

## 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.*

**A**nd I commend to you Phœbe our Sifter, who is in the minifterie of the Church that is in Cenchrus: <sup>2</sup> 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.

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

<sup>a</sup> The only salutation of so worthy a mā is sufficient to fill him with great grace that is so saluted. *Chry. in 2. Tim. 4.*

<sup>b</sup> This domestical Church was either that faithful and Christiā household, or rather the Christians meeting together there & in such good houses to heare diuine seruice & the Apostles preaching in those times of perfection.

mother and mine. <sup>14</sup> Salute Afyncritus, Phlegon, Her-  
mas, Patrobas, Hermes: and the Brethren that are with  
them. <sup>15</sup> Salute Philologus and Iulia, Nereus, and his  
fifter, and Olympias; and al the Saints that are with  
them. <sup>16</sup> <sup>a)</sup> Salute one another in a <sup>d</sup>holy kiffe. Al the  
churches of Chrift falute you.

<sup>17</sup> And I defire you, Brethren, <sup>d</sup>to marke them that  
make diffenfions and fcandals contrarie to the doctrine  
which you haue <sup>b)</sup>learned, and auoid them. <sup>18</sup> For fuch  
doe not ferue Chrift our Lord, <sup>d</sup>but their owne belly: and  
<sup>c)</sup>by fweet fpeeches and benedictions feduce the harts of  
innocents. <sup>19</sup> For <sup>d</sup>your 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. <sup>20</sup> And the God  
of peace cruft Satan vnder your feet quickly. The grace  
of our Lord IESVS CHRIST be with you.

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

<sup>25</sup> 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, <sup>26</sup> 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, <sup>27</sup> to God the only wife through IESVS CHRIST, to  
whom be honour & glorie for euer and euer. Amen.

---

<sup>a</sup> The Proteftants, here reafon thus: Peter is not here faluted, ther-  
fore he was neuer at Rome. See the *Annotation*.

<sup>b</sup> Of the Prince of the Apoftles, faith *Theodoret vpon this place*.

<sup>c</sup> 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*. Proſper alfo *carmine de ingratis in principio*. S. Leo *de natali Petri*. S. Auguſtin *to. 6. c. 4. cont. ep. fund.* Oroſius *li. 7. c. 6.* S. Chrufoſtome *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.* Lactintius *li. 4. c. 11. de vera ſapentia.* Eufebius *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.* Hegelippus *li. 3. c. 2. de excid. Hieroſolym.* Caius & Papius the Apoftles owne ſcholars, and Sionyſius 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 himſelf (according to the iudgement of the Ancient Fathers) confeſſeth he was at Rome, calling it Babylon. *1. ep. c. 5. Eufeb. 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 wiſedom and ſpirit, ſo neere the Apoftles 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 Annotations  
*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 knowen vnto S. Paul to be out of the Citie, either for perfecution or buſines, when this epiftle 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 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.*