



GALATIANS

VERSE-BY-VERSE



Session 2: Galatians 1:6-10

Galatians 1:6-10 | Another Gospel

- Verse 6 –
 - Paul marvels that the Galatians are **so soon removed**. The word μετατίθημι [metatithemi] is a compound of *meta* (to change) and *tithemi* (to place or put down), thus *so soon to be taken from one place to another*.
 - Who is **him that called you into the grace of Christ**?
 - All translations except the KJV assume deity by the use of a capital “H.”
 - Bullinger’s Companion Bible assumes God the Father and gives comparison to Romans 8:30 and 2 Thessalonians 2:14. These references (esp. 2 Thes.) are formidable, but there are alternate understandings that separate the contexts, thus making an irrelevant connection between those passages and this Galatians passage.
 - It is worth noting that the Greek simply says, “the one who called you” (in the masculine, thus KJV uses **him**).
 - In the context of the passage at hand (which must be the priority in interpretation), Paul preaches about **any man** who preaches.
 - Thus, the **him** in this verse can refer to *the preacher*, perhaps Paul himself (speaking in third person, as he has done in other places), or simply an unnamed witness.
 - This is one reason that the KJV surpasses other versions in accuracy. It meticulously avoids interpretive translation, even in orthography, whenever possible.
 - Paul compares **the grace of Christ** to **another gospel**. In doing so, he declares that any grace plus works gospel is **another gospel**.
- Verse 7 –
 - Any gospel which is not the grace Gospel is really **not another** gospel, but a perversion of **the gospel of Christ**.
 - This means that the one who has preached a “belief plus works” gospel is perverting the saving gospel.
 - When Paul says **another gospel: Which is not another**, he uses two Greek words, both translated **another**.
 - Though many studies have been done to show that *heteros* is “different” and *allos* is “additional,” an actual word study muddles the clarity of these studies.
 - Compare 2 Cor. 11:7, which uses both terms in such a way as to seem interchangeable.
 - There are some who **trouble you** through their effort to **pervert the gospel**.
 - The Greek is μεταστρέφω [metastrepho], from *meta* (change) and *strepho* (turn), thus, “a change of turn.”
 - Any perversion of the Gospel will end up *troubling* those who receive it.
 - Question for thought: can a person be saved by a perverted Gospel?
 - The true gospel is one of *grace*, and thus requires a God of grace.

- Many of us were saved under the perverted gospel of Calvinism or Catholicism or Church of Christ-ism, etc.
 - If there is faith in the completed work of Jesus Christ, salvation is given by God (though man or denomination may shamefully take the credit).
 - When God graciously saves in spite of a perverted Gospel, it invariably leads to a *troubling* faith experience for those who attempt to live out their new but burdensome religion.
- Verses 8-9 -
 - Paul says that the one who preaches **any other gospel** than the Pauline Gospel should be **accursed**.
 - The Greek ἀνάθεμα [anathema] is *ana* (again) and *tithemi* (to place or put down).
 - Note that *metatithemi* was used in verse 6 and was translated **removed**.
 - Could the word mean “put back into place from which they have been removed?”
 - The etymology of the word certainly allows it, but does the usage?
 - The word in usage was a reference to giving a gift to God (or pagan gods), that is, *laying it up for God*.
 - In later usage, if you take that which has been *laid up for God* as your own, you bring a curse upon yourself. Compare Numbers 21:3 in the Septuagint.
 - It is possible that the most common usage of the word was *accursed*, but the contextual use of the word can be *put into place* or even *dedicated again to God*.
 - Would Christ redeem from one curse (Gal. 3:13) to sentence us to another?
 - Verse 10 -
 - This verse can be confusing if the first question is not answered correctly.
 - Paul asks, **do I now persuade men, or God?**
 - When taken in context (and even in simple logic), Paul (in his preaching) is not attempting to persuade God, therefore he must be attempting to persuade men.
 - Some must have been saying that Paul had “wishful thinking” in teaching freedom from the Law, and thus he needed to “persuade God” of this position.
 - However, most commentaries assume God as the answer to this first question, and therefore work feverishly to change the clear meaning of the word (see NASB, ESV, NIV, CSB, etc).
 - Paul is trying to **persuade men** but he is not guilty of stooping to the level of being a *man-pleaser*. The one who does so becomes a servant of men rather than **the servant of Christ**.