

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

1-7-20-18

1. Last week I taught Gal 5:1-4 and when the clock tolled 10:45 we were exegeting Gal 5:5 by way of the *Doctrine of Grace*.
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. Here is an expanded translation of Gal 5:1-4.

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.

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.

3.1 The future time "of Christ profiting you nothing" is not, in particular, the time of Christ's second coming; but it is that which follows a believer's rejection of grace by receiving circumcision.

3.2 Their circumcision would be for them the sacrament of excision from Christ in time. We might compare this with Heb 10:32-38 where the consequences accrued to Jewish Christians who relapsed and accepted the heavy 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.

4. Now let's return to our study of 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 Χριστος καταργεω

1. **Christos Katargeo** is better translated “From Christ you have been discharged ...”
2. **Christos** is a proper noun declined as an ablative singular followed by the verb **Katargeo** parsed as a 2nd person plural, aorist passive indicative followed by the proper noun **Christos** declined as an ablative singular.
3. **Christos** refers to the Lord Jesus Christ and in the ablative, it is to be translated “out from.”
4. **Katargeo** means “to render useless, to render powerless, to make meaningless, to disown” or “to be discharged 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 2nd 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.

4. **Dikaioo** is a verb meaning to justify or to be justified. The noun form of **Dikaioo** is **Dikaios** meaning “righteous one, righteous” or “justified.”

4.1 **Dikaios** 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.

4.2 Arnt and Gingrich in their lexicon define **Dikaios** as " just, righteous, in the sense of He who does what is right is **Dikaios**."

4.3 What is right however will vary from people to people and generation to generation.

4.4 As Shakespeare would say:” Herein lies the rub.”

4.5 Strong in his dictionary of theological terms says " the word **Dikaios** originally came from the Hellenistic word **Dike** meaning right as self-evident i.e. justice based on the principle, a decision or its execution given man's best judgment."

4.6 Kittel says of **Dikaios** that " one becomes **Dikaios** by receiving God's **Dikaiosune** which is acquired only by faith."

4.7 The process of righteousness comes as the Christian comports himself with the Divine norm and that norm can only come from the Word of God.

4.8 Man's judgment is horribly flawed as so well stated by Jeremiah.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

4.9 The mind of man is deceitful and fraudulent and desperately wicked--frail and incorrigible and only God can know it as it really is.

4.10 Given the state of the Hellenistic mind the word carried with it relative righteousness based on custom or rule. Relativism became the vogue both secularly and religiously speaking.

4.11 And then came Christianity which rejected relativism and loudly proclaimed a Divine Standard not subject to debate, that is to say Dogma.

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.

YE ARE FALLEN FROM GRACE ΕΚΠΙΠΤΩ ΧΑΡΙΣ

1. **Ekpipto Charis** is better translated "you fell from grace."
2. **Ekpipto** is a verb parsed as a 2nd person plural, aorist active indicative.
3. **Ekpipto** 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 close our study of 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.

Pisteuo Christ = Eternal Salvation

Pisteuo Doctrine = Spiritual Maturity

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.

3.2 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."

4. 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.

5. 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.

5.1 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."

6. 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.

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

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.

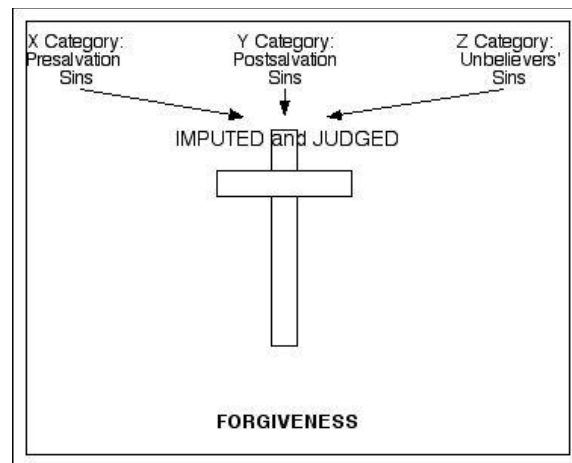
7.1.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where human merit is present. Christ, the Lamb of God, having taken away the sins of the world, has by His work on the cross forever disposed of the condemnation of sin. Sin is no longer an issue as far as salvation is concerned.

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.

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

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.

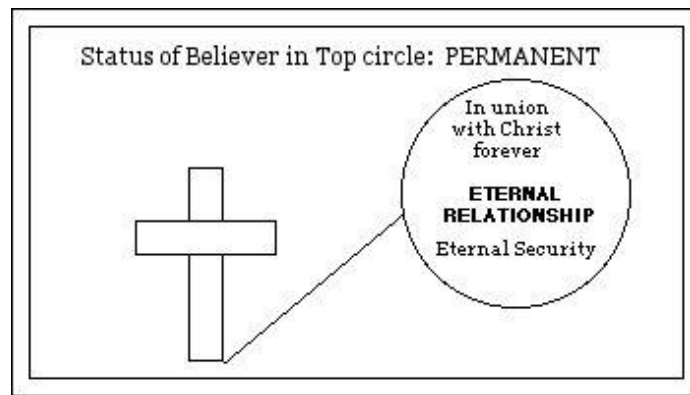
1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

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?"



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