

## Chapter 1

*After the foundation laid in the falutation, 6. he exclaimeth against the Galatians, & their Faffe-Apofles, 11. confidering that the Ghofpel which he preached to them, he had it immediatly of Chrift himfelf. 13. Which to fhew he beginneth to tel the ftorie of his conuerfion and preaching fince then, and that as he learned nothing of the other Apofles, fo yet he had their approbation.*

**P**aul an Apofle not of men, <sup>1</sup>neither by man, but by IESVS Chrift, and God the Father that raifed him from the dead, <sup>2</sup>and al the Brethren that are with me; to the Churches of Galatia. <sup>3</sup>Grace to you and peace from God the Father and our Lord IESVS Chrift, <sup>4</sup>who gaue himfelf for our finnes, that he might deliuer vs from this prefent wicked world, according to the wil of our God and Father: <sup>5</sup>to whom is glorie for euer and euer. Amen.

<sup>6</sup>I maruel that thus fo foon you are transferred from him that called you into the grace of Chrift, vnto another Ghofpel: <sup>7</sup>which is not another, vnles there be fome that trouble you, and wil <sup>a</sup>inuert the Ghofpel of Chrift. <sup>8</sup>But although we, <sup>1</sup>or an Angel from Heauen, euangelize to you befide that which we haue euangelized to you, be he anathema. <sup>9</sup>As we haue faid before, fo now I fay againe: If any euangelize to you, befide that which you haue receiued, be he anathema. <sup>10</sup>For doe I now vfe perfuafion to men, or to God? Or doe I feeke to pleafe men? If I yet did pleafe men, I fhould not be the feruant of Chrift.

<sup>11</sup>For I doe you to vnderftand, Brethren, the Ghofpel that was euangelized of me, that it is not according to man. <sup>12</sup>For neither did I receiue it of man, nor learne it; but by the reuelation of IESVS Chrift.

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<sup>a</sup> New Ghofpellers that peruert, corrupt, or alter the one only true and firft deliuered Ghofpel, are to be auoided. See *S. Auguftin Cont. Fauftum. li. 32. c. 27.*

<sup>13</sup> For you haue heard my conuerſation ſometime in  
*Act. 9, 1.* Iudaifme, that aboute meaſure I perfecuted the Church  
of God, and expugned it, <sup>14</sup> and profited in Iudaifme  
aboute many of mine equales in my Nation, being more  
abundantly an emulatour of the traditions of my Fa-  
thers. <sup>15</sup> But when it pleaſed him that ſeparated me  
*Act. 9, 3.* from my mothers womb, and called me by his grace,  
to reueale his Sonne in me, <sup>16</sup> that I ſhould euangelize  
him among the Gentils, incontinent I condeſcended not  
to fleſh and bloud, <sup>17</sup> neither came I to Hieruſalem to  
the Apoſtles my Anteceſſours: but I went into Arabia,  
and againe I returned to Damafcus. <sup>18</sup> Then, after three  
yeares I came to Hieruſalem <sup>19</sup> to ſee Peter: and taried  
with him fifteen daies. <sup>19</sup> But other of the Apoſtles ſaw  
I none; ſauing Iames <sup>20</sup> the brother of our Lord. <sup>20</sup> And  
the things that I write to you; behold before God, that  
I lie not. <sup>21</sup> After that I came into the parts of Syria and  
Cilicia. <sup>22</sup> And I was vnknownen by fight to the Churches  
of Iewrie, that were in Chriſt: <sup>23</sup> but they had heard only,  
That he which perfecuted vs ſometime, doth now euang-  
elize the faith which ſometime he expugned: <sup>24</sup> and in  
me they glorified God.

## ANNOTATIONS

1 Neither by man.) Though he were not firſt by man's  
election, nomination, or aſſignment, but by God's owne ſpecial  
appointment, choſen to be an Apoſtle; yet by the like expreſſe  
ordinance of God he tooke orders or impoſition of hands of men,  
as is plaine. *Act. 18.* Let vs beware then of ſuch falſe Apoſtles,  
as now a-daies intrude themſelues to the office of Miniſterie and  
preaching, neither called of God, nor rightly ordered of men.

8 Or an Angel.) Manie worthie obſeruations are made in  
the Fathers writings, of the earneſt admonition of the Apoſtle, and  
much may we gather of the text it-ſelf. Firſt, that the credit of any  
mã or Angel, for what learning, eloquẽce, ſhew of grace or vertue  
foeuer, though he wrought miracles, ſhould not moue a Chriſtian  
man from that truth which he hath once receiued in the Catholike

S. Paul ſent to  
preach by ordi-  
narie impoſition of  
hands.

No ſhew of learn-  
ing or vertue muſt  
moue vs from the  
faith.

<sup>a</sup> S. Iames was called our Lordes brother after the Hebrew phraſe  
of the Iewes, by which neer kinſmen are called Brethrẽ: for they  
were not Brethren indeed, but rather fiſters children.

Church: of which point Vicentius Lirinensis excellently treateth *li. cont. profan. hæref. Nouitates*. Whereby we may see that it is great pitee and shame, that so many follow Luther & Caluin & such other leud fellows, into a new Ghospel, which are so farre from Apoftles and Angels, that they are not any whit comparable with the old Heretikes in gifts of learning or eloquence, much lesse in good life.

Tract. 98. in  
Ioan.

Secondly S. Augustin noteth vpon the word, *Befide*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. *The Apofte did not say, faith he, If any man euangelize to you more then you haue receiued, but, befide that you receiued. For if he should say that, he should be preiudicial to himself, who coueted to come to the Theffalonians, that he might supply that which was wanting to their faith. Now he that supplieth, addeth that which was lacking, taketh not away that which was, &c.* By which we see how friuolously and calumniouly the Heretikes charge the Church with addition to the Scriptures.

Preaching cōtrarie to the faith receiued is forbidden, not other preaching.

Thirdly, as wel by the word *euangelizamus* (we euangelize) as the word *accepistis* (you haue receiued) we may note that the first truth, against which no second Ghospelling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contained either in his or any other of the Apoftles or Euangelistes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therefore the Aduersaries of the Church that measure the word of God or Ghospel by the Scriptures only, thinking themselves not to incurre S. Pauls curfe, except they teach directly against the written word, are foully beguiled. As therein also they shamefully erre, when they charge the Catholikes with adding to the Ghospel, when they teach any thing that is not in expresse words written by the Apoftles or Euangelists: not marking that the Apofte in this Chapter, and els-where commonly calleth his & his fellows whole preaching, the Ghospel, be it written or vnwritten.

The Ghospel is not only in the written word of Scripture, but in vnwritten tradition also.

Fourthly, by the same words we see condemned al after-preaching, later doctrines, new sects and Authours of the same: that only being true, which was first by the Apoftles and Apofolike men as the lawful husband-men of Chriftes field, sowed and planted in the Church: and that false, which was later and as it were ouer-sown by the enimie. By which rule not only Tertullian (*de prescrip. nu. 6. & 9.*) but al other ancient Doctours, and specially S. Ireneus (*li. 3. c. 2. 3. 4.*) tried truth from falsehood, & condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like false Apoftles, because they came in with their nouelties long after the Church was settled in former truth.

After-preaching & ouer-sowing of nouelties, argueth false doctrine.

Fifthly, this curfe or execration pronounced by the Apofte, toucheth not only the Galatians, or those of the Apoftles time, that preached

The Apoftles curfe vpon al that teach new doctrine, and draw men from the Cath. Church.

*Li. cont. proph.  
hær. nouit.*

otherwife then they did, but it pertaineth to al times, Preachers, and Teachers, vnto the worlds end: and it concerneth them (as Vincentius Lirinensis faith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. *To preach any thing to Chriftian men* (faith he) *befides that which they haue receiued, neuer was it lawful, neuer is it, nor neuer shal it be lawful. To lay anathema to fuch, it hath been, & is, and shal be alwayes behooful.* So S. Auguftin by this place holdeth al accurfed, that draw a Chriftian man from the focietie of the whole Church, to make the feueral part of any one fect: that cal to the hidden conuenticles of heretikes, from the open & known Church of Chrif: that allure to the priuate, from the common: finally al that draw with chatting curiofitie the children of the Catholike Church, by teaching any thing befides that they found in the Church. *ep. 48. Pfal. 103. Con. 2.* mentioning alfo that a Donatift feined an Angel to haue admonished him to cal his freind out of the Communion of the Catholike Church into his fect. And he faith, that if it had been an Angel indeed, yet should he not haue heard him. Laftly S. Hierom vfeth this place, wherein the Apoftle giueth the curfe or anathema to al falfe teachers not once but twife, to proue that the zeale of Catholike men ought to be fo great toward al Heretikes, and their doctrines, that they should giue them the anathema, though they were neuer fo deare vnto them. In which cafe, faith this holy Doctour, I would not fpare mine owne parents. *Ad Pammach. c. 3. cont. Io. Hierof.*

*Aug. ep. 165.*

Zeale againft  
heretikes.

18 To fee Peter.) In what eftimation S. Peter was with this Apoftle, it appeareth: feeing for respect and honour of his perfon, and of duety as Tertullian *de Præfcript.* faith (notwithftanding his great affaires Ecclefiastical) he went fo farre to fee him: not in vulgar manner, but (as S. Chryfoftom noteth the Greeke word to import) to behold him as men behold a thing or perfon of name, excellencie, and maieftie. For which caufe, and to fill himfelf with the perfect vew of his behaiour, he abode with him fifteen daies. See S. Hierom *ep. 101. ad Paulinum to. 3.* who maketh alfo a myfterie of the number of daies that he taried with S. Peter. See S. Ambrofe *in Comment. huius loca,* and S. Chryfoftome *vpon this place* and *ho. 87. in Ioan.*

S. Paul vifit S. Peter of honour and reuerence toward him.