POPULARITY AMONG MEN. We have none  
of the usual expressions of thankfulness  
for their faith, &c.; but he hurries vehemently into his subject, and, as Chrysostom  
says, “his style after this becomes more  
vehement, as if he were inflamed beyond  
measure by the thought of the blessings  
which God hath conferred on us.”

**6.] I marvel** in this sense is a term of  
mildness, inasmuch as it imports that better  
things were expected of them,—and of  
condescension, as letting down the writer  
to the level of his readers and even challenging explanation from them. Still, like  
many other such mild words, it carries to  
the guilty conscience even sharper rebuke  
than a harsher one would.

**so soon]**  
either (1) ‘*so soon after your conversion,’*or (2) *‘so quickly,’* —‘*after so little persuasion,’ when the false teachers once came  
among you,* or (3) ‘*so soon after my recent  
visit among you.’* Of these I prefer (1),  
as more suiting the dignity of the passage,  
and as the more general and comprehensive  
reason. But it does not exclude (2) and  
(3): ‘so soon’ might be, and might be intended to be, variously supplied. See  
Introduction, on the time and place of  
writing this Epistle.

**removing**,  
*present*—not as A.V., *‘removed’*—is not  
passive, in the common usage of the  
word, according to which the Galatians  
would understand it. Chrysostom says  
well, “He saith not, ‘are removed,’ but  
‘are removing:’ i.e. I as yet believe it  
not: I cannot think that your perversion is yet completed: the very expression  
is that of one winning them back again.”  
It is interesting to notice, in connexion  
with *the charge of fickleness,* the character  
given by Cæsar of the Gauls (by whom  
Galatia, or Gallo-Grecia, was peopled);  
“that they were eager and prompt to  
undertake war, but soon discouraged in  
calamity: fickle in their decisions, and easily  
induced to change.”

**him that called  
you]** this, as almost always with the Apostle,  
is to be understood (see note on Rom. i. 6)  
of GOD the Father (see ver. 15; and cf.  
Rom. viii. 30; ix. 24, 25: 1 Cor. i. 9; vii.  
15, 17: 1 Thess. ii. 12: 2 Thess. ii. 14:  
2 Tim. i. 9. Also 1 Pet. v. 10).

**in** (as  
the *element*, and hence the *medium*; not  
“*into*,” as A, V.) t**he grace of Christ.**‘Christ’s grace’ is the elementary medium  
of our ‘calling of God,’ as is set forth in  
full, Rom. v. 15: see also Acts xv. 11.  
And ‘Christ’s grace’ is the sum of all that  
He has suffered and done for us to bring us  
to God;—*whereby* we come to the Father,  
—*in* which, as its element, the Father’s  
calling of us has place.

**unto a different** (*in kind:* not *‘original,’* *‘another,’ of  
the same kind,* which title he denies it,  
see below. The adjectives in the two  
clauses are different) **gospel** (so called  
by its preachers; or said by way of at  
once instituting a comparison unfavourable to the new teachers,  
logy of “*gospel*”*—good tidings*).

**7.]** The preceding expression, ‘*a different  
Gospel,*’ was a paradoxical one, there being  
in reality *but one Gospel.* St. Paul appeared by it to admit the existence of *many*  
*Gospels*, and he therefore now explains  
himself more accurately, how he wishes to  
be understood, **which** “different Gospel,”  
whereto you are falling away, **is not another,**not a second, besides the one Gospel; **except that there are** (i.e., in more familiar  
English, **only there are**) **some that trouble  
you, &c.** That is: ‘**This different Gospel***is only in so far another*, that there are  
certain, who &c.’ Notice, that the stress  
is on **not another**; so that St. Paul, though  
he had before said “*a different Gospel,*”  
yet *guards the unity* of the Gospel, and  
explains what he meant by this expression  
to be *nothing but a corruption and perversion of the one Gospel of Christ.* ‘The  
nature of this ‘different Gospel,’ as gathered from the data in our Epistle, was  
(1), though recognizing Jesus as the Christ,  
it insisted on circumcision and the observance of the Mosaic ordinances as to times,  
&c.: (2) it professed to rest on the authority of some of the other Apostles.

**the gospel of Christ]** perhaps here not