

# THE ARGUMENT OF EPISTLE OF S. PAUL TO THE GALATIANS.

That this Epistle may seeme to be the first that S. Paul wrote, was declared in the argument of the Epistle to the Romanes; notwithstanding that in the *second chapter* it is euident to haue been written 14. yeares at the least after his Conuersion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned *Act. 18.*

The occasion of it were such false-apostles, as we read of, *Act. 15. Et quidam descendentes, &c. And certaine coming downe from Iewrie, taught the Brethren* (that is the Christian Gentils at Antioch) *that vnles you be circumcised according to the manner of Moyfes, you can not be saued.* Such commers also to the Galatians (whom S. Paul had conuerted *Act. 16.* as himself mentioneth *Gal. 1.* and *4.*) did seduce them, saying, that al the other Apostles to whom they should harken, then to Paul (who came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst doe none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospell that he preacheth, of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed well of his preaching to the Gentils, though themselves being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreouer that the said False-apostles belyed him, in saying that he also preached Circumcision sometimes. Again, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue

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the whole Law: finally, whatsoever they pretended, that indeed they did it only to please the Jews, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here less exactly and more briefly, because the Galatians were very rude, and the Romans contrariwise, *repleti omni scientia* (*Rom. 15.*) *replenished with all knowledge.*