

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.”

43. Those who are included in this grace offer are referred to by the pronoun **πᾶς (pás)**: “each and every”; it carries the concept of totality, i.e., the entire human race, and translated “whoever.”
44. Every person who is imputed human life throughout human history is included in the proposal of grace and that proposal is indicated next by the present active participle of the verb **πιστεύω (pisteúō)**: “to believe.”
45. This introduces a nonmeritorious system of perception and in context establishes the doctrine of unlimited atonement.⁷ This verb is transitive and must have an object which has already been established by identifying the “uniquely-born Son” as the divine gift (*dídōmi*).
46. The present tense of *pisteúō* is dramatic or historical:
The reason for the use of the historical present is normally to portray an event vividly, as though the reader were in the midst of the scene as it unfolds.⁸
Although there has been much discussion on the use of the historical present in recent linguistic literature, the most recent works on verbal aspect in the New Testament are in agreement that vividness or dramatic narration is the *raison d'être* [reason of existence] of its usage.⁹
47. This verse, spoken by our Lord, is indeed among the most dramatic in Scripture. It and other salvific passages establish the act of redemption as being accomplished exclusively by faith alone in Christ alone.
48. The active voice establishes the fact that the unbeliever must place his personal faith in Jesus Christ and Him alone as the divinely approved method for acquiring salvation.
49. The participle indicates precedence. Since Eden, every person who has ever been saved was saved in exactly the same way.

⁷ “The finished work of Christ on the cross makes salvation available to all, but it does not assure the salvation of anyone. Only those who express faith in Christ are eternally saved (John 3:16b)” (R. B. Thieme, Jr., *The Unfailing Love of God*, ed. Robert B. Thieme III [Houston: R. B. Thieme, Jr., Bible Ministries, 2009], 36).

⁸ Wallace, *Greek Grammar*, 526.

⁹ *Ibid.*, 526fn32.

50. The object of personal belief follows next in the prepositional phrase “in Him” which refers back to the “uniquely-born Son.”
51. The Person speaking is Jesus Christ Who is the “uniquely-born Son.” It is in Him that Nicodemus must place his personal faith in order to be saved.
52. Nicodemus believed in the true humanity of Jesus for it is with Him that this conversation transpires. But Nicodemus does not recognize Jesus as the Christ.
53. The noun **Χριστός** (*Christós*): “Christ,” is the Greek equivalent of the Hebrew noun **מָשִׁיחַ** (*Mashiach*): Messiah.
54. Nicodemus used neither of these titles, but instead called Jesus Rabbi:

John 3:2 “Rabbi [**ῥαββί** (*rhabbí*): “Master”], we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.”

55. Nicodemus reveals that he does not recognize Jesus as the Messiah by his use of the title *Rhabbi*:

In the days of Christ the title was misused by Jewish teachers in that they used it to require implicit obedience to their decisions and traditions and words rather than those of the law and the prophets. Our Lord charged the Jewish scribes and Pharisees with being very fond of this presumptuous title.¹⁰

56. This very same heresy continued after the resurrection of Jesus and the death of the apostles. The Catholic Church arrogated the power to issue Papal bulls ex cathedra which are expected to be followed as if they were divinely inspired.
57. The Lord is informing Nicodemus that He is the Messiah and anyone who believes in Him “shall not perish,” the aorist middle subjunctive of **ἀπόλλυμι** (*apóllumi*): “perish,” plus the negative conjunction **μή** (*mḗ*): “not”: “shall not perish.”

¹⁰ Zodhiates, “ῥαββί,” in *The Complete Word Study Dictionary*, 1258.

58. The meaning of the word “perish” needs some work in our context since its English definitions are, “to become destroyed or ruined” (M-WCD [’03]); “to suffer death, complete ruin, or destruction” (NOAD [’01]); “to be ruined” (WNTCD [’62]).
59. The Hebrew word is אָבַד (*’obed*): “to lose or suffer loss.”
60. First it must be remembered that the soul never dies but the body does. Physical death occurs in time. The body goes back to the dust from which it was originally created.
61. Where the soul departs depends on its spiritual status at the point of physical death. If the person is a believer, the soul, in interim body, becomes “absent from the body and face-to-face with the Lord” (2 Corinthians 5:8).
62. On the other hand, if a person dies physically without having placed his personal faith in Jesus Christ for salvation, then his soul, in interim body, is transferred to the Torments compartment of Hades.
63. There the soul possesses Forever Life. He remains incarcerated there until he is transferred into the third heaven just prior to the destruction of the universe (2 Peter 3:10–13).
63. Before the Great White Throne judgment he will be supplied with a resurrection body, found guilty of his efforts to acquire salvation through the production of human good and evil and then sentenced for all eternity to the lake of fire.
64. This throne of judgment is described in Revelation 20:11–15. This incarceration is referred to as the “second death” in verse 14.
65. It is this “second death” that is implied by the word “perish” in John 3:16. Nevertheless, the soul never dies.
66. The issue that must be resolved in a person’s earthly life is where will his soul spend eternity? In heaven or the lake of fire? The unsaved make the choice to perish which means to be lost and estranged forever.

(End JAS1-50. See JAS1-51 for continuation of study at p. 501.)

