

Galatians 1:9

Authorized King James Version (KJV)

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Analysis

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Paul repeats the anathema verbatim, emphasizing absolute seriousness. "As we said before" (proeirēkamen, προειρήκαμεν, perfect tense) likely refers to his founding visit when he warned against false teaching. The perfect tense indicates past action with continuing present effect—his warning then remains authoritative now.

"So say I now again" (kai arti palin legō) intensifies the repetition. Paul doesn't soften or qualify but reinforces the curse. "If any man" (tis) broadens from "we or an angel" to anyone—no messenger, however credible, can alter the gospel without incurring damnation.

"Than that ye have received" (par' ho parelabete, παρ' ὃ παρελάβετε) uses technical language for tradition transmission. They "received" (paralambanō) authoritative teaching from Paul. The gospel is fixed revelation, not evolving tradition. Judaizers offered gospel "development"; Paul insists on gospel preservation. The double anathema (verses 8-9) functions as legal testimony (Deuteronomy 19:15)—two witnesses establish truth.

Historical Context

Repetition served rhetorical and mnemonic purposes in oral cultures where most believers were illiterate. Paul writes to be read aloud in assemblies; repetition ensures comprehension and emphasizes importance. The double curse also reflects Jewish legal practice requiring two or three witnesses. Paul essentially testifies twice against the Judaizers. His prior warning during founding ministry showed this wasn't new controversy but ongoing threat. The Galatians couldn't plead ignorance—Paul had equipped them with theological antibodies they failed to deploy.

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. Why must the church treat the gospel as fixed revelation rather than evolving tradition that adapts to culture?
2. What responsibility do believers have to remember and apply warnings previously taught but currently neglected?
3. Where is the line between theological openness for secondary matters and uncompromising defense of gospel essentials?

Interlinear Text

ώς	προειρήκαμεν	καὶ	ἄρτι	πάλιν	λέγω	εἴ	τις	ὑμᾶς
As	we said before	so	now	again	say I	G1487	G5100	unto you
G5613	G4280	G2532	G737	G3825	G3004			G5209
εὐαγγελίζεται	παρ'	ὅ	παρελάβετε	ἀνάθεμα	ἔστω			
gospel	any other	that	ye have received	accursed	let him be			
G2097	G3844	G3739	G3880	G331	G2077			

Additional Cross-References

Proverbs 30:6 (Parallel theme): Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Romans 16:17 (Parallel theme): Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Deuteronomy 4:2 (Parallel theme): Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

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