The irony to Job was his earlier life of being a champion of the downtrodden and therefore a righteous man."

Mat 22:11-14

"And when the King came in to see the guests, He saw there a man which had not on a wedding garment: And He saith unto him, Friend, how camest thou in not having a wedding garment? And he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth, For many are called but few are taken."

3.3 Imputed on account of obedience

Job 33:26 He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness (**Tsedeq**).

### **Expanded Translation**

**Gal 5:5 For you see we by means of the work of God the Holy Spirit and His teaching ministry we eagerly await the hope of a temporal righteousness as a product of faith.**

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