*“Christ’s Gospel,’* but the Gospel of (i.e.  
relating to, preaching) Christ. The context only can determine in such expressions whether the genitive is subjective  
or objective.

**8.] But** (no matter  
who they are *that trouble you, &c.*)  
**even though we** (i.e. usually, ‘*I, Paul.*’  
but perhaps *used* here on account of  
what was said in ver. 2, “a*ll the brethren  
which are with me*”), **or an angel from  
heaven** (introduced here as the highest  
possible authority, next to a divine Person:  
even were this possible, were the highest  
rank of created beings to furnish the  
preacher, &c. See 1 Cor. xiii. 1. Perhaps  
also, as Chrysostom says, there is a reference to the new teachers having sheltered  
themselves under the names of the great  
Apostles), **preach** (literally, *evangelize*: it is  
impossible to preserve in English the form  
of this word, and in it the reference back  
to vv. 6, 7) **to you any gospel other than**(not merely *‘against*,’ nor merely *‘besides*,’  
but indicating *‘beyond*,’ in the sense of  
overstepping the limit into a new region,  
i.e. it points out *specific difference.* The  
preposition is important here, as it has  
been pressed by Protestants in the sense of  
‘*besides*,’ against Roman Catholic tradition,  
and in consequence maintained by the latter  
in the sense of *‘against*.’ It in fact includes both) **what we preached** (evangelized) **to you, let him be accursed** (*of God:*  
no reference to ecclesiastical excommunication; for an *angel* is here included. See  
note, Rom. ix. 3, and compare ch. v. 10).

**9.]** As we have said before (referring,  
not to ver. 8; for the word more naturally,  
as in 2 Cor. xiii. 2 [so too 1 Thess. iv. 6],  
relates to something said on a former occasion,—but to what he had said during  
his presence with them: see a similar  
reference, ch. v. 3, 21), **1 also now say  
again,—If any one is** (no longer now a  
supposition, but an assumption of the fact)  
**preaching to you** (evangelizing you), **other**(with another gospel) **than that which ye  
received** (from us), **let him be accursed**(see above).

**10.] For** (accounting for,  
and by so doing, softening, the seeming  
harshness of the last saying, by the fact  
which follows) **am I NOW** (**now** takes up  
the “*now*” of the last verse, having here  
the principal emphasis on it,—‘in saying  
this,’—‘in what I have just said;’ ‘is this  
like an example of men-pleasing?’) **persuading** (seeking to win over to me) **MEN**(see 1 Cor. iv. 3; 2 Cor. v. 12)**, or** (am I  
conciliating) **God? or do I seek to please  
MEN** (a somewhat wider expression than  
the other, embracing his whole course of  
procedure)**? (Nay) if I any longer** (implying that such is the course of the world  
before conversion to Christ; not necessarily referring back to the time before his  
own conversion, any more than that is  
contained by implication in the words, but  
rather perhaps to the accumulated enormity of his being, after all he had gone  
through, a man-pleaser) **were pleasing men**(either (1) *‘seeking* to please men:’ so  
that the fact, of being well-pleasing to men,  
does not come into question; or (2) ‘if I  
were popular with men:’ the original will  
bear both), **I were not the servant of Christ.**

**11—CHAP. II. 21.]** FIRST, or APOLOGETIC PART OF THE EPISTLE; *consisting  
in an historical defence of his own*