

3. This term is an idiom indicating that there is no relationship between these Galatians and Christ since legalism has no force, binding power, or validity.
4. The verb's passive voice indicates their negative volition toward grace means their assumed relationship with Christ is rendered "null and void."
5. The reason their efforts failed is because of a false assumption: "you who are seeking to be justified by law." Circumcision was instituted with Abraham and then extended to the Jewish people in the Mosaic Law.

In the account of the institution of the covenant between Yahweh and Abraham, circumcision is looked upon as the ratification of the agreement. Yahweh undertook to be the God of Abraham and of his descendants. He and his descendants were to inherit Canaan. The agreement thus formed was permanent; Abraham's posterity should come within the scope of it. But it was necessary to inclusion in the covenant that every male child should be circumcised on the 8th day.²

6. The identity of who exactly the Galatians were is a bit sticky. There seems to be no question that the name Galatia, located in Asia Minor, was derived from the fact it was occupied by "Gauls." These people were Celts, one of several wandering Indo-European tribes.³
7. These Celts and others were legalistic and thus drawn into the worship of idols. This mind-set made them vulnerable to works-oriented relationship with false gods and the introduction of Christianity caused some to distort grace with the law.
8. This trend caused many to be convinced that Christianity was associated with Old Testament rituals associated with the Jewish culture. False teachers convinced some that circumcision was a part of the gospel of salvation.
9. Paul refutes this heresy with the accusation they were "seeking to be justified by the law."
10. The word "justified" is the present passive indicative of the verb, **δικαίωω (dikaiōō)**.

² T. Lewis, "Circumcision," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:656.

³ "Members of the people speaking an unrecorded prehistoric language from which the Indo-European languages are descended" (*Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. "Indo-European.")

11. The present tense is conative tendential which indicates the Galatians are “attempting to do something,” a works-oriented effort to be “justified by the law.”

In progress, but not Complete (True Conative). Definition: The present tense is used to indicate that an *attempt* is *being made* in the present time (indicative mood). Often it bears the connotation that the action will *not* be completed; it is thus an unsuccessful attempt in progress. (p. 534)

Galatians 5:4, “... you who are attempting to be justified by the Law.” If this were a durative present of some sort, the translation would be, “you who *are being justified* by the law”! Obviously, such a meaning for this text would contradict the whole point of Galatians. Paul is not declaring that they *are* being justified by the Law, but that they *think* they are (or they are trying to be), though their attempt can only end in failure.⁴ (p. 535)

12. The passive voice indicates that the Galatians received the action of assuming circumcision will result in justification.
13. This justification is assumed to be “by means of the Law.” Paul refutes that notion with the phrase, “you have fallen from grace.”
14. The word, “fallen,” is the aorist active indicative of the verb **ἐκπίπτω (*ekpíptō*)**: “to fall from a state or condition.”
15. From where these Galatians drifted is indicated by the noun **χάρις (*cháris*)**: “grace,” which is the function of the Christian way of life and the policy of the integrity of God.

Whether the legalist has Christ in his heart or not, is not something for any man to say. God knows and He is the only One Who can know or needs to know. But it is clear that conscious, deliberate and logical choice of works rather than grace is an antichristian choice.⁶

⁴ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 534, 535.

⁵ Walter Bauer, “ἐκπίπτω,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 308.

⁶ Randolph O. Yeager, *The Renaissance New Testament* (Gretna, La.: Pelican Publishing Co., 1983), 14:109.

16. From this exegesis, we have now developed an expanded translation:
- Galatians 5:4** You reversionists have become null and void, powerless, nonproductive from the ultimate source of Christ, whoever seeks vindication by means of the law; you have drifted off course from grace. (EXT)
17. There are several descriptive phrases in Scripture that are used to describe people who are in reversionism:
1. In Jeremiah 9:26 is the phrase, “the uncircumcised heart.”
 2. In Romans 1:28 we find the “depraved mind.”
 3. In 2 Peter 2:14 the apostle describes “unstable souls.”
 4. In James 1:26 the religious man “deceives his own heart.”
18. Those to whom the Book of Hebrews was written are described as reversionists in several ways in Hebrews 5:11–14: “dull of hearing” in v. 11; “the need for milk and not solid food,” in v. 12; and “an infant” in v. 13.
19. Those involved in reversionism and desire to recover from it must go through a process that begins with rebound followed by consistent, daily inculcation of basic doctrines.
20. In our verse, James 1:26, we find this individual “deceives his own heart.” The word “deceives” is **ἀπατάω (apatáō)**: “to seduce into the error of false doctrine.”
21. What is actually seduced is the heart: **καρδία (kardía)**: the stream of consciousness of the soul which is designed for retention, recall, and application.
22. What results from the seduction of one’s doctrinal inventory is a soul made worthless by the invasion of religion.
23. This verse was introduced by the word **θρήσκος (thrēskos)**: which we defined as “religious” but it implies fear in the soul of those so involved.

24. The theology of the Catholic Church is designed to foment fear in the souls of its parishioners. Legalistic Protestant denominations in effect do the same thing.
25. Catholicism erroneously causes its followers to completely misunderstand John 3:16, a verse that occurs in the middle of the Lord's evangelism of Nicodemus:

John 3:16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. (NASB)"
26. The Lord begins this sentence with the phrase "For God" which identifies the God of Abraham, Isaac, and Jacob, the author of the divine plan which functions entirely on grace.
27. God's omniscience knew and has always known about every sin that would ever be committed. His plan to deal with these violations of divine policy was the grace provision of Jesus Christ, the Second Person of the Trinity and the perfect Savior Who would be judged in time for these sins.
28. The source of His provision of a Savior is the aorist active indicative of the verb **ἀγαπάω (agapáō)**: "to love," a policy that defines His integrity that consists of His righteousness, justice, grace, and omniscience.
29. God does not simply subscribe to a collection of righteous standards, He *is* righteousness which includes standards that define His righteousness.
30. God is justice, a divine attribute that honors His righteous standards by blessing those who uphold them and disciplining those who do not.
31. His policy of grace takes into consideration the fallen nature of the human race. Divine grace consists of all that God is free to do for mankind without compromising His divine essence.
32. Grace may be defined as unmerited favor which means our works nullify grace. He has unconditional love for unbelievers who are spiritually dead.

33. Gods unconditional love was the motivation for imputing out sins to Christ on the cross. God has personal love for believers since they receive the imputation of divine righteousness at salvation.
34. All things from God to believers, beginning with salvation which is by grace through faith, are received as a free gift totally apart from human merit or any system of human works.
35. The love in the context of John 3:16 is unconditional since that love was directed at **τὸν κόσμον (τόν κόσμον)**: “the world,”
36. This is followed by the conjunction **ὥστε (hōste)** introducing a result clause. The unconditional love of God to the world resulted in what follows next with the Lord’s use of the aorist active indicative of the verb **δίδωμι (dídōmi)**: “to give.”
37. *Dídōmi* is the elementary word for grace where a person does anything for another without any expectation of reciprocation.
38. The aorist tense is constative which indicates a period of time that covers thirty-three years from the virgin birth to the ascension of Christ. The active voice certifies that it is God Who produced the love while the indicative mood means that this is a statement of historical fact.
39. What God gave is indicated by the phrase, “His only begotten Son”: **μονογενῆς (monogenḗs) + υἱός (Huiós)**: “uniquely-born Son.”
40. The prefix, **μόνος (mónos)** means “unique,” the only one of its kind,” while **γένος (génos)**: “kind or class.” This means that among Homo sapiens, Jesus is different from all others in a specific way, i.e., minus a sin nature and minus personal sin.
41. These characteristics qualify Him to be the substitutionary sacrifice for everyone who ever lives from Adam to the last person in history.
42. Those who profit from this sacrifice are introduced next by the conjunction **ἵνα (hína)**: “so that,” or “with the result.”