

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 Cenchris: ² that you receiue her in our Lord as it is worthie for Saints: and that you affist her in whatfoeuer bufiness she shal need you. For she also hath affisted many, and my self.

^{3 a)} 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 ^{b)} domestical Church. Salute Epænetus my Beloued: who is the first fruit of Asia in Chrif. ⁶ Salute Marie who hath laboured much about 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 Vrbani our helper in CHRIST IESVS, and Stachys my Beloued. ¹⁰ Salute Apelles approued in Chrif. Salute them that are of Aristobolus house. ¹¹ Salute Herodion my kinsman. 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

Iunia τὸν δόκιμον

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

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

mother and mine. ¹⁴ Salute Afyncritus, Phlegon, Her-
 mas, 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 Lu-
 cius, 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 accord-
 ing to my Ghofpel and preaching of IESVS CHRIST, ac-
 cording to the reuelation of the myfterie from eternal
 times kept fecret, ²⁶ which now is opened by the Scrip-
 tures of the Prophets according to the precept of the
 eternal God, to the obedience of faith knowen in al Gen-
 tils, 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, ther-
 fore 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 shifts to proue or defend falfehood, then the Proteftants: but in two points, about S. Peter specially, they paffe euen them felues in impudēcie. The first is, that they hold he was not preferred before the other Apostles, which is againft the Scriptures most evidently. The second is, that he was neuer at Rome, which is againft al the Ecclesiastical histories, al the Fathers Greeke & Latine, againft the very sense & sight of the monuments of his Seat, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more weighty testimony, then of Romulus, Numas, Cæsar's or Cicero's being there: yet were he a very brutish man that would deny this to the discredit of so many Writers and the whole world. Much more monstrous it is, to heare any deny the other. Theodorete faith he was there, writing *vpon this chapter*. Prosper also *carmine de ingratia in principio*. S. Leo *de natali Petri*. S. Augustin *to. 6. c. 4. cont. ep. fund.* Orosius *li. 7. c. 6.* S. Chrusostome *in Psal. 48.* S. Epiphanius *hær. 27.* Prudentius *in hymno. 2. S. Laurentij & hymno. 11.* Optatus *li. 2. contra Donatistas.* S. Ambrose *li. 5. ep. de Basilicis tradendis.* S. Hierome *in Catalogo.* Lactantius *li. 4. c. 11. de vera sapientia.* Eusebius *hist. Eccl. li. 2. c. 13, 15.* S. Athanasius *de fuga fina.* S. Cyprian *ep. 53. nu. 6.* Tertullian *de præscriptionibus nu. 14. and li. 4. contra Marcionem nu. 5.* Origen *in Genes. apud Enseb. li. 3. c. 1.* Irenæus *li. 33. c. 3.* Hegesippus *li. 3. c. 2. de ex-cid. Hierosolym.* Caius & Papius the Apostles owne scholers, and Sionyfius the B. of Corinth, alleaged by Eusebius *li. 2. c. 14. and 24.* Ignatius *ep. ad Romanos.* The holy Council of Chalcedon, and many others affirme it. Yea Peter himself (according to the iudgement of the Ancient Fathers) confesseth he was at Rome, calling it Babylon. *1. ep. c. 5. Euseb. li. 2. c. 14. hist. Ec.* Some of these tel the time and cause of his first going thither: some, how long he liued there: some, the manner of his death there: some, the place of his burial: and al, that he was the first Bishop there. How could so many of such wisdom and spirit, so neere the Apostles time deceiue or be deceiued? how could Caluin and his, after fifteen hundred yeares know that which none of them could see?

Chalced.
conc. act. 3.

That S. Peter was
at Rome.

See the Anno-
tations 1. *Pet.*
c. 5, 13.

Some great argument must 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 saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man of discretion may straight see, that S. Peter might be knowne vnto S. Paul to be out of the Citie, either for persecution or busines, when this epistle was written (for he went often out, as S. Epiphanius declareth) & so the omitting

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

Epiph. her. 27.

to falute him, can proue no more, but that then he was not in Rome: but it proueth not fo much neither; becaufe the Apoftle might for refpect of his dignitie & other the Churches affaires write vnto him fpecial letters, & fo had no caufe to falute him in his common Epiftle. Or how know they that this Epiftle was not fent inclofed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in fome of their affemblies? It is very like it was recommended to fome one principal man or other that is not here named: and twenty caufes there may be vnknown to vs, why he faluted him not: but no caufe why our Aduerfaries vpon fuch friuolous reafons fhould reprove an approved truth. For euen as wel might they fay that S. Iohn was neuer at Ephefus becaufe S. Paul in his Epiftle to the Ephefiāns doth not falute him. And

The Heretikes hatred of the Romane See.

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

plaine it is, that it is the Romane feat and faith of Peter, which they (as al Heretikes before them) doe feare & hate, and which wil be their bane: and they know that there is no argument which conuinceth in their confcience, that Peter was neuer at Rome. Therefore to conclude we fay to them in S. Auguftines wordes:

Why cal you the Apoftolike chaire, the chaire of peftilence? what hath the Church of Rome done againft you, in which S. Peter did fit, and from which by nefarious furie you haue feparated your felues?

Orig. in 16. ad Ro.

16 Holy kiffe.) Hereof, and by the common vfage of the firft Chriftians, who had fpecial regard of vnitie and peace among themfelues, and for figne and proteftation thereof kiffed one another, came our holy ceremonie of giuing the *Pax*, or kiffing one another in the Sacrifice of the bleffed Maffe.

Kiffing the Pax.

17 To marke them.) He carefully warneth them to take heed of feditious fowers of Sects & diffenfion in religion, and this euer to be their marke, if they fhould teach or moue them to any thing which was not agreeable to that which they had learned at their conuerfion: not bidding them to examin the cafe by the Scriptures, but by their firft forme of faith and religion deliuered to them before they had or did read any booke of the new Teftament.

Againft Sect-maifters how to examine our faith.

18 But their owne belly.) Howfoeuer Heretikes pretend in wordes and external fhew of their fheep's coat, indeed they feeke but after their owne profit and pleafure, & by the Apoftles owne teftimonie we be warranted fo to iudge of them as of men that indeed haue no religion nor confcience.

Heretikes giuē to voluptuoufnes.

19 Your obedience.) Againft Heretikes and their illufions, there is no better way then in fimplicitie to cleaue vnto that which hath been taught before: for the which the Romane obedience is much commended. See *Annot. vpon the firft chap. verf. 8.*