

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

2-4-2018

1. Last week I taught Gal 5:5 and when the clock tolled 10:45 we were in the process of reviewing the noun **Dikaïos** and how it related to the noun **Pistis**.
2. Before continuing, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Here is an expanded translation of Gal 5:1-5.

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.

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.

4. I want to review some of that learned and then return to a review of **Pistis** translated faith and its relationship to **Dikaïos** translated righteousness.

Word Study of Dikaïos

1. Introduction:
2. Arnt and Gingrich in their lexicon define **Dikaïos** as "righteous action ... in the sense of He who does what is right."

2.1 Strong in his dictionary of theological terms says, "the word **Dikaïos** 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."

2.2 Kittel says of **Dikaïos** that, "one becomes **Dikaïos** by receiving God's **Dikaïosune** which is acquired only by faith."

2.3 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.

2.4 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?

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

2.6 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.

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

3. Uses found elsewhere in Scripture

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.

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

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.

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**. (**Dikaïos** 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 (**Dikaïosune**): by whose stripes ye were healed.

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**.

4. Now for a quick word study of the noun **Pistis**.

4.1 **Pistis** appears some 50 times in the New Testament where it is translated in the KJV “faith, belief” or “fidelity.” A related noun is **Pistos**, most often translated “faithful.” The verb form of **Pistis** is **Pisteuo** meaning “to believe.”

4.2 The object of one’s faith in the spiritual realm takes on unprecedented importance. **Pisteuo**, is a transitive verb requiring a direct object. In the context of 1Ti 6:10 the noun **Pistis** refers to sound doctrine.

4.3. If you believe in your goodness to get you to heaven the Scripture warns such error will result in your spending eternity in the lake of fire. This is a direct predictable result of faith in an impotent object.

4.4 Let me give you several uses found elsewhere in Scripture of the noun **Pistis** and several uses of the verb **Pisteuo** found elsewhere.

Pistis

Heb 11:1 Now **faith** is the substance of things hoped for, the evidence of things not seen.

Heb 11:2 For by it the elders obtained a good report.

Heb 11:3 Through **faith** we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Heb 11:4 By **faith** Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Pisteuo

Joh 3:15 That whosoever **believeth** in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever **believeth** in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that **believeth** on him is not condemned: but he that **believeth** not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Acts 17:12 Therefore many of them **believed**; also of honourable women which were Greeks, and of men, not a few.

Acts 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

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

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

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

5. Now let's again see how Gal 5:5 looks by way of an expanded translation.

Expanded Translation

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

6. Paul now contrasts that taught in verse five with the futility of righteousness by circumcision and/or legalistic attempts at law keeping.

KJV-New Sentence

Gal 5:6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

NIV-New Sentence

Gal 5:6 For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

1. Since I earlier taught the *Doctrine of Circumcision*, I want to move forward in our verse to the sentence translated in the NIV: “**For in Christ ... The only thing that counts is faith expressing itself through love.**”

2. I want to exegete that sentence high-lighted above:

FOR IN CHRIST THE ONLY THING THAT COUNTS Γαρ εν Χριστος

1. **Gar En Christos** is better translated “For you see as a believer in Christ and a member of His forever family the only thing leading to temporal sanctification ...”

2. **Gar** is an explanatory particle followed by the preposition **En** and the proper noun singular **Christos** declined as a locative singular.

3. Let’s see how our verse looks so far by way of an expanded translation.

Expanded Translation

Gal 5:6 For when we place our faith in Christ Jesus, there is no benefit in being circumcised or being uncircumcised. What is important ...

4. Now for the phrase “is faith expressing itself.”

IS FAITH EXPRESSING ITSELF πιστις ενεργεω

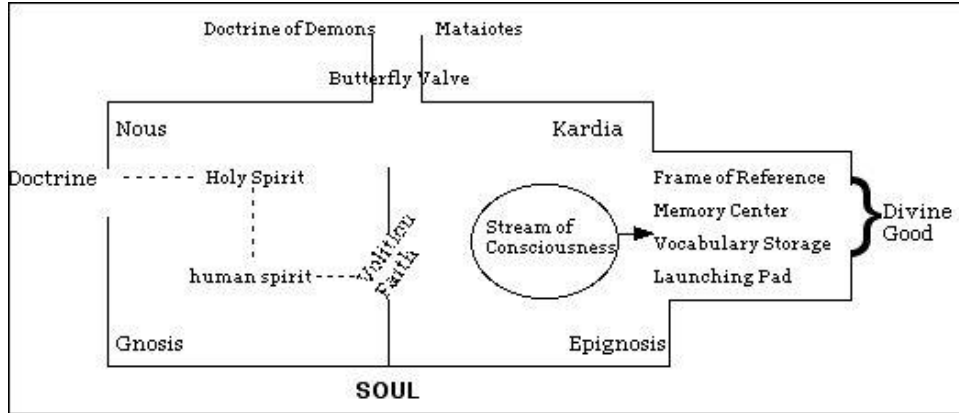
1. **Pistis Energeo** is better translated “is most certainly faith expressing itself ...”

2. **Pistis** is a noun declined as a nominative singular followed by the verb **Energeo** parsed as a present middle participle.

3. **Pistis** by now should be familiar to each of us. **Pistis** appears some 50 times in the New Testament where it is translated in the KJV “faith, belief” or “fidelity.” A related noun is **Pistos**, most often translated “faithful.” The verb form of **Pistis** is **Pisteuo** meaning “to believe.”

3.1 In the context of verse six, the faith in view is that faith in Doctrine which ultimately produces Divine good. Two charts will illustrate faith in action:

<p>Pisteuo Christ = Eternal Salvation</p> <p>Pisteuo Doctrine = Spiritual Maturity</p>
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2. **Energeo** is a verb parsed as a present middle participle.

3. **Energeo** appears more than 20 times in the New Testament where it is translated “did work, which worketh, worketh, which is effectual, was mighty” and “did work.”
Examples:

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, **did work** in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Phi 2:13 For it is God **which worketh** in you both to will and **to do** of his good pleasure.

Phi 2:14 Do all things without murmurings and disputings:

Phi 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Phi 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

2Co 1:5 For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

2Co 1:6 If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, **which produces** in you patient endurance of the same sufferings we suffer.

2Co 1:7 And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.

2Co 1:8 We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life.

2Co 1:9 Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead.

Eph 1:11 In him we were also chosen, having been predestined according to the plan of him **who works out** everything in conformity with the purpose of his will,

Eph 1:12 in order that we, who were the first to hope in Christ, might be for the praise of his glory.

Eph 1:13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,

Eph 1:14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession -- to the praise of his glory.

Eph 1:15 For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints,

Eph 1:16 I have not stopped giving thanks for you, remembering you in my prayers.

End Lesson Taught 2-4-2018

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