

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

9-24-2017

1. Last week I continued our study of Gal 4:30 and the review of the *Doctrine of Grace*. I want to review some of that learned and then begin new material at point 7.5 on page four.
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; 37-39
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 and yet His response was, "Father forgive them for they know not what they do."

6. Earlier we began an analysis of Lewis Sperry Chafer's seven fundamental facts about grace.

7.1 Grace is not withheld because of demerit.

7.1.1 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.

7.1.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where works are presented either in whole or in part as a means of salvation. 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

7.2 Grace cannot be lessened because of demerit.

7.2.1 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.

7.2.2 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:

7.2.3 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"?

7.3 Grace cannot incur a debt.

7.3.1 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. God is thereby glorified and sinners are saved. 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.

7.4 Grace is not exercised in the just payment of a debt.

7.4.1 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. Mankind at birth is in need of a rebirth.

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

7.4.3 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.

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.

7.4.4 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.

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

7.4.5 Before Moses brought the law down from the mount there was no definition of sin but death as a product of unbelief reigned.

7.4.6 That God now saves sinners by grace alone and apart from every human merit is repeatedly taught in His Word. Eph 2:8-9

7.5 Grace is never the over-payment of a debt.

7.5.1 In the Scripture, as in common usage, the word grace precludes any complications with other acts or issues however righteous and just. Grace speaks of a gift, not of barter or trade. It is pure kindness, not the fulfilling of an obligation.

7.5.2 An act, in order to be gracious, must stand disassociated and alone. Divine salvation is, therefore, an expression of God's love toward sinners because His righteousness has been satisfied and His justice must execute what His righteousness demands.

7.5.3 Grace is neither treating a person as he deserves, nor treating a person better than he deserves. It is treating a person graciously without the slightest reference to what he may or may not have coming. Grace is infinite love expressing itself in infinite grace because of what Christ has done.

7.5.4 Divine grace then is never increased or decreased; it just is! It offers a standardized, unvarying blessing to every individual alike. The blessing is measureless since it represents in every case no less than all that God is free to do on the basis of the cross.

7.6 Grace does not appear in the immediate divine dealings with the sins of the unsaved.

7.6.1 It is most difficult for the human mind to embrace the fact that God does not deal with sin in mercy, or leniency. The sinner is never forgiven because God is big-hearted and remits the penalty, or waives His righteous judgments. Any representation of divine forgiveness as God exercising clemency toward a sinner is a fatal detraction from the meaning of the cross. Such blasphemy is a disastrous misrepresentation of the truth in the gospel.

7.6.2 Those who dare to preach the gospel should give to the cross its true place. How can God utter a more alarming warning than that disclosed in the unrevoked anathema upon all who pervert the gospel of grace.

Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Gal 1:9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

7.6.3 John the Baptist declared early on that sin, after the work of Christ would never be an issue in terms of a barrier.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

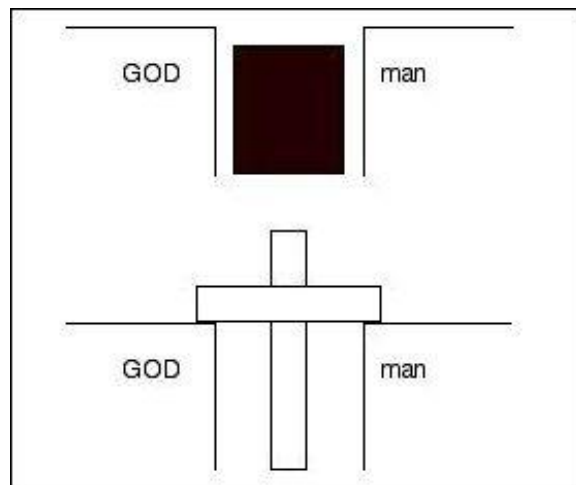
7.6.4 The forgiveness of God, therefore, is not an immediate act of grace; it is rather a judicial pardon of a debtor because his debt has been fully paid by another.

7.6.5 Though we cannot know the weight or price or measure Christ paid, we can rejoice in the fact that God is absolutely and eternally propitiated.

7.6.6 We now stand forever pardoned before God, not because God is gracious but because there is total redemption through the spiritual death of Christ.

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;



7.6.7 God, therefore, is free to forgive perfectly. On no other ground can the marvelous statement be understood, "having forgiven you all trespasses."

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven all your trespasses;

7.6.8 Our salvation is an act of justice rather than an act of mercy. God's +R is satisfied, therefore He executes + J!

Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Rom 3:27 Where is boasting then? It is excluded ...

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