

# Galatians

## Admonishment [1:6-10]

- I am astonished that you are so quickly deserting Him who called you  
Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς
  - The word “amazed” is θαυμάζω (thaumazō) which means “amazed” or “astonished”.
  - This word can either describe being impressed by something or disturbed by something.
  - The context determines which meaning is in view.
  - Here this word is used in the negative sense, so we will translate this word “astonished”.
  - The word “deserting” is from μετατίθημι (metatithēmi) which means “change” or “alter”.
  - Here this word is used in a military sense.
  - When used in this way this word can mean someone who deserts (turns away from) the troops during battle or a turncoat who changes sides.
  - The object of this verb is “Him who called you” which is a reference to God the Father.
  - Given that, this word is describing a turncoat in terms of changing spiritual allegiance.
  - The word “called” is from καλέω (kaleō) which means “call” or “invite”.
  - This word is used here of God inviting unbelievers to be saved by grace through faith in His Son.
- by the grace of Christ, for a different gospel; which is *really* not another;  
ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο,
  - The phrase “by the grace of Christ” is from ἐν χάριτι [Χριστοῦ] (en chariti Christou).
  - The word Χριστοῦ (Christou) is a text question as some manuscripts have αὐτοῦ (autou) instead.
  - The best text criticism concludes that the word Χριστοῦ (Christou) is in the original manuscripts.
  - So, the Father calls (invites) us to salvation by the grace of His Son Jesus Christ.
  - The critical message here which is central to this letter is that we are not called (invited) to salvation as a function of our works, but by God’s grace.
  - The word “different” is from ἕτερος (heteros) which means “another” or “different”.
  - Paul is emphasizing that there are differences between the true gospel message and a false one.
  - The word “gospel” is from εὐαγγέλιον (euaggelion) which simply means “good news”.
  - This word is used here of the good news of salvation through faith in Jesus Christ.
  - This word is used to describe two kinds of good news in the N.T.
    - The gospel of the kingdom [Matt 4:23; 24:14].
    - The gospel of Christ [Rom 15:19; Phil 1:27].
  - The word “really” is not in the Greek text, but makes sense given the emphasis here.
  - There is no salvation in any “different” gospel, so such a message bring no real good news.

- except there are some who are confusing you and want to pervert the gospel of Christ.

εἰ μὴ τινές εἰσιν οἱ ταραύσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

- The word “only” is εἰ μὴ (ei mē) which literally means “if not”.
  - This is an idiom being used here with the meaning “except that”.
  - The point being made is that no one would call the false gospel a “gospel” at all except those who were trying to disturb the believers in Galatia.
  - The word “disturbing” is from ταραύσσω (tapassō) which means “stir up”, “disturb” or “unsettle”.
  - The meaning here is to cause confusion and thereby unsettle the faith of these believers.
  - The word “distort” is from μεταστρέφω (metastrephō) which means “alter” or “transform”.
  - The meaning here is to alter the gospel in a negative way so as to pervert its message.
  - The phrase “the gospel of Christ” makes it clear Paul is not talking about the gospel of the kingdom in this letter.
- But even if we, or an angel from heaven, should proclaim to you a gospel  
ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν]
  - The word “But” is ἀλλὰ (alla) which is used here to introduce a contrasting statement.
  - The word “if” here is a 3<sup>rd</sup> class conditional meaning maybe yes, maybe no.
  - The word “we” here refers to Paul and the other apostles of the Church.
  - The word ἄγγελος (aggelos) means “messenger,” but is used here of a member of the angelic realm.
  - The mention of “an angel from heaven” refers to a messenger of higher authority in order to make a point against the Judaizers who claim to have higher authority than Paul.
  - The phrase “preach ... a gospel” is from εὐαγγελίζω (euaggelizō) which means “announce” or “proclaim” the gospel.
  - We will translate this “proclaim” here.
  - The word ὑμῖν (humin) is a text question as some manuscripts omit this word.
  - As with 99.99% of all text questions, the meaning does not change if this word is omitted.
- contrary to the gospel we have proclaimed to you, he is to be accursed!  
παρ’ ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.
  - The phrase “contrary to what we have preached” is literally “against the gospel we have proclaimed”.
  - We will translate this “contrary to the gospel we have proclaimed” here.
  - The word “accursed” is ἀνάθεμα (anathema) which means “that which has been cursed”.
  - Interestingly, the basic meaning of this word is something that has been dedicated to God.
  - In the positive sense this word describes that which has been consecrated [Luke 21:5].

- In the negative sense (as here), this word describes that which has been dedicated to God for the purpose of destruction.
- As we have said before, so I say again now, since someone is proclaiming to you a gospel  
 ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται
  - Previously, “we” (Paul and other apostles) had made a statement to the Galatian believers.
  - Now, Paul is going to reiterate that statement.
  - The word “if” is a 1<sup>st</sup> class conditional here.
  - The phrase “any man” is τις (tis) which means “someone” or “anyone”.
  - Here it should be translated “someone”.
  - As before, the phrase “preaching ... a gospel” is from εὐαγγελίζω (euaggelizō) which means “announce” or “proclaim” the gospel.
  - We will translate this “proclaiming” here.
- contrary to the gospel you received from us, he is to be accursed!  
 παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω.
  - The phrase “contrary to what you received” refers to the gospel message they had received from Paul and the other apostles.
  - We will translate this accordingly.
  - Once again, the word “accursed” is ἀνάθεμα (anathema) which describes that which has been dedicated to God for the purpose of destruction.
- For am I now seeking the approval of people, or of God?  
 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν;
  - The phrase “seeking the favor of” is πείθω (peithō) which means “convince”, “persuade” or “appeal to”.
  - Here it is used in the sense of “appealing to” someone for the purpose of approval.
  - The word “men” is from ἄνθρωπος (anthrōpos) which means “person” or “human being”.
  - We will translate this word “people” here.
- Or am I seeking to win the favor of people?  
 ἢ ζητῶ ἀνθρώποις ἀρέσκειν;
  - The word “striving” is from ζητέω (zēteō) which means “seek” or “strive”.
  - The phrase “to please” is from ἀρέσκω (areskō) which means “please”, “flatter” or “win favor”.
  - We will translate this phrase “seeking to win the favor of”.
  - The word “men” is from ἄνθρωπος (anthrōpos) which means “person” or “human being”.
  - We will translate this word “people” here.

- If I were still trying to win the favor of people, I would not be a bond-servant of Christ.

εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

- The word “if” here is a 2<sup>nd</sup> class conditional.
- The phrase “to please” is from ἀρέσκω (areskō) which we will again translate “win the favor of”.
- The word “men” is from ἄνθρωπος (anthrōpos) which we will again translate “people”.
- The word “bond-servant” is δοῦλος (doulos) which we means “slave” or “bond-servant”.
- Here it is used of someone who is a voluntary bond-servant of another.
- Principles of Galatians 1:6-10
  - If we abandon the true gospel of salvation by grace through faith, we are, in effect, abandoning God who called us [Eph 2:8-9; 2 Thess 2:13-14].
  - If we pervert the true gospel by adding works, etc. we end up with a different Jesus and a “gospel” that is no gospel at all [2 Cor 11:1-4].
  - Those who preach a false “gospel” will be handed over to God for punishment [2 Pet 2:1].
  - Proclaiming a false “gospel” message will not lead unbelievers to salvation and could potentially unsettle believers and draw them away from a walk of faith [Acts 15:24; 20:29-30; Col 2:6].
  - All believers possess the ability to discern between what is true and what is false because the Bible is the ultimate authority in doctrinal matters and the Holy Spirit enables every believer to understand the Scriptures [John 16:13; 17:17; 1 John 2:27; 4:1-3; Psalm 119:130; Pr 8:6-11; Jer 23:28-29; Acts 17:11; 1 Cor 10:15; 1 Th 5:21; 2 Tim 3:14-17].
  - Paul had no desire to be a people-pleaser...
    - He did not preach a free grace gospel (including freedom from the Law) to please the Gentiles.
    - He would not deny the free grace gospel in order to please the Judaizers.
  - We also should not seek to please men, but God who knows our heart [1 Thess 2:3-4; Heb 4:12-13].