822 GALATIANS.’ I.   
   
 AUTHORIZED VERSION REVISED. , AUTHORIZED VERSION.   
   
 or an angel from heaven, should ven, preach any other gos-   
 preach unto you any gospel other pel unto you than that   
 than that which we preached unto which we have preached   
 you, let him be accursed. ° As we unto you, let him be ac-   
 have said before, even so now I say cursed. % As we said be-   
 again, If any man preacheth unto fore, so say I now again,   
 nDevtiv..@ you any gospel "other than that If any man preach any   
 “which ye received, let him be ac- other gospel unto you than   
 xii. P 10 For °am I now per- that ye have received, let   
 Rev. men, or God? or Pdo I seek him be accursed. 1° For   
 1 Thess.it,4. If I were still do I now persuade men,   
 Matt, xxviii. men, I should not be or God? or do I seek to   
 4. ll4a+ But I certify please men? for if I yet   
 pl Thess. 4. to please men? pleased men, I should not   
 James iv. be the servant of Christ.   
 4'Cor.xy.1. Christ’s servant. " But I certify you, bre-   
 $ atany our   
 ‘ancient read For.   
   
 “Christ’s Gospel,’ but the Gospel of (i. e. relates to something said on a former oc-   
 relating to, preaching) Christ. The con- casion,—but to what he had said during   
 text only can determine in such expres- his presence with them: see a similar   
 sions whether the genitive is subjective reference, ch. v. 3, 21), 1 also now say   
 or objective. 8.] But (no matter again,—If any one is (no longer now a   
 who they are that trouble you, &c.) supposition, but an assumption of the fact)   
 even though we (i.e. usually, ‘2, Paul.’ preaching to you (evangelizing you), other   
 but perhaps used here on account of (with another gospel) than that which ye   
 what was said in ver. 2, the brethren received (from us), let him be accursed   
 which are with me”), or an angel from (see above). 10.] For (accounting for,   
 heaven (introduced here as the highest and by so doing, softening, the seeming.   
 possible authority, next toa divine Person : harshness of the last saying, by the faet.   
 even were this possible, were the highest which follows) am I Now (now takes up   
 rank of created beings to furnish the the “now” of the last verse, having here   
 preacher, &e. See 1 Cor. xiii. Perhaps the principal emphasis on it,—‘in saying   
 also, as Chrysostom says, there is a refer- this,’—‘in what I have just said ;’ ‘is this   
 ence to the new teachers having sheltered like an example of men-pleasing ?’) per-   
 themselves under the names of the great suading (seeking to win over to mc) MEN   
 Apostles), preach (literally, itis (sce 1 Cor. iy. 2 Cor. v. 12), or (am I   
 impossible to preserve in English the form conciliating) God? or do I seek to please   
 of this word, and in it the reference back MEN (a somewhat wider expression than   
 to vv. 6, 7) to you any gospel other than the other, embracing his whole course of   
 (not merely ‘against,’ nor merely ‘besides,’ procedure)? (Nay) if I any longer (im-   
 but indicating ‘beyond,’ in the sense of plying that such is the course of the world   
 overstepping the limit into a new region, before conversion to Christ; not necessa-   
 i.e. it points out specific The vily referring to the time before his   
 preposition is important here, as it has own conversion, any more than that is   
 been pressed by Protestants in the sense of contained by implication in the words, but   
 ‘ besides, against Roman Catholic tradition, rather perhaps to the accumulated enor-   
 and in consequence maintained by the latter mity of his being, after all he had gone   
 in the sense of ‘against? 1t in fact in- through, a man-pleaser) were pleasing men   
 cludes both) what we preached (evange- (either (1) ‘seeking to please men:’ so   
 lized) to you, him be accursed (of God: that the fact, being well-pleasing to men,   
 no reference to ecclesiastical does not come into question; or (2) ‘if I   
 tion; for an angel is here ineluded. See were popular with men:’ the original will   
 note, Rom. ix. 3, and compare ch. v. 10). bear both), I were not the servant of   
 9.] As we have said before (referring, 11—Cuap. II. 21.] First, or APOLO-   
 not to ver.8; for the word more.naturally, GETIC PART OF THE EPISTLE; consisting   
 as in 2 Cor. xiii, 2 [so too 1 Thess. 6], in an historical defence of his own teach-