INTRODUCTION. ] 1 PETER. (cu. xvi.   
   
 and earnestly supporting the freedom of the Gentile converts from the   
 observance of the Mosaie law.   
 7. This is the last notice which we have of him, or indeed of any of   
 the Twelve, in the Aets. But from Gal. ii. 11, we learn a circumstance   
 which is singularly in keeping with St. Peter's former character: that   
 when at Antioch, in all probability not long after the apostolic council,   
 he was practising the freedom which he had defended there, but being   
 afraid of certain whe came from James, he withdrew himself and   
 separated from the Gentile converts, thereby incurring a severe rebuke   
 from St. Paul (ib. vv. 14—21).   
 8. From this time, we depend on such scanty hints as the Epistles   
 furnish, and upon ecelesiastical tradition, for further notices of St. Peter.   
 We may indeed, from 1 Cor. ix. 5, infer that he travelled about on the   
 missionary work, and took his wife with him: but in what part of the   
 Roman empire, we know not. If the Babylon of ch. v. 13 is to be taken   
 literally, he passed the boundaries of that empire into Parthia,   
 9. The best text, and starting-point, for treating of the traditions   
 respecting St. Peter, is the account given by Jerome, after others :   
 « Simon Peter, the first (princeps) of the Apostles, after being bishop   
 of Antioch and preaching to the dispersion of the believers of the   
 circumcision, in Pontus, Galatia, Cappadocia, Asia, and Bithynia, in   
 the second year of Claudius, went to Rome to combat Simon Magus,   
 and there held the sacerdotal seat for twenty-five years, even to the   
 last year of Nero, that is, the fourteenth. By this emperor he was   
 crucified and crowned with martyrdom, his head being turned towards   
 the earth and his fect in the air, protesting that he was unworthy to be   
 crucified as his Lord was. He was buried at Rome in the Vatican by   
 the side of the triumphal way, and is honoured with the veneration   
 of the whole city.”   
 10. In this aceount, according to Iluther, we have the following   
 doubtful particulars :   
 1) The episcopate of St. Peter at Antioch. This is reported also   
 by Eusebius, who makes St. Peter found the church at Antioch, in   
 contradiction to Acts xi. 19—22.   
 2) Ifis personal work among the churches of Asia Minor, which   
 seems to be a mere assertion founded on Origen’s conjecture that   
 “ Peter seems to have preached to the dispersed Jews in Pontus,” &e.,   
 grounded upon 1 Pet. i. 1%   
 3) Ilis journey to Rome to oppose Simon Magus: which, as   
 Eusebius appeals to Justin Martyr for it, appears to be founded on   
 Justin’s story of the statue found at Rome, see note on Acts viii. 10:   
 which is now known to have been a statue of the Sabine god Semo   
 Sancus.   
   
   
   
   
   
   
   
   
   
   
 7 This is granted even by the R.-Cath, Windischmann.   
 236