The ACTS.

17 And it came to pass, that, after three days, Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem unto the hands of the Romans;

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Caesar: not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you; for that the hope of Israel, I am bound with to this manner.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed any harm of thee.

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

23 And when they had appointed a day, there came many unto him into his lodging; to whom he forthwith expounded and confirmed the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, We will speak the Holy Ghost by Eutychus the prophet unto our fathers.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the hearts of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest 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 unto you, that the salvation of God is sent unto the Gentiles, and upon them shall be granted.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The Epistle of Paul, the Apostle, to the ROMANS.

CHAP. I.

1 Paul commending to the Romans his calling, greeteth them, and professeth his desire of coming to them: 16 be shewed that the gospel is for the justification of all mankind, through faith: 18 having promised that all sinners are liable to God's wrath, be described the Gentiles' sins.

P A U L, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And 2 declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead;

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

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

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

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world,

9 For God is my witness, whom I serve, with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, (if by any means now at length I might 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 gift, to the end ye may be established;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now, I would not have you ignorant, brethren, that sometimes I purpose to come unto you, (but was not hitherto,) that I might have some fruit among you also, even as among other Gentiles,

14 I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise;

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

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

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

19 Because
The sins of the Gentiles.

CHAP. II.

19 Because that which may be known of God is manifest; for God hath shewed 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, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools;

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up unto uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

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

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men, working that which is unseemly, and receiving in themselves that recompence of their error, which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a repudiate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, deceitful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, merciless:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but also have pleasure in them that do them.

CHAP. II.

1 They that condemn sin in others, and are guilty of the like themselves, cannot escape God's judgment, & which will be according to every man's deserts, whether Jew or Gentile. 14 The Gentiles left without a rule of conduct; 17 the Jews who boast of greater light, doubly criminal in sinning against it. 25 Of circumcision without keeping the law.

THEREFORE, thou art inexcusable, O man, whosoever thou art, that judgest:
CHAP. V.

1 The incestuous person is cause rather of shame unto them, than of rejoicing. The old leaven is to be purged out. Heinous offenders are to be shunned and avoided.

IT is reported commonly that there is fornication among you, and such fornication is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he had not done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present concerning him that hath so done this deed.

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved, in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not, that a little leaven leaveth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

7 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

8 I wrote unto you in an epistle, not to company with fornicators:

9 Ye are not altogether with the fornicators of this world, or with the covetous, or idolaters, or with adulterers; for then must ye needs go out of the world.

10 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

11 For what have I to do to judge them also that are without? do not ye judge them that are within?

12 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.
Of marriage, incontinency.

CHAP. VII.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called, being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called, being a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price: be not ye the servants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose, therefore, that this is good for you, who are present, and distress; I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a new wife.

28 But if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, The time is short. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carelessness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord;

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit: not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.
THE LETTER OF PAUL TO THE
ROMANS

This first of Paul's letters in the canonical order is also the longest, the weightiest, and
the most influential of them. Written at the height of his career (between A.D. 54 and 58),
it conveys the full richness of his experience of Christ as well as the full maturity of his
thought.

For several years—years of intense missionary activity and of more than ordinary stress—
Paul had been engaged in collecting contributions from the Gentile churches of Greece and
Asia Minor for the needy Jerusalem church. It was his hope that these gifts would allay
certain suspicions of him and his work which some members of that church felt and which
had been a source of anxiety to him. The collection was now complete, and Paul, ap-
parently in Corinth (15:25-27; compare 1 Cor.16:3-5), was awaiting an opportunity to go
to Jerusalem with it. He intended afterwards to carry the gospel to Spain (15:28) and, on
his way, to stop at Rome where the church had already been established by others. He
wrote to the Roman church to announce this intention and to explain his understanding of
the gospel, partly perhaps with a view to securing the support of that church for his work
further to the west.

After the salutation and thanksgiving, Paul describes first the world's need of redemption
(1:18-3:20). He then discusses God's saving act in Christ: its nature (3:21-4:25) and the
new life which it has made available (5:1-8.39). After a section dealing with the role of
the Jewish nation in God's plan (chs. 9-11), the letter closes with ethical teaching and
some personal remarks (chs. 12-16).

PAUL, A SERVANT OF JESUS CHRIST, called to be an apostle, set apart for
the gospel of God 2 which he promised beforehand through his prophets in the
holy scriptures, 3 the gospel concerning his Son, who was descended from
David according to the flesh 4 and designated Son of God in power ac-
cording to the Spirit of holiness by his resurrection from the dead, Jesus
Christ our Lord, 5 through whom we have received grace and apostleship to
bring about the obedience of faith for the sake of his name among all the na-
tions, 6 including yourselves who are called to belong to Jesus Christ;
7 To all God's beloved in Rome, who are called to be saints:
Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for all of you, because
your faith is proclaimed in all the world. 9 For God is my witness, whom
I serve with my spirit in the gospel of his Son, that without ceasing I mention
you always in my prayers, 10 asking that somehow by God's will I may now at
last succeed in coming to you. 11 For I long to see you, that I may impart to
you some spiritual gift to strengthen you, 12 that is, that we may be mu-
tually encouraged by each other's faith, both yours and mine. 13 I want you to
know, brethren, that I have often inten-
tended to come to you (but thus far

1:1-7: Salutation. Ancient Greek letters customarily began with the names of the sender and the recipient and a short greeting. Paul expands the usual form to express his Christian faith as well. 2-4: God's Son, who came into the world physically descended from David, was anointed and installed in his true status at the resurrection. The Spirit of holiness, the Holy
Spirit, the Holy Ghost, the Holy Spirit of God (3:26). 5: Saints, those who belong to God, consecrated to his service. Grace ... and peace,
4:7 Th.1.2 H. 10: Thanksgiving. After the salutation in ancient letters there usually came a short scene of thanksgiving or of petition on behalf of the person addressed. This element also Paul
stands in a characteristically Christian way.
have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles.

14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish: so I am eager to preach the gospel to you also who are in Rome.

16 For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek.

17 For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live." 18 For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them.

20 Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; 21 for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. 22 Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles.

24 Therefore God gave them them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, 25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, 27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. 29 They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. 30 Though they know God's decree that those who do such things deserve to die, they not only do them but approve those who practice them.

Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same things. 2 We know that the judgment of God rightly falls upon those who do such things. 3 Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? 4 Or do you presume upon the riches of his kindness, 5 endurance and longsuffering, not knowing that God's kindness leads you to repentance?

1.16–17: The theme of the letter. In Christ God has acted powerfully to save men, offering righteousness and new life, to be received in faith. 17: The righteousness of God is a state of pardon, or acceptance with God, which is not man's achievement but God's gift, originating in God's own righteous nature. Through faith for faith, faith is the sole condition of salvation. He who shall live, from Hab. 2.4; compare Gal. 3.11; Phil. 3.9; Heb. 10.38.

1.16–32: God's judgment upon sin. 16: Wrath, see Col. 3.7. 19: What can be known, i.e. apart from God's revelation to Israel and in Christ. 20–21: Men have denied the knowledge of God that was given with their creation. 24, 26, 28: God gave them up, because in turning from God they violated their true nature, becoming involved in terrible and destructive perversion; God has let the process of death work itself out. 29–31: Gal. 5.19–21.

2.1–11: Jews are under judgment, as well as pagans (1.18–32). 5: The day of wrath, God's
we are is known to God, and I hope it is known also to your conscience. 12 We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. 13 For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. 14 For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. 15 And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised.

16 From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. 17 Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. 18 All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; 19 that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. 20 So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. 21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

6 Working together with him, then, we entreat you not to accept the grace of God in vain. 2 For he says, 2: "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. 3 We put no obstacle in any one's way, so that no fault may be found with our ministry, 4 but as servants of God we commend ourselves in every way; through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watchings, hunger; 5 by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; 9 in sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.

11 Our mouth is open to you Corinthians, our heart is wide. 12 You are not restricted by us, but you are restricted in your own affections. 13 In return—I speak as to children—widen your hearts also.

14 Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what

5.11–6.13: Further defense of his ministry. 5.13: Beside ourselves no doubt refers to a criticism levelled against Paul. 14: The love of Christ, Christ's love for us. All have died, to die in this sense is to live no longer for oneself but for Christ (v. 15). 16–17: Once Paul thought of Christ simply as a man shamefully crucified; he now knows him as the risen Lord, head of a new creation into which the believer is incorporated. 18: Reconciled, Rom. 5.10; Col. 1.20; Heb. 1.3. 20: Be reconciled, accept God's forgiveness in Christ. 21: Paul does not say "made him a sinner"; the sinless Christ bore the burden of our sin that we might be acquitted (Gal. 3.13). 6.1–2: Quoting Is. 49.8 Paul urges his readers to respond faithfully to God's grace in Christ. Now, before the Lord returns. 4–5: 11.23–29. 10: Rich, with spiritual gifts. 11: I have been frank with you, Corinthians, for you are in my heart. 12: Any restraint upon our relations has been owing to you, not to me.

6.14–7.1: A parenthesis on relations with pagans. This passage represents not only an abrupt change of subject, but also an interruption, because 7.2 seems to follow directly upon 6.13. It has been suggested that a fragment of some other letter to Corinth (possibly that mentioned in [1402]
The ministry of reconciliation

grace of God in vain. For he says, "At the acceptable time I have
listened to you, and helped you on the day of salvation."

Behold, now is the acceptable time, now is the day of salvation.
We put no obstacle in any one's way, so that no fault may be found with our
ministry, but as servants of God we commend ourselves in every way:
through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watchings, hunger;
by purity, knowlege, forbearance, kindness, the Holy Spirit, genuine love, truthfull speech and the power of God; with the
weapons of righteousness for the right hand and for the left; in honor and
dishonor, in ill repute and good reputation. We are treated as impostors, and yet
are true; as unknown, and yet well known; as dying, and behold we live;
as punished, and yet not killed; sorrowful, yet always rejoicing; poor, yet
making many rich; as nothing having, and yet possessing everything.

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2 CORINTHIANS 7

Church, has light with darkness? What accord has Christ with
Betali? Or what has a believer in common with an unbeliever?
What agreement has the temple of God with idols? For we are the
people of the living God; as God said, "I will live in them and move
among them, and I will be their God, and they shall be my people.
Therefore come out from among them, and be separate from them, says
the Lord, and touch nothing unclean; then I will receive you;
and I will be a father to you, says the Lord Almighty."

7 Since we have these promises, beloved, let us cleanse ourselves
from every defilement of body and spirit, and make holiness perfect in the
fear of God.

2 Open your hearts to us; we have wonged no one, we have corrupted
no one, we have taken advantage of no one. I do not say this to condemn
you, for I said before that you are in our hearts, to die together and to live
together. I have great confidence in you; I have great pride in you; I am
filled with comfort. With all our affliction, I am overjoyed.

5 For even when we came into Macedo'nia, our bodies had no rest but
we were afflicted at every turn—fighting without and fear within. But God,
who comforts the downcast, comforted us by the coming of Titus, and
not only by his coming but also by the

comfort with which he was comforted in you, as he told us of your longing,
your mourning, your zeal for me, so that I rejoiced still more. For even
if I made you sorry with my letter, I do not regret it (though I did regret it),
for I see that that letter grieved you, though only for a while. As it is,
I rejoice, not because you were grieved, but because you were grieved
into repenting; for you felt a godly grief, so that you suffered no loss
through us. For godly grief produces a repentance that leads to salva-
tion and brings no regret, but worldly grief produces death. For see what
earnestness this godly grief has produced in you; what eagerness to clear
yourselves, what indignation, what alarm, what longing, what zeal, what
punishment! At every point you have proved yourselves guiltless in the
matter. So although I wrote to you, it was not on account of the one
who did the wrong, nor on account of the one who suffered the wrong, but in
order that your zeal for us might be revealed to you in the sight of God.
Therefore we are comforted. And besides our own comfort we
rejoiced still more at the joy of Titus, because his mind has been set at rest
by you all. For if I have expressed to him some pride in you, I was not
put to shame; but just as everything we said to you was true, so our boasting
before Titus has proved true. And his

[1403]
ACTS 28: 27—31

1. Paul, a slave of Jesus Christ, and called to be an apostle, separated to God's good news, of God which he promised aforetime through his prophets in the holy Scriptures, 2 concerning his Son, who sprang from the seed of David according to the flesh; 3 but who with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead—yes, Jesus Christ our Lord, 4 through whom we received unreserved kindness and apostleship in order that among all the nations they might be obedient by faith respecting his name, 5 to which you also are those called to belong to Jesus Christ— 6 to all those who are in Rome as God's beloved ones, called to be holy ones:

May your have unreserved kindness and peace from God, Father of us and of Lord Jesus Christ.

5. First, I give thanks to my God through Jesus Christ concerning all of you,
Therefore you are inexcusable, O man, whoever you are, if you judge; for in the thing in which you judge another, you condemn yourself, inasmuch as you do not judge the same things. 2Now we know that the judgment of God is, in accord with truth, against those who practice such things...
5 Actually fornication is reported among you, and I ought not to receive such news as this. I was not made to know such things as these, as was the rest also; 10 and now I write to you not the counsel of men, but as the Lord has commanded me, so I do. 12 And I write to you not to be walked after the flesh, 13 neither to be MIXING SEELVES WITH ANYONE BROTHER BEING INNED, MAY BE FORNICATOR OR PLENAELECTOR OR EILEODOLYNHOS EILEOLOYNHOS. 15 And I have judged as being alongside of the man (the one that is), to do the 에 로고스 τού τάξιν τός τότεν τού πνεύματος ἤρεν ἐκ τοῦ ἐνέσθη ἐν τῇ μέρῃ τῇ μετά τοῦ θεοῦ τοῦ Λόρδος. 6 Your [cause for] boasting is not fine. Do you not know that a little leaven ferments the whole lump? 7 Cleanse you out the leaven, and let it be gone, in order that you may be a new lump, the true leaven that you may be free from ferment. For, indeed, Christ, our Passover, has been sacrificed for us; let us keep the festival, not with old leaven, but with unleavened bread.

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1 Corinthians 6:4-10

1 Corinthians 6:11-13

that we shall judge angels. Why, then, not matters of this life? If it, then, you do have matters of this life to be tried, is it the men that looked down upon in the congregation that you put in as judges? 11 I am speaking to move you to shame. Is it true that there is no wise man among you that will be able to judge between his brothers, 12 but brother goes to court with brother, and that before unbelievers? 13 So hereby it means altogether a defeat for you that you are having lawsuits with one another. Why do you not rather let yourselves be wronged? Why do you not rather let yourselves be defrauded? 14 To the contrary, you wrong and deprive, and your brothers at that.

9 Has anyone of you known that unrighteous persons will not inherit God’s kingdom? Do not be misled; neither fornicators, 10 nor idolaters, nor adulterers, nor men engaged in unchaste acts, 11 nor thieves, nor greedy persons, nor drunks, nor revilers, nor extortioners will inherit God’s kingdom. 12 And yet that is what you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and in the spirit of the God of us.

12 All things are lawful for me; but not all things are expedient. All things are not lawful; but not all things are expedient.

13 Things eaten not corrupted; all things are lawful; but all things are expedient. Things eaten not corruptible; all things are lawful; but not all things are expedient.

14 All things are lawful for me; but not all things are expedient. All things are not lawful; but not all things are expedient.

15 Foods for the belly, and the belly for foods; but God will bring both it and them to nothing. Now the body is not for fornication, but for the Lord; and the Lord is for the body.

16 But God both raised up the Lord and will raise us up also at his power.

17 Do you not know that your body is members of Christ? Shall I then take the members of Christ and make them members of a harlot? Never may that happen! 18 What do you not know that he who is joined to a harlot is one body? For, “The two,” says he, “is one flesh.” 19 But he who is joined to the Lord is one spirit. 20 Be not fornicators, nor greedy persons, nor drunks, nor revilers, nor extortioners.
1 Corinthians 6:19—7:5

1. other sin that a man may commit is out of the body, which if ever may do man.

2. ...good. He is the body of Christ, which is the fullness of him that filleth all in all.

3. ...of the body. For he is the head of the church: but every man is the head of his own wife; and Christ is the head of the church: as the Father is the head of Christ; and he that is head of the church, saith he, shall have dominion over his own house.

4. ...the church. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savor of his body; so also is the husband of the wife. ...in the same manner also is the husband the head of the wife, even as Christ is the head of the church: and he is the savior of the body. ...as Christ is the head of the church; for which he gave up himself for it.

5. ...unto the Lord. And the woman shall have no name of the things of her husband; in the name of the Lord.

6. ...unto the Lord. And the woman shall have no name of the things of her husband; in the name of the Lord.

7. ...unto the Lord. And the woman shall have no name of the things of her husband; in the name of the Lord.

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18. ...unto the Lord. And the woman shall have no name of the things of her husband; in the name of the Lord.

19. ...unto the Lord. And the woman shall have no name of the things of her husband; in the name of the Lord.

20. ...unto the Lord. And the woman shall have no name of the things of her husband; in the name of the Lord.

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1 Corinthians 7:6—12

...for your lack of self-regulation. However, I say this by way of concession, not in the way of a command. But I wish all men were as I myself am. Nevertheless, each one has his own gift from God, one in this way, another in that way.

3. ...unto the Lord. And the woman shall have no name of the things of her husband; in the name of the Lord.

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