

**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

9-17-2017

1. Last week I began a study of Gal 4:30 by way of a review of the *Doctrine of Grace*. I want to review some of that learned and then begin new material at point 9.3 on page three.
2. Before returning to that study I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Expanded translation of Gal 4:28-29.

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

**Gal 4:29 At the time of Paul's writing, those born after the flesh, i.e., 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. So far Paul has established a contrast between Hagar and Ishmael on the one hand, and Sarah and Isaac on the other.
5. In the Old Testament account we saw the conflict between Hagar and Sarah, and their immediate off-springs; but it was left to the apostle Paul to show how this feud represented an allegory. The allegory is designed to point out the antagonisms between the bondage of the law and the freedom of grace.
6. 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
  - 1.2 Grace as it relates to the entire plan of God – Rom 8:32-34
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. Last week we looked at how **Charis** is used in Joh 1:14-17.

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; Isa 48:16-17

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. Grace means we have been favored not only in time but in eternity. Augustus Toplady captured it when he penned:

"Could my tears forever flow, Could my zeal no languor (stillness) 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 and noted follower of C. I. Scofield.

### **9.1 Grace is not withheld because of demerit.**

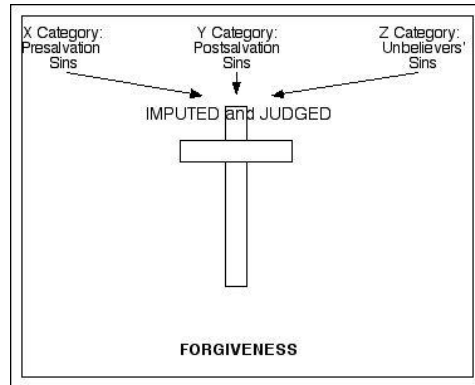
9.1.1 This fact is most evident. Grace finds its greatest triumph and glory in human helplessness. Rom 4:1-8

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

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.

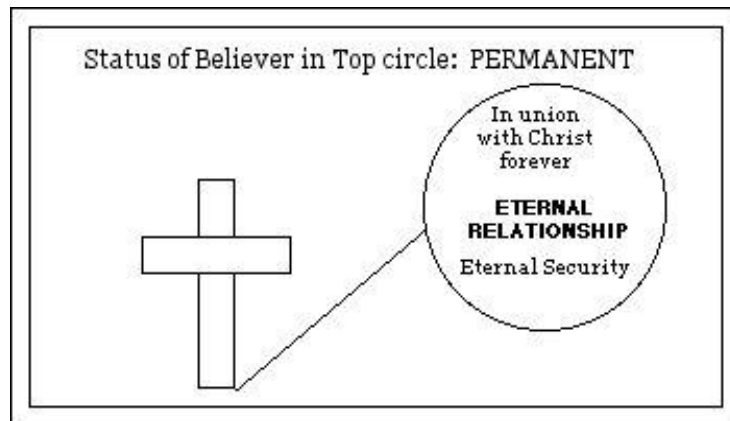
## 9.2 Grace cannot be lessened because of demerit.

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 Read and meditate on several of many Scriptures which cry out for recognition of God's unlimited atonement. 1Jo 2:2; 2Co 5:15; Heb 2:9; 1Pe 3:18

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?



## 9.3 Grace cannot incur a debt.

9.3.1 Grace, being unrecompensed favor, is necessarily unrecompensed as to past obligations, unrecompensed as to present obligations and unrecompensed as to future obligations. Grace must always remain unadulterated in its generosity and benefit. How emphatically this is true of God's grace toward sinners!

9.3.2 Yet, how often this aspect of divine salvation is perverted! Infinite and eternal transformations are wrought by the power of God when He exercises His grace. He is thereby glorified and sinners are saved.

9.3.3 God is no doubt elated when a believer uses the two power options and demonstrates divine good, but He remains unrecompensed. Why? Because salvation is a gift.

Joh 10:28 And I give unto them eternal life; and they shall never perish ...

Rom 6:23 ... the gift of God is eternal life through Jesus Christ our Lord.

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.

#### **9.4 Grace is not exercised in the just payment of a debt.**

9.4.1 God owes us nothing. The human race at birth is under the divine judicial sentence of sin. It is obviously true that all men are sinners, both by nature and by practice.

9.4.2 But God's divine decree and his imputation of spiritual death to "new born old sin natures" goes far beyond this evident state of sinfulness wherein one man might be deemed to be more, or less, sinful than another. For God has pronounced an equal and absolute sentence of judgment against all men. Mankind at birth is in need of a rebirth.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression...

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.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

9.4.3 In Scripture the unbeliever goes by the appellation "children of disobedience."

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

9.4.4 Not, however, on the basis of sin has this condemnation been declared but because of our federal headship in fallen Adam. Men at birth are judicially reckoned to be in unbelief, without hope and without eternal life.

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Rom 3:9 What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Rom 3:10 As it is written, There is none righteous, no, not one:

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

9.4.5 Mankind is guilty and thus all human merit has been disposed of absolutely and forever. There is no longer the slightest possibility that, because of personal merit, a divine obligation exists toward any individual or groups of individuals.

9.4.6 That God now saves sinners by grace alone and apart from every human merit is repeatedly taught in His Word.

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