

12 And when we were come to Syracuse, we tarried there three days.

13 From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli;

14 Where, finding brethren, we were desired to tarry with them seven days: and so we went to Rome.

15 And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

17 And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans;

18 Who, when they had examined me, would have released me, for that there was no cause of death in me;

19 But the Jews contradicting it, I was constrained to appeal unto Caesar; not that I had any thing to accuse my nation of.

20 For this cause therefore I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain.

21 But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee.

22 But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is every where contradicted.

23 And when they had appointed him a day,

there came very many to him unto his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.

24 And some believed the things that were said; but some believed not.

25 And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet,

26 Saying: Go to this people, and say to them: With the ear you shall hear, and shall not understand; and seeing you shall see, and shall not perceive.

27 For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore to you, that this salvation of God is sent to the Gentiles, and they will hear it.

29 And when he had said these things, the Jews went out from him, having much reasoning among themselves.

30 And he remained two whole years in his own hired lodging; and he received all that came in to him,

31 Preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

The Epistle of St. Paul the Apostle to the Romans

Chapter 1

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 Which he had promised before, by his prophets, in the holy scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead;

5 By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name;

6 Among whom are you also the called of Jesus Christ:

7 To all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

8 First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you;

10 Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you.

11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

12 That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine.

13 And I would not have you ignorant, brethren, that I have often purposed to come unto you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor;

15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:

19 Because that which is known of God is manifest in them. For God hath manifested it unto them.

20 For the invisible things of him, from the

creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable.

21 Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened.

22 For professing themselves to be wise, they became fools.

23 And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.

24 Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves.

25 Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.

28 And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient;

29 Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30 Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them.

Chapter 2

Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

2 For we know that the judgment of God is, according to truth, against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and patience, and longsuffering? Knowest thou not, that the benignity of God leadeth thee to penance?

5 But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God.

6 Who will render to every man according to his works.

7 To them indeed, who according to patience in good work, seek glory and honour and incorruption, eternal life:

8 But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek.