

**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

12-31-2017

1. Earlier I taught Gal 5:1-3 by way of an analysis of the *Doctrine of Circumcision*.
2. Before beginning the exegesis of Gal 5:4 I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. First, I want to give you an expanded translation of Gal 5:1-3.

### **Expanded Translation**

**Gal 5:1 Christ has made it possible for believers to enjoy a unique freedom in Christ and we must never again become involved in the exasperating bondage of the Mosaic Law.**

**Gal 5:2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, you will find yourself awash in a sea of doubt concerning whether Christ's death was enough.**

**Gal 5:3 I want to again make clear to each and every one of you who lets himself be circumcised; after your circumcision you became responsible for keeping the whole law, i.e., every jot and tittle set forth in the first five books of the Old Testament.**

3.1 The future time "of Christ profiting you nothing" is not, in particular, the time of Christ's second coming; but that which follows in time after their receiving circumcision.

3.2 Their circumcision would be for them in time the sacrament of excision from Christ. We might compare this with Heb 10:32-38 where the consequences accrue to Jewish Christians who relapse to the yoke of Judaism.

Heb 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

Heb 10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry.

Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

3.3 It is difficult to overestimate the importance of this passage, in determining the relation between trust in Christ's atonement and participation in the benefits of that atonement.

3.4 It is at his extreme peril that a Christian allows himself to entertain misgivings as to whether Christ's mediation is all-sufficient for the securing of his peace with God and his part in God's kingdom.

4. Now let's see what we can learn from Gal 5:4.

KJV-New Sentence

Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

NIV

Gal 5:4 You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.

CHRIST IS BECOME OF NO EFFECT UNTO YOU καταργεω Χριστος

1. **Katargeo Christos** is better translated "From Christ you have been discharged ..."
2. **Katargeo** is a verb parsed as a 2<sup>nd</sup> person plural, aorist passive indicative followed by the proper noun **Christos** declined as an ablative singular.
3. **Katargeo** means "to render useless, to render powerless, to make meaningless or to disown from."

Rom 4:14 For if those who live by law are heirs, faith has no value and the promise is **worthless**,

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should **not serve** sin.

Rom 7:6 But now, by dying to what once bound us, we have been **released** from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.

WHOSOEVER OF YOU ARE JUSTIFIED ΟΙΟΣ ΔΙΚΑΙΩ

1. **Hoios Dikaioo** is better translated "you who are trying to be justified ..."

2. **Hoios** is a pronoun declined as a nominative plural followed by the verb **Dikaioo** parsed as a 2<sup>nd</sup> person plural, present passive indicative.

3. **Hoios** is often translated “who, what, of what” or “what sort.”

Mar 9:3 And his raiment became shining, exceeding white as snow; **so as** no fuller on earth can white them.

Mar 9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

Joh 5:4 For an angel went down at a certain season into the pool, and troubled the water: **whosoever** then first after the troubling of the water stepped in was made whole of **whatsoever** disease he had.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, **which** are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

#### BY THE LAW; ΕΝ ΝΟΜΟΣ

1. **En Nomos** is better rendered “by means of trying to keep the Mosaic law ...”

2. **En** is a preposition followed by the noun **Nomos** declined as an instrumental singular.

3. **Nomos** in this case refers to the Mosaic law: the first five books of the Bible.

4. **Dikaioo** is often translated “are justified, you who keep on being justified, to make or rendered right or just; to approach to be good and true.

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. By what law? of works? Nay: but by the law of faith.

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

#### YE ARE FALLEN FROM GRACE ΕΚΠΙΠΤΩ ΧΑΡΙΣ

1. **Ekipipto Charis** is better translated “you fell from grace.”

2. **Ekipipto** is a verb parsed as a 2<sup>nd</sup> person plural, aorist active indicative.

3. **Ekippto** means “to fall from” or “to fall.” It is stronger than the verb **Pipto** meaning simply “to fall.”

2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, **fall from** your own steadfastness.

2Pe 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

4. Now let’s see how our verse looks by way of an expanded translation.

### **Expanded Translation**

**Gal 5:4 For you see you who are trying to attain justification by keeping the Mosaic law; Christ has discharged you, in fact you are fallen from grace and are now on your own traveling dangerously in enemy territory without a means of communication when you run into repeated attacks.**

5. The best way to study this verse is to review the *Doctrine of Grace*.

### 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><b>Pisteuo Christ = Eternal Salvation</b></p> <p><b>Pisteuo Doctrine = Spiritual Maturity</b></p>
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2. **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.

3.1 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.

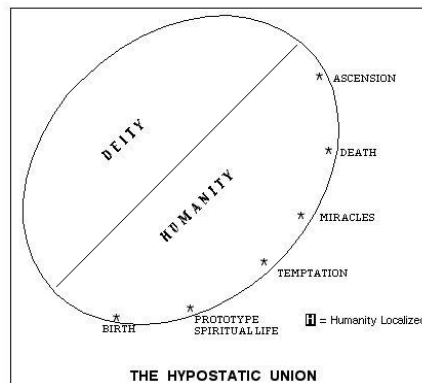
3.1.1 Heb 5:8-10 describes the concept:

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.

3.1.2 Let's see how this looks in chart form.



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