

Biblical Notes – Galatians 1:7

7 – which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. (7. ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ)

“Which is not another,.... It is no Gospel, no joyful sound, no good news, and glad tidings; the doctrine which attributes justification to the works of the law, or mixes grace and works in the business of salvation, which was the doctrine of these false teachers, is no Gospel; not truly so, however it may be called; nor does it bring any solid peace and joy to distressed minds.”

—— John Gill, John Gill's Exposition of the Whole Bible, Commentary on Galatians 1:7.

“(f) For there is nothing more contrary to faith or free justification, than justification by the Law or by deeds.”

—— Geneva Study Bible, Commentary on Galatians 1:7.

“Paul calls the false apostles troublers of the church because they taught circumcision and the keeping of the Law as needful unto salvation. They insisted that the Law must be observed in every detail. They were supporters in this contention by the Jews, with the result that those who were not firmly established in faith were easily persuaded that Paul was not a sincere teacher of God because he ignored the Law. The Jews were offended at the idea that the Law of God should be entirely ignored by Paul and that the Gentiles, former idol-worshippers, should gratuitously attain to the station of God's people without circumcision, without the penitentiary performance of the law, by grace alone through faith in Christ Jesus. And would pervert the gospel of Christ. To paraphrase this sentence: “These false apostles do not merely trouble you, they abolish Christ's Gospel. They act as if they were the only true Gospel-preachers. For all that they muddle Law and Gospel. As a result they pervert the Gospel. Either Christ must live and the Law perish, or the Law remains and Christ must perish; Christ and the Law cannot dwell side by side in the conscience. It is either grace or law. To muddle the two is to eliminate the Gospel of Christ entirely.”

—— Martin Luther's Commentary on Galatians, Commentary on Galatians 1:7.

“trouble you, and pervert the true doctrine of the gospel; though they use the name of Christ, and of his gospel, they do it falsely; for by making the works of the law, and the observance of them, necessary to be by you observed in order to your salvation, they quite destroy and pervert the glad tidings of salvation; viz. that we are saved by Christ alone and faith in him, and by a righteousness without these works.”

—— Matthew Poole, Matthew Poole's English Annotations on the Holy Bible, Commentary on Galatians 1:7.

“Pervert—Literally, transform. They would substitute circumcision for the crucifixion as a mode of salvation. Pervert the gospel of Christ—And make it become, essentially, the law of Moses again.”

—— Whedon's Commentary on the Bible, Commentary on Galatians 1:7.

“Galatians 1:7. Which (pseudo-gospel of the heretical teachers) is not another, i.e., no gospel at all, but a perversion and corruption of the one unchangeable gospel. The gospel of Paul teaches that man is justified by grace alone through faith in Jesus Christ; the pseudo-gospel of the Judaizers teaches that man is justified by grace and works through faith in Christ and the circumcision of Moses. The former makes good works the effect, the latter the cause, of justification; and this is thus in fact a relapse into the Jewish standpoint under a Christian name.”

—— Philip Schaff, Schaff's Popular Commentary on the New Testament, Commentary on Galatians 1:7.

“Pervert.—The Greek is even still stronger—reverse, or change to its very opposite. This they did by substituting a doctrine of righteousness by works—self-justification before God by performing the precepts of the Mosaic law—for the doctrine of reconciliation with God through the free forgiveness which He has promised to faith in Christ.”

—— Ellicott's Commentary for English Readers, Commentary on Galatians 1:7.

“Actually, there is no. “There is no other message from God! I say it this way because some are claiming that God told them to turn you to the Law of Moses.”

—— The Bible Study New Testament, Commentary on Galatians 1:7.

“(The false teaching) was surely a teaching according to which men are saved through faith plus law-works, a perversion of the true gospel which proclaims the glad tidings of salvation (by grace) through faith alone.”

—— William Hendriksen, op. cit., p. 40.

“It puts in bondage (Galatians 2:4), causes entanglement (Galatians 5:1), could not bring justification (Galatians 2:16), or

freedom (Galatians 5:1); it made Christ of no profit (Galatians 5:2), and it made the death of Christ, which is the very essence of the gospel, a superfluous thing of no account (Galatians 2:2 1); and in addition to providing no blessing whatever, it puts men under a curse (Galatians 3:10); and all who accepted it fell from grace (Galatians 5:4)."

—— David Lipscomb, A Commentary on the New Testament Epistles (Nashville: Gospel Advocate Company, Vol. III, p. 190.

"The first conclusion we draw from Galatians 1:6-8, therefore, is that Arminianism is not another gospel but an inconsistent expression of the true gospel. If it were another gospel, those who have embraced it would have fallen away from God. ... Arminians, however, insist on making a special case of the sin of unbelief. It is sufficient to condemn a man for whose sins Christ died. They do not see the contradiction in their position. And they resolutely affirm that man is saved on the basis of the substitutionary atonement and that alone. Hence their error is an inconsistency. They do not deny outright, as the Judaizers, that the cross of Christ alone is the hope for lost sinners. Once again we insist that there is a difference between preaching an inconsistent view of the cross and denying the cross. The Arminians and Lutherans do the former; the Judaizers and Modernists do the latter."

—— Rev. Richard Willer Gray, a friend of Clark's in the OPC, wrote an article on the question of Arminian salvation in the Presbyterian Guardian titled Is Arminianism Another Gospel? (January 25, 1945, Vol. 14, No. 2, 21-22.