

## Chapter 1

*After the foundation laid in the salutation, 6. he exclaimeth against the Galatians, & their Falso-Apostles, 11. considering that the Gospel which he preached to them, he had it immediately of Christ 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.*

**P**aul an Apostle not of men, neither by man, but by IESVS Christ, and God the Father that raised him from the dead, and all the Brethren that are with me; to the Churches of Galatia. Grace to you and peace from God the Father and our Lord IESVS Christ, 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: to whom is glorie for euer and euer. Amen.

I marvel that thus so soon you are transferred from him that called you into the grace of Christ, vnto another Gospel: which is not another, vnles there be some that trouble you, and wil inuert the Gospel of Christ. But although we, or an Angel from Heauen, euangelize to you beside that which we haue euangelized to you, be he anathema. As we haue said before, so now I say againe: If any euangelize to you, beside that which you haue receiued, be he anathema. For doe I now vse perswasion 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 Christ.

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

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<sup>a</sup> New Gospellers that peruert, corrupt, or alter the one only true and first deliuered Gospel, are to be auoided. See *S. Augustin Cont. Faustum. li. 32. c. 27.*

<sup>13</sup> For you haue heard my conuerfation fometime in  
*Act. 9, 1.* Iudaifme, that aboute meafure 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 feperated 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 fhould euangelize  
him among the Gentils, incontinent I condefcended not  
to flefh and bloud, <sup>17</sup> neither came I to Hierufalem to  
the Apoftles my Anteceffours: but I went into Arabia,  
and againe I returned to Damafcus. <sup>18</sup> Then, after three  
yeares I came to Hierufalem <sup>†</sup>to fee Peter: and taried  
with him fifteen daies. <sup>19</sup> But other of the Apoftles faw  
I none; fauing Iames <sup>a</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 Chrift: <sup>23</sup> but they had heard  
only, That he which perfecuted vs fometime, doth now  
euangelize the faith which fometime he expugned: <sup>24</sup> and  
in me they glorified God.

## ANNOTATIONS

1 Neither by man.) Though he were not firft by man's  
election, nomination, or affignment, but by God's owne fpecial  
appointment, chofen to be an Apoftle; yet by the like exprefse  
ordinance of God he tooke orders or impofition of hands of men,  
as is plaine. *Act. 18.* Let vs beware then of fuch falfe Apoftles,  
as now a-daies intrude themfelues to the office of Minifterie and  
preaching, neither called of God, nor rightly ordered of men.

8 Or an Angel.) Manie worthie obferuations are made in  
the Fathers writings, of the earneft admonition of the Apoftle, and  
much may we gather of the text it-felf. Firft, 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 Chriftian  
man from that truth which he hath once receiued in the Catholike

S. Paul went to  
preach by ordi-  
narie impofition of  
hands.

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

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

Church: of which point Vicentius Lirinensis excellently treateth *li. cont. profan. hæref. Nouitates*. Whereby we may see that it is great pite 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. Auguftin noteth vpon the word, *Befide*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and difagreeing to the rule of faith. *The Apoftle 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 *accepiftis* (you haue receiued) we may note that the first truth, againft which no fecond 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 Euangeliftes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therefore the Aduerfaries of the Church that measure the word of God or Ghospel by the Scriptures only, thinking themfelues not to incurre S. Paules curfe, except they teach directly againft 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 Euangelifts: not marking that the Apoftle 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 vnwrittē tradition also.

Fourthly, by the fame words we see condemned al after-preaching, later doctrines, new facts and Authours of the fame: that only being true, which was first by the Apoftles and Apoftolike 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-fowen by theemie. 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, & condēned 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-fowing of nouelties, argueth false doctrine.

Fifthly, this curfe or execration pronounced by the Apoftle, toucheth not only the Galatians, or those 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.*

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.*

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 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.*

Zeale againft  
heretikes.

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