

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

9-10-2017

1. Last week I taught Gal 4:29 and when time expired we were introducing the study of verse 30 by way of the *Doctrine of Grace*.
2. Before returning to that study I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Before continuing the analysis of verse 29 I want to provide an expanded translation of Gal 4:27-29.

Gal 4:27 For it has been written in Isa 54:1, Be happy and rejoice, O barren woman who at first bore no children; break forth and cry out loud, princess, you who also bore no labor pains as did Hagar; Why rejoice? Because when Christ returns at the Second Advent you will have more children than Hagar.

Gal 4:28 Now for you my brothers and sisters in Christ; we, like Isaac are children of promise.

Gal 4:29 But at the time of Paul's writing, those born after the flesh, representing those who had rejected God's grace, they were continuously persecuting those born after the spirit, representing those accepting God's grace. By the way said Paul, it is the same now.

4. The statement "those who had rejected God's grace" requires explanation and the best way to do this is to review *The Doctrine of Grace*.

Doctrine of Grace

1. Grace has two basic connotations in Scripture.

1.1 Grace as it relates to salvation,

Joh 1:12 "Now as many as receive Him to them gave He power to become the Sons of God, even to them who believe on His name."

1.2 and Grace as it relates to the entire plan of God.

Rom 8:32 He who did not spare his own Son, but gave him up for us all--how will he not also ... graciously give us all things?

Rom 8:33 There is no one who can bring any charge against you for it was God Himself who justified you.

Rom 8:34 ... and even now this same One who justified you is at the right hand of God ... interceding for you.

<p>Pisteuo Christ = Eternal Salvation</p> <p>Pisteuo Doctrine = Spiritual Maturity</p>
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2. **Charis** is the Greek word for grace. **Charis** can be found more than 140 times in the New Testament, where in the KJV it is translated “grace, favor, pleasure, thanks” and “benefit.”

3. Let's look at two uses of **Charis** found in the New Testament.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of **grace** and truth ...

Joh 1:17 For the law was given by Moses, but **grace** and truth came by Jesus Christ.

4. The ultimate Grace act of God toward mankind was the giving of His uniquely born Son; His favor bestowed upon us. Christ the Godman agreed to deny His Deity and accept the limitations of humanity. Heb 5:8-10 is one such description of His denial.

Heb 5:8 Though he was a son but learned he obedience by the things which he suffered.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 5:10 Called of God an high priest after the order of Melchisedec.

5 . The life of Christ is the manifest meaning of grace. He was reviled for no reason, despised, beaten, spit upon, blasphemed, ridiculed, hunted down like a dangerous animal and generally disparaged in every way, and yet His response was grace, "Father forgive them for they know not what they do."

6. The concept of Grace then includes

- A favor rendered by one who need not do so.
- Divine love and protection bestowed by God based solely on Who and what God is.

7. Grace could also be defined as the state of being protected or sanctified by the favor of God through the excellence of God's power and favor.

7.1 Grace means we have been favored not only in time but in eternity. Thomas Hastings captured it when he penned:

"Could my tears forever flow, Could my zeal no languor know, These for sin could not atone; Thou must save, and Thou alone: In my hand no price I bring, Simply to the cross I cling."

8. The supreme feature of Christianity is the super-abounding grace of the cross in which the transforming work of God is made possible. It is absolutely dependent upon Him and not us; His pain was our gain and not just for eternity but for time.

9. Let's look at what Lewis Sperry Chafer has set forth as seven fundamental facts about grace. I shall paraphrase this great expositor.

9.1 Grace is not withheld because of demerit.

9.1.1 This fact is most evident. Grace finds its greatest triumph and glory in human helplessness.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

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 4:4 Now to him that works the reward is not 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.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

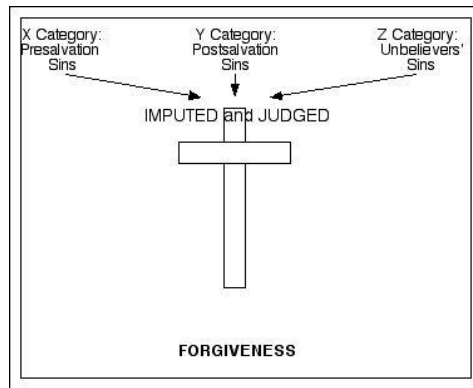
9.1.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where human merit is present. Christ, the Lamb of God, having taken away the sins of the world, has by His work on the cross forever disposed of the condemnation of sin. Sin is no longer an issue as far as salvation is concerned.

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.

9.1.3 There is no middle ground. All questions of demerit have been banished. Thus, God is righteously free to exercise grace in every case.

9.2 Grace cannot be lessened because of demerit.

9.2.1 God cannot in grace do more for one who is more sinful, than for one who is less sinful. Christ on the cross has forever taken care of the sin problem.



9.2.2 Listen to just a few of many Scriptures which cry out for recognition of this often neglected fact.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit:

9.2.3 The grace of God then is exercised in perfect independence of personal sin. All sins were judged and poured out on Christ and that is why today the issue is not sin but "what think you of Christ"?

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