

Exegetical Summary of
The Epistle to the Galatians

Galatians 5:5 Summary Review

“For we through the Spirit, by faith, are waiting for the hope of righteousness.” (NASB)

“For we through the Spirit eagerly wait for the hope of righteousness by faith.” (NKJV)

“ἡμεῖς γὰρ ¹	πνεύματι	ἐκ	πίστεως	ἐλπίδα	δικαιοσύνης
“we For ¹	by means of Spirit	out of	faith	hope	of righteousness

ἀπεκδεχόμεθα.” (NA21)

wait to receive.” (KMT)

Expanded Translation:

“**For**, a logical explanation of the previous statement,¹ **we by means of spirit**, being a tool or instrument used to accomplish something, **out of the source of dependence upon someone or something to do something specific on our behalf**, based on response, **confident expectation of a certain future reality**, based on response, **belonging to conformity to the specifications of the blueprints or standards**, based on response, **we participate in being acted upon in a continuous type of action to await the reception of a future reality with anticipation and eagerness of its arrival.**”

Principles:

1. Those who are born spiritually as a result of faith in Christ are recipients of God’s righteousness from the source of faith placed upon God’s grace through Jesus Christ.
2. Positionally, the believer has been declared to be righteous by God the Father through the substitutionary payment for sin paid out in the salvific work of Jesus Christ on the cross.
3. Experientially, the believer develops righteousness by means of the Holy Spirit leading his human spirit from the source of faith.
4. As the believer relies upon the Holy Spirit rather than his own works or man’s standard for righteousness he has hope of conforming to God’s standards in both design and function.
5. Reliance upon the flesh produces a substandard, unrighteous product that fails to conform to God’s standard in its design and function.
6. There is no hope of righteousness by working the things of the Law, or any other standard of man.
7. Justification is, and always will be, from the source of faith and not works.
8. Development of righteousness in oneself is no different.
9. Christ has set the believer free from the flesh (cf. Gal. 5:1) and sent the Holy Spirit to dwell in the believer (cf. John 15:26).
10. It is the presence and working of the Holy Spirit in and through the believer that provides observable evidence supporting the believer’s profession of faith in Christ.
11. As the believer walks in fellowship with God, he is controlled by the Holy Spirit.
12. As the Holy Spirit controls the believer, He leads the believer in accomplishing the good works which God has prepared beforehand for him to walk in (cf. Eph. 2:10).

¹ γὰρ is post-positive here. For translation purposes it should be moved to the head of the statement. This has likewise been noted in the expanded translation.

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13. It is by means of the Holy Spirit that the believer carries out the effect of his salvation: spiritual life.
14. It is not by means of the flesh that the believer carries out the effect of his spiritual life.
15. The believer's confident expectation of the future reality of righteousness is his by means of his possession of the Holy Spirit.
16. This is evidenced in the Holy Spirit's filling ministry being effective in the believer walking in fellowship with God.
17. The believer's confident expectation of his future righteousness (and its present development) is based on response to the instrumentality of the Holy Spirit operating in the believer which came to him from the source of faith.
18. The believer's hope of righteousness is based on his response to the Holy Spirit's presence and function in him.
19. Since the believer has begun by the Spirit out of the source of faith, it is logical that the believer continue to operate by means of the Spirit out of the source of faith.
20. This is in contrast to falling to the less beneficial position of seeking justification and righteousness by means of the flesh through works.
21. Believers will receive the confident expectation of righteousness by means of the Holy Spirit out of the source of faith, rather than by means of the flesh out of the source of works.
22. As the believer walks out the spiritual way of life by the Spirit through faith, he does so waiting anxiously, eagerly, and in anticipation of the future reality that will be his: the combination of his positional justification with his experiential righteousness into the ultimate righteousness he will possess for all of eternity.
23. Jesus Christ provides the believer with positional righteousness before God.
24. The Holy Spirit provides the believer with experiential righteousness while he waits for his eternal righteousness.
25. The Father provides the believer with ultimate righteousness for eternity; total righteousness in being and conduct.
26. All of this was made available to mankind as a result of God's love for man which motivated His grace to send His Son to pay the necessary debt for man's sin and have the potential to receive justification by means of grace through the source and possession of faith (cf. Eph. 2:8-9).

Conclusion:

Paul identifies to the judaized Galatian believers that the reality of their hope of righteousness is based on the Holy Spirit's indwelling, filling, and teaching ministries. The flesh cannot accomplish righteousness, even in carrying out the works of the Law. Thus, the believer's justification and hope of righteousness comes from the source of faith upon the Holy Spirit's work as an instrument used to bring about righteousness in the believer's life. Without faith upon the Holy Spirit, the believer has no basis for receiving what he eagerly awaits: the confident expectation of righteousness.