

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 on page five.
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.

Doctrine of Grace

1. Grace has two basic connotations in Scripture:

1.1 grace as it relates to salvation

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

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. Grace is not withheld because of demerit.

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

7.2 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

8. Grace cannot be lessened because of demerit.

8.1 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. Listen to just a few of many Scriptures which cry out for recognition.

8.2 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. Grace cannot incur a debt.

9.1 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.

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

10.1 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.

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

10.3 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.

10.4 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.

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

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

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

11.1 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.

11.2 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.

11.3 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.

11.4 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.

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

12.1 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.

12.2 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.

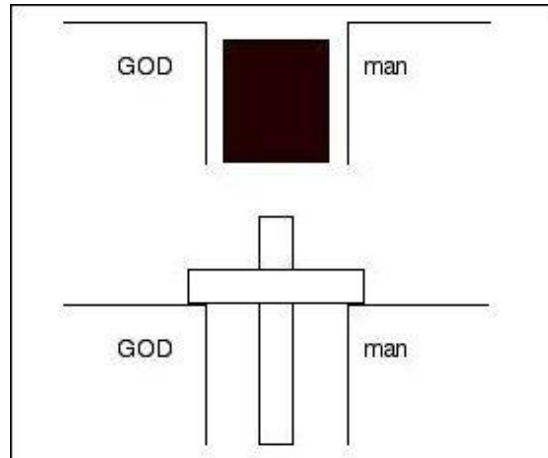
12.3.1 Those who dare to preach the gospel should give to the cross its true place. How can God utter a more alarming warning than that disclosed in the unrevoked anathema upon all who pervert the gospel of grace. Gal 1:8-9

12.3 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

12.4 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.

12.5 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.

12.6 We now stand forever pardoned before God, not because God is gracious but because there is total redemption through the spiritual death of Christ. Joh 1:7; Rom 3:24 and Eph 1:7



12.7 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

12.8 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 ...

13. Grace does not appear in the immediate Divine dealings with the sins of the saved.

13.1 As in the case of the unbeliever, so also in the case of the believer-- grace does not appear in the immediate dealings with our sins. All the sins of the believer were also taken care of on the cross, but God in His infinite wisdom demands confession of sin for fellowship with Him.

13.2 Believing and confessing are two different obligations and should never be confused or interchanged. Those who are without Christ, and thus lost, are never saved by confessing, and the saved are never restored by believing.

13.3 By the teaching of God's Word and by the inexorable logic of the accomplished value of the cross, the forgiveness and the blessing of God to the unsaved is conditioned upon believing and to the saved fellowship in time is conditioned upon confessing sin.

13.4 1Jo 1:5 to 2:1 is the central passage in the Bible wherein the divine method of dealing with the temporal sins of the Christian is summarized.

1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

14. According to Scripture, four vital elements enter into that divine forgiving and cleansing which constitute the restoration of a sinning saint:

14.1 Confession is the one and only condition on the human side.

14.2 Absolute forgiveness and cleansing are promised on the divine side.

14.3 The Christian, even while sinning, is safe from divine condemnation--a product of having an Advocate with the Father--Jesus Christ, our Redeemer and Mediator.

14.4 Divine forgiveness and cleansing are exercised toward the believer in unchallenged faithfulness and justice because God is totally and unequivocally propitiated.

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.

15. In this deal the believer makes no disposition of his own sin; that has been made for him. The Advocate, Jesus the Christ, presents the sufficiency of His own spiritual death to meet the condemnation of our every failing.

15.1 The Father does not act in gracious kindness when forgiving and cleansing the believer; He acts in strict faithfulness to His covenant and promise of eternal keeping, and in strict justice because of the work of Christ.

15.2 It may be concluded that grace, as used in the context of salvation, represents the uncompromised, unrestricted, unrecompensed loving favor of God toward sinners.

15.3 It is an unearned blessing, a gratuity. God is absolutely untrammelled and unshackled in expressing His infinite love by His infinite grace through the death of the Christ. Every limitation sin could impose has been dispelled by Him.

15.4 By means of grace human obligation has been forever dismissed and by divine decree human merit has been forever dismissed. Grace is the limitless, unrestrained love of God for the lost, acting in full compliance with the exact and unchangeable demands of His own righteousness.

15.5 Grace is more than love; it is love set absolutely free and made triumphant:

a. God saves sinners by grace,

b. God keeps through grace those who are saved,

c. God in grace, within the limitations of His first divine institution, works to teach His family how they might live in time as Sons of the Living God, set apart Holy and acceptable unto Him.

16. The more doctrine you take into your soul, the more you understand grace. The greatest impediment to learning doctrine is without a doubt "a rejection of grace." Instead of the lip service that many people give grace we must savor "the unlimited and unmerited favor of God as we come to Him on the basis of Who and What He is and not who and what we are."

17. We must hold to the cross of Calvary and eschew the arrogance of limited atonement. There is never anything limited with God. When God does a job it is complete-- so "walk worthy of the vocation to which you have been called," a life of grace one moment at a time. Shout it from the house top, think it daily, speak of it with your family and deny it to no one.

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