

Chapter 1

After the foundation laid in the falutation, 6. he exclaimeth againſt the Galatians, & their Falſe-Apoſtles, 11. confidering that the Ghofpel which he preached to them, he had it immediately of Chrift himſelf. 13. Which to ſhew he beginneth to tel the ſtorie of his conuerſion and preaching ſince then, and that as he learned nothing of the other Apoſtles, ſo yet he had their approbation.

Paul an Apoſtle not of men, ¹neither by man, but by IESVS Chrift, and God the Father that raiſed him from the dead, ² and al the Brethren that are with me; to the Churches of Galatia. ³ Grace to you and peace from God the Father and our Lord IESVS Chrift, ⁴ who gaue himſelf for our finnes, that he might deliuer vs from this preſent wicked world, according to the wil of our God and Father: ⁵ to whom is glorie for euer and euer. Amen.

⁶ I maruel that thus ſo ſoon you are transferred from him that called you into the grace of Chrift, vnto another Ghofpel: ⁷ which is not another, vnles there be ſome that trouble you, and wil ^a)inuert the Ghofpel of Chrift. ⁸ But although we, ¹or an Angel from Heauen, euangelize to you beſide that which we haue euangelized to you, be he anathema. ⁹ As we haue ſaid before, ſo now I ſay againe: If any euangelize to you, beſide that which you haue receiued, be he anathema. ¹⁰ For doe I now vſe perſuaſion to men, or to God? Or doe I ſeeke to pleaſe men? If I yet did pleaſe men, I ſhould not be the ſeruant of Chrift.

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

^a New Ghofpellers that peruert, corrupt, or alter the one only true and firſt deliuered Ghofpel, are to be auoided. See *S. Auguſtin Cont. Fauſtum. li. 32. c. 27.*

¹³ For you haue heard my conuerfation fometime in
Act. 9, 1. Iudaifme, that aboue meafure I perfecuted the Church
of God, and expugned it, ¹⁴ and profited in Iudaifme
about many of mine equales in my Nation, being more
abundantly an emulatour of the traditions of my Fa-
thers. ¹⁵ 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, ¹⁶ that I ſhould euangelize
him among the Gentils, incontinent I condeſcended not
to fleſh and bloud, ¹⁷ neither came I to Hieruſalem to
the Apoſtles my Anteceſſours: but I went into Arabia,
and againe I returned to Damafcus. ¹⁸ Then, after three
yeares I came to Hieruſalem ^ato ſee Peter: and taried
with him fifteen daies. ¹⁹ But other of the Apoſtles ſaw
I none; ſauing Iames ^a)the brother of our Lord. ²⁰ And
the things that I write to you; behold before God, that I
lie not. ²¹ After that I came into the parts of Syria and
Cilicia. ²² And I was vnknownen by fight to the Churches
of Iewrie, that were in Chriſt: ²³ but they had heard
only, That he which perfecuted vs fometime, doth now
euangelize the faith which fometime he expugned: ²⁴ and
in me they glorified God.

ANNOTATIONS

1 Neither by man.) Though he were not firſt by man's
election, nomination, or affignment, 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.

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

Church: of which point Vicentius Lirinenfis excellently treateth *li. cont. profan. hæref. Nouitates*. Whereby we may fee that it is great pitie and shame, that fo many follow Luther & Caluin & fuch other leud fellowes, into a new Ghofpel, which are fo farre from Apoftles and Angels, that they are not any whit comparable with the old Heretikes in guifts of learning or eloquence, much leffe in good life.

Tract. 98. in
Ioan.

Secondly S. Auguftin noteth vpon the word, *Befide*, that not al other teaching, or more preaching then the firft, is forbidden, but fuch as is contrarie and difagreeing to the rule of faith. *The Apoftle did not fay, faith he, If any man euangelize to you more then you haue receiued, but, befide that you receiued. For if he should fay that, he should be preiudicial to himfelf, who coueted to come to the Theffalonians, that he might fupply that which was wanting to their faith. Now he that fupplieth, addeth that which was lacking, taketh not away that which was, &c.* By which we fee how friuoloufly and calumnioufly 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 *accepiftis* (you haue receiued) we may note that the firft truth, againft which no fecond Ghofpelling 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 Euangeliftes writings, but that which was by word of mouth alfo preached, taught, or deliuered them firft, before he wrote to them. Therefore the Aduerfaries of the Church that meafure the word of God or Ghofpel by the Scriptures only, thinking themfelues not to incurre S. Paules curfe, except they teach directly againft the written word, are foully beguiled. As therin alfo they shamefully erre, when they charge the Catholikes with adding to the Ghofpel, when they teach any thing that is not in exprefse words written by the Apoftles or Euangelifts: not marking that the Apoftle in this Chapter, and els-where commonly calleth his & his fellowes whole preaching, the Ghofpel, be it written or vnwritten.

The Ghofpel is not only in the written word of Scripture, but in vnwrittē tradition alfo.

Fourthly, by the fame words we fee condemned al after-preaching, later doctrines, new fects and Authours of the fame: that only being true, which was firft by the Apoftles and Apoftolike men as the lawful husband-men of Chriftes field, fowed and planted in the Church: and that falfe, which was later and as it were ouer-fowen by the enemie. By which rule not only Tertullian (*de prefcrip. nu. 6. & 9.*) but al other ancient Doctours, and fpecially S. Ireneus (*li. 3. c. 2. 3. 4.*) tried truth from falfehood, & condēned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and fuch like falfe Apoftles, becaufe they came in with their nouelties long after the Church was fettled in former truth.

After-preaching & ouer-fowing of nouelties, argueth falfe doctrine.

Fifthly, this curfe or execration pronounced by the Apoftle, toucheth not only the Galatians, or thofe of the Apoftles time, that preached otherwife then they did, but it pertaineth to al times, Preachers,

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

*Li. cont. proph.
hær. nouit.*

Aug. ep. 165.

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 fay 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 Chrift: 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.*

Zeale againft
heretikes.

18 To fee Peter.) In what eftimation S. Peter was with this Apoftle, it appeareth: feeing for refpect and honour of his perfon, and of duty as Tertullian *de Præfcript.* faith (notwithftanding his great affaires Ecclefiaftical) 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 behauiour, 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.