

Chapter 16

He commendeth the bearer Phœbe to the Romanes, 3. and himself to many there by name. 17. He declareth the doctrine which the Romanes had learned, to be the touchstone to know Seducers. 21. He doth vnto them the commendations of al the Churches & of certaine perfons by name; 25. and concludeth.

And I commend to you Phœbe our Sifter, who is in the minifterie of the Church that is in Cenchrus: ² that you receiue her in our Lord as it is worthie for Saints: and that you affist her in whatfoeuer bufines she shal need you. For she also hath affisted many, and my self.

³ Salute Prisca & Aquila my helpers in CHRIST IESVS, ⁴ who for my life haue laid downe their neckes; to whom not I only giue thanks, but also al the Churches of the Gentils, ⁵ and their ^bdomeftical Church. Salute Epænetus my Beloued: who is the first fruit of Asia in Chrif. ⁶ Salute Marie who hath laboured much about Iunia vs. ⁷ Salute Andronicus and 'Iulia' my cofins and fellow captiues: who are noble among the Apostles, who also before me were in Chrif. ⁸ Salute Ampliatus my best Beloued in our Lord. ⁹ Salute Urbanus our helper in CHRIST IESVS, and Stachys my Beloued. ¹⁰ Salute Apelles approved in Chrif. Salute them that are of Aristobolus house. ¹¹ Salute Herodion my kinfman. Salute them that are of Narcissus house, that are in our Lord. ¹² Salute Triphæna and Tryphosa: who labour in our Lord. Salute Persis the Beloued, who hath much laboured in our Lord. ¹³ Salute Rufus the elect in our Lord and his mother and mine. ¹⁴ Salute Afyncritus, Phlegon,

^a The only salutation of so worthy a man is sufficient to fill him with great grace that is so saluted. *Chry. in 2. Tim. 4.*

^b This domeftical Church was either that faithful and Christiã household, or rather the Christians meeting together there & in such good houses to heare diuine seruice & the Apostles preaching in those times of perfecution.

Hermas, Patrobas, Hermes: and the Brethren that are with them. ¹⁵ Salute Philologus and Iulia, Nereus, and his fifter, and Olympias; and al the Saints that are with them. ¹⁶ ^a)Salute one another in a ^holy kiffe. Al the churches of Chrifft falute you.

¹⁷ And I defire you, Brethren, ^hto marke them that make diffenfions and fcandals contrarie to the doctrine which you haue ^blearned, and auoid them. ¹⁸ For fuch doe not ferue Chrifft our Lord, ^hbut their owne belly: and ^c)by fweet fpeeches and benedictions feduce the harts of innocents. ¹⁹ For ^hyour obedience is publifhed into euery place. I reioyce therfore in you. But I would haue you to be wife in good, and fimple in euil. ²⁰ And the God of peace cruft Satan vnder your feet quickly. The grace of our Lord IESVS CHRIST be with you.

²¹ Timothee my Coadiutor faluteth you, and Lucius, and Iafon, and Sofipater, my kinfmen. ²² I Tertius falute you, that wrote the epiftle, in our Lord. ²³ Caius mine hoft, and the whole Churches, faluteth you. Eraftus the Cofferer of the citie faluteth you, and Quartus, a Brother. ²⁴ The grace of our Lord IESVS CHRIST be with al you, Amen.

²⁵ And to him that is able to confirme you according to my Ghofpel and preaching of IESVS CHRIST, according to the reuelation of the myfterie from eternal times kept fecret, ²⁶ which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith knowen in al Gentils, ²⁷ to God the only wife through IESVS CHRIST, to whom be honour & glorie for euer and euer. Amen.

^a The Proteftants, here reafon thus: Peter is not here faluted, therfore he was neuer at Rome. See the *Annotation*.

^b Of the Prince of the Apoftles, faith *Theodoret vpon this place*.

^c The fpecial way that Heretikes haue euer had to beguile, was and is by fweet wordes & gay fpeeches. Which their fheeps coat fee before defcribed particularly in the *Annotations vpon S. Matthew. c. 7, 15*.

ANNOTATIONS

16 Salute one another.) Neuer Sect-maifters made more foule or hard fhifts to proue or defend falfehood, then the Proteftants: but in two points, about S. Peter fpecially, they paffe euen them felues in impudēcie. The firft is, that they hold he was not preferred before the other Apoftles, which is againft the Scriptures moft euidently. The fecond is, that he was neuer at Rome, which is againft al the Ecclefiaftical histories, al the Fathers Greeke & Latine, againft the very fenfe & fight of the monuments of his Seat, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more weighty teftimonie, then of Romulus, Numas, Cæfar's or Cicero's being there: yet were he a very brutifh man that would deny this to the difcredit of fo many Writers and the whole world. Much more monftrous it is, to heare any deny the other. Theodorete faith he was there, writing *vpon this chapter*. Profper alfo *carmine de ingratis in principio*. S. Leo *de natali Petri*. S. Auguftin *to. 6. c. 4. cont. ep. fund. Orofius li. 7. c. 6*. S. Chrufoftome *in Pfal. 48*. S. Epiphanius *hær. 27. Prudentius in hymno. 2. S. Laurentij & hymno. 11. Optatus li. 2. contra Donatiftas*. S. Ambrofe *li. 5. ep. de Bafilicis tradendis*. S. Hierome *in Catalogo*. Lactintius *li. 4. c. 11. de vera fapentia*. Eufebius *hift. Eccl. li. 2. c. 13, 15*. S. Athanafius *de fuga fina*. S. Cyprian *ep. 53. nu. 6*. Tertullian *de præfcriptionibus nu. 14. and li. 4. contra Marcionem nu. 5*. Origen *in Genef. apud Enfeb. li. 3. c. 1*. Irenæus *li. 33. c. 3*. Hegefippus *li. 3. c. 2. de excid. Hierofolym.* Caius & Papius the Apoftles owne fcholars, and Sionyfius the B. of Corinth, alleaged by Eufebius *li. 2. c. 14. and 24. Ignatius ep. ad Romanos*. The holy Council of Chalcedon, and many others affirme it. Yea Peter himfelf (according to the iudgement of the Ancient Fathers) confeffeth he was at Rome, calling it Babylon. *1. ep. c. 5. Eufeb. li. 2. c. 14. hift. Ec.* Some of thefe tel the time and caufe of his firft going thither: fome, how long he liued there: fome, the manner of his death there: fome, the place of his burial: and al, that he was the firft Bifhop there. How could fo many of fuch wifedom and fpirit, fo neere the Apoftles time deceiue or be deceiued? how could Caluin and his, after fifteen hundred yeares know that which none of them could fee?

Some great argument muft they needs haue to controule the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit: If S. Peter had been at Rome, S. Paul would haue faluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to difproue al antiquitie by? Any man of difcretion may ftraight fee, that S. Peter might be knowen vnto S. Paul to be out of the Citie, either for perfecution or bufines, when this epiftle was written (for he went often out, as S. Epiphanius declareth) & fo the omitting

That S. Peter was at Rome.

See the Annotations 1. *Pet. c. 5, 13.*

The Proteftants great argumēt, that Peter was neuer at Rome.

Chalced. conc. act. 3.

Epiph. her. 27.

to salute him, can proue no more, but that then he was not in Rome: but it proueth not so much neither; because the Apostle might for respect of his dignitie & other the Churches affaires write vnto him special letters, & so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent inclosed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in some of their assemblies? It is very like it was recommended to some one principal man or other that is not here named: and twenty causes there may be vnknown to vs, why he saluted him not: but no cause why our Aduersaries vpon such friuolous reasons should reprove an approved truth. For euen as well might they say that S. Iohn was neuer at Ephesus because S. Paul in his Epistle to the Ephesiāns doth not salute him. And plaine it is, that it is the Romane feat and faith of Peter, which they (as all Heretikes before them) doe feare & hate, and which will be their bane: and they know that there is no argument which conuinceth in their conscience, that Peter was neuer at Rome.

The Heretikes hatred of the Romane See.

*li. 2. cont. lit.
Petil. c. 51.*

Therefore to conclude we say to them in S. Augustines wordes: *Why call you the Apostolike chaire, the chaire of pestilence? what hath the Church of Rome done against you, in which S. Peter did sit, and from which by nefarious furie you haue separated your selues?*

Orig. in 16. ad Ro.

16 Holy kisse.) Hereof, and by the common vse of the first Christians, who had special regard of vnitie and peace among themselves, and for signe and protestation thereof kissed one another, came our holy ceremonie of giuing the *Pax*, or kissing one another in the Sacrifice of the blessed Masse.

Kissing the Pax.

17 To marke them.) He carefully warneth them to take heed of feditious fowers of Sects & diffension in religion, and this euer to be their marke, if they should teach or moue them to any thing which was not agreeable to that which they had learned at their conuersion: not bidding them to examine the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the new Testament.

Against Sect-maisters how to examine our faith.

18 But their owne belly.) Howsoever Heretikes pretend in wordes and external shew of their sheeps coat, indeed they seeke but after their owne profit and pleasure, & by the Apostles owne testimony we be warranted so to iudge of them as of men that indeed haue no religion nor conscience.

Heretikes giuē to voluptuousnes.

19 Your obedience.) Against Heretikes and their illusions, there is no better way then in simplicitie to cleaue vnto that which hath been taught before: for the which the Romane obedience is much commended. See *Annot. vpon the first chap. vers. 8.*