3—8, GALATIANS. 821   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 soon removed fromhimthat|are so soon removing ' from him iehy.s.   
 called you into the grace of’ that called you in the grace of   
 Christ unto another gos- Christ unto a different gospel:   
 pel: Twhich is not an- 7\* which is not another; only there k20or. xis.   
 other ; but there be some jbe some ‘!that trouble you, and 1Actsx   
 that trouble you, and desire to pervert the gospel of orb ae,   
 would pervert the gospel Christ. § But even though ™we, m4 Cor. xvi.   
 of Christ. 8% But though   
 we, or an angel from hea-   
   
   
 LARITY AMONG MEN. We have none Rom. viii. 30; ix. 24, 25: 1 Cor. i. vii.   
 of the usual expressions of thankfulness 15, 1 » ti, 2 Thess, ii. 14:   
 for their faith, &c.; but he hurries vehe- 2 Tim. i. 9, Also 1 Pet. v. 10). in (as   
 mently into his subject, as Chrysostom the element, and hence the medium; not   
 says, “his style after this becomes more “into,” as A, V.) the grace of Christ.   
 vehement, as if he were inflamed beyond ‘Christ’s grace’ is the elementary medium   
 measure by the thought of the blessings of our ‘calling of God,’ as is set forth in   
 which God hath conferred on us.” full, Rom. v. 1 see also Acts xv. 11,   
 6.] I marvel in this sense is a term of And ‘Christ’s grace’ is the sum of all that   
 mildness, inasmuch as it that better He has suflered and done for us to bring us   
 things were expected of them,—and of to God ;—whereby we come to the Father,   
 condescension, as letting down the writer —in which, as its element, the Father’s   
 to the level of his readers and even chal- calling of us has place. unto a diffe-   
 lenging explanation from them. Still, rent (in kind: not ‘original,’ ‘another, of   
 many other such mild words, it carries to the same kind, which title he denies it,   
 the guilty conscience even sharper rebuke see below. The adjectives in the two   
 than a harsher one would. so soon | clauses are different) gospel (so called   
 either (1) ‘so soon after your conversion, by its preachers; or said by way of at   
 or (2) quickly, —‘ after so little per- once instituting a comparison unfavour-   
 suasion,’ when the false teachers once came able to the new teachers,   
 among you, or (3) ‘so soon after my recent logy of “ gospel” tidings).   
 visit among you. Of these I prefer (1), 7.| The preceding expression, ‘a different   
 as more suiting the dignity of the passage, Gospel,’ was a parado: one, there being   
 and as the more general and comprehensive in reality but one Gospel. St. Paul ap-   
 reason. But it does not exclude (2) and peared by it to admit the existence many   
 (3): ‘so soon’ might be, and might be in- Gospels, and he therefore now explains   
 tended to be, variously supplied. See himself more accurately, how he wishes to   
 Introduction, on the time and place of be understood, which “ different   
 writing this Epistle. removing, whereto you are falling is not another,   
 presenti—not as A. V., ‘removed’—is not not a second, besides the one Gospel; ex-   
 passive, in the common usage of the cept that there are (i.c., more familiar   
 word, according to which the Galatians English, only there are) some that troubie   
 would understand it. Chrysostom says you, &. That is: ‘This different Gospel   
 well, “He saith not, ‘are removed,’ but is only in so far another, that there are   
 ‘are removing: i.e. I as yet believe it certain, who &c.’ Notice, that the stress   
 not: I cannot think that your perver- ison not another; so that St. Paul, though   
 sion is completed: the very expression he had before said “a different Gospel,”   
 is that of one winning them back again.” yet guards the unity of the Gospel, and   
 It is interesting to notice, in connexion explains what he meant by this expression   
 with the charge of fickleness, character to be nothing but a corruption and per-   
 given by Casar of the Gauls (by whom version of the one Gospel of Christ. ‘Vhe   
 Galatia, or Gallo-Grecia, was peopled); nature of this ‘different Gospel,’ as ga-   
 “that they were eager and prompt to thered from the data in our Epistle, was   
 undertake war, but soon discouraged in (1), though recognizing Jesus as the Christ,   
 calamity: fickle their decisions, easily it insisted on circumcision and the observ-   
 induced to change.” him that called ance of the Mosaie ordinances as to times,   
 you] this, almost always with the Apostle, &c.: (2) it professed to rest on tle autho-   
 is to be understood (see note on Rom. i. 6) rity of some of the other Apostles.   
 of Gor: the Father (sce ver. 15; and cf. the gospel of Christ] perhaps here not