

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

1-14-2018

1. Last week I taught in part Gal 5:4 and when the clock tolled 10:45 we were studying the *Doctrine of Grace*.
2. Before continuing 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.

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

4.1 Grace is not withheld because of demerit.

4.1.1 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.

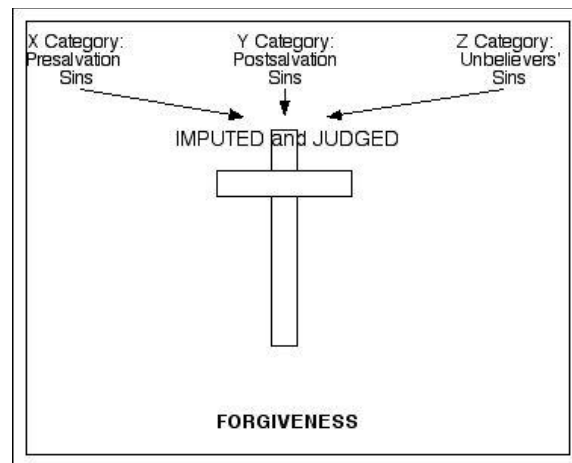
4.1.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where human merit is present. Christ, the Lamb of God, having taken away the sins of the world, has by His work on the cross forever disposed of the condemnation of sin. Sin is no longer an issue as far as salvation is concerned.

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.

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

4.2 **Grace cannot be lessened because of demerit.**

4.2.1 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.



4.2.2 Listen to just a few of many Scriptures which cry out for recognition of this often neglected fact.

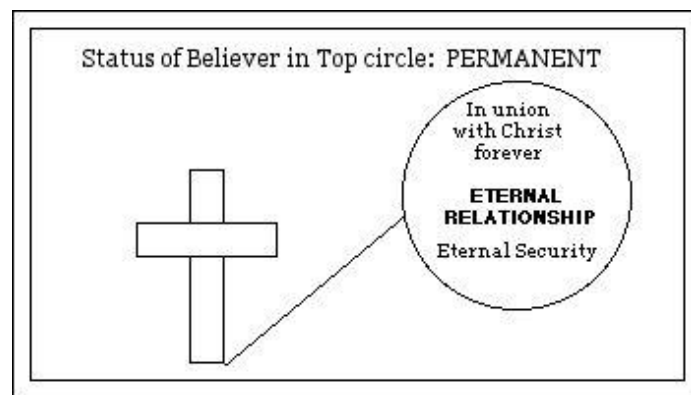
1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

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:

4.2.3 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?"



4.3 Grace cannot incur a debt.

4.3.1 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!

4.3.2 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.

4.3.3 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.

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

4.4.1 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.

4.4.2 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.

4.4.3 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:

4.4.4 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.

4.4.5 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.

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

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

4.5.1 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.

4.5.2 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.

4.5.3 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.

4.5.4 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.

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

4.6.1 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.

4.6.2 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.

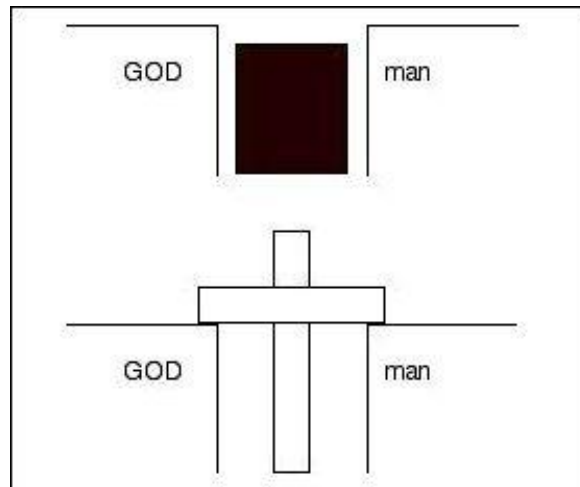
4.6.3 The Scriptures declared early on that sin, after the work of Christ would never be an issue in terms of a barrier.

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.

Gal 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

Gal 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Gal 1:5 To whom be glory for ever and ever. Amen.



4.6.4 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.

4.6.5 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.

4.6.6 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;

4.6.7 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;

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

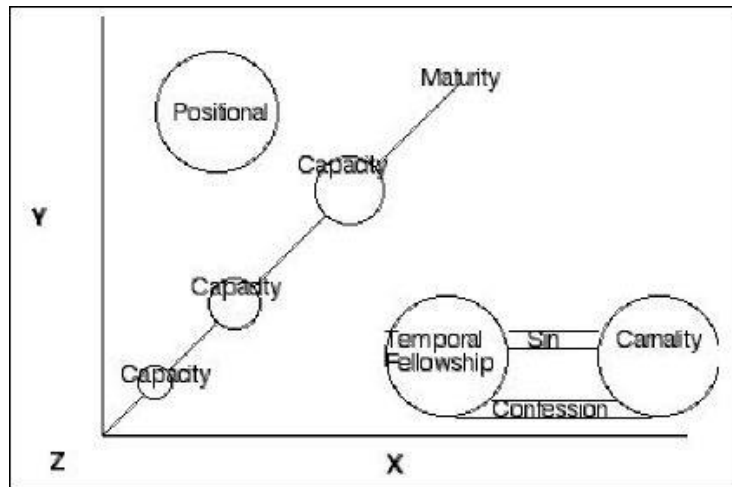
Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

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

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

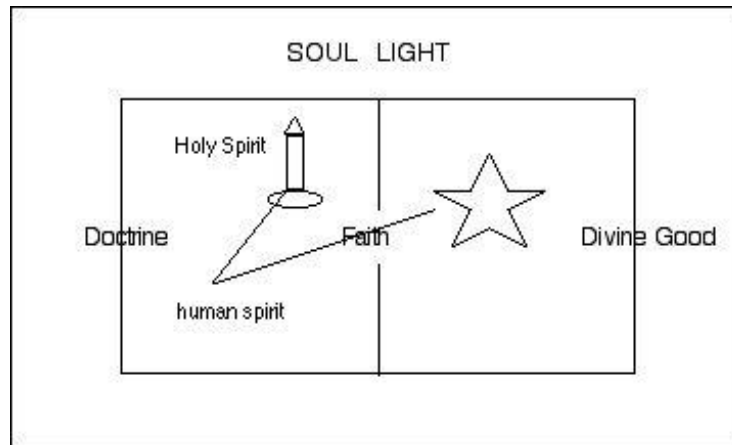
4.7.1 As in the case of the unbeliever, so also in the case of the believer-- grace does not appear in the immediate dealings with our sins. All the sins of the believer were also taken care of on the cross, but God in His infinite wisdom demands confession of sin for fellowship with Him.

4.7.2 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.



4.7.3 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.

1Joh 1:5 to 2:1 is the central passage in the Bible wherein the divine method of dealing with the sins of the Christian is stated.



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:

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

5.1 Confession is the one and only condition on the human side;

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

5.3 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.

5.4 Divine forgiveness and cleansing are exercised toward the believer in unchallenged faithfulness and justice because God is totally and unequivocally propitiated. (1Jo 2:2)

6. 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.

6.1 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.

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

6.3 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.

6.4 By means of grace human obligation has been forever dismissed and by divine decree human merit has been forever deposed. 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.

6.5 Grace is more than love; it is love set absolutely free and made to be triumphant. It should be noted: God saves sinners by grace, God keeps through grace those who are saved and God in grace, within the limitations of His first divine institution (volition), works to teach His family how they might live in time as Sons of the Living God, set apart Holy and acceptable unto Him.

7. 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."

8. 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. Stand up for grace and do not be ashamed of your relationship to God and declare yourself dead to self and alive in Him:

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