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they plan to unveil their $485 gadget next month -- and to sell $36 million worth of them this year. -- Leslie Brokaw Score: 0% Rank: Correct Answer: 1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this
world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man that is among you, not to think soberly.
of faith.4 For as we have many members in one body, and all members have not the same office:5 So we, being many, are one body in Christ, and every one members one of another.6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy, let us prophecy, let us prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, whether prophecy according to the grace that is given to us, and the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us according to the grace that is given to us accor
our ministering: or he that teacheth, on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that which is good. 10 Be kindly affectioned one to another with brotherly
love; in honour preferring one another;11 Not slothful in business; fervent in spirit; serving the Lord;12 Rejoice, and weep with them that do rejoice, and weep with them
that weep.16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.17 Recompense to no man evil for evil. Provide things honest in the sight of all men.18 If it be possible, as much as lieth in you, live peaceably with all men.19 Dearly beloved, avenge not yourselves, but
rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.21 Be not overcome of evil, but overcome evil with good. Page 2 1 Let every soul be subject unto the higher powers. For there is
no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the power, resisteth the power that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of
the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for
they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom honour. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou
shalt not kill, Thou shalt not steal, Thou shalt not sear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying.
high time to awake out of sleep: for now is our salvation nearer than when we believed.12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.14
But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Page 3 1 Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not
judge him that eateth: for God hath received him.4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.6 He that
regardeth the day, regardeth it unto the Lord, for he giveth God thanks; and he that regardeth not, to the Lord he eateth not, to the Lord he eateth not, and giveth God thanks; and he that regardeth not the Lord he eateth not, and giveth God thanks; and he that regardeth not the Lord, for he giveth God thanks; and he that regardeth not the Lord, for he giveth God thanks; and he that regardeth not the Lord he eateth not, and giveth God thanks; and he that regardeth not the Lord he eateth not, and giveth God thanks; and he that regardeth not the Lord he eateth not the L
Lord; and whether we die, we die unto the Lord both of the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11
For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall give account of himself to God.12 So then every one of us shall give account of himself to God.13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.14 I know, and am persuaded
by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of:17 For the kingdom of God is not meat and
drink; but righteousness, and peace, and joy in the Holy Ghost.18 For he that in these things wherewith one may edify another.20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that
man who eateth with offence.21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.23 And he that doubteth is damned if he eat, because he eateth not of
faith: for whatsoever is not of faith is sin. Page 4 1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 4 For whatsoever
things were written aforetime were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 7
Wherefore receive ye one another, as Christ also received us to the glory of God.8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing
unto thy name.10 And again he saith, Rejoice, ye Gentiles, with his people.11 And again, Praise the Lord, all ye Gentiles; and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.13 Now the God of hope fill you with all joy and peace in believing.
that ye may abound in hope, through the power of the Holy Ghost.14 And I myself also am persuaded of you, my brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is
given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those
things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I
should build upon another man's foundation:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.22 For which cause also I have been much hindered from coming to you.23 But now having no more place in these many years to come unto you;24
Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.25 But now I go unto Jerusalem to minister unto the saints.26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor
saints which are at Jerusalem.27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.29 And I am sure that, when I
come unto you, I shall come in the fulness of the blessing of the gospel of Christ.30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for
Jerusalem may be accepted of the saints;32 That I may come unto you with joy by the will of God, and may with you be refreshed.33 Now the God of peace be with you all. Amen. Page 5 1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:2 That ye receive her in the Lord, as becometh saints, and that ye assist
her in whatsoever business she hath need of you: for she hath need of you: for she hath been a succourer of many, and of myself also. 3 Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house. Salute my
wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. 7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ, and Stachys my
beloved.10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.13 Salute Rufus chosen in the
Lord, and his mother and mine.14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.15 Salute one another with an holy kiss. The churches of Christ salute you.17 Now I beseech you, brethren, mark
them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I
would have you wise unto that which is good, and simple concerning evil.20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.21 Timotheus my workfellow, and Lucius, and Sosipater, my kinsmen, salute you.22 I Tertius, who wrote this epistle, salute you in the Lord.23
Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you. Erastus the chamberlain of the mystery, which was
kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:27 To God only wise, be glory through Jesus Christ for ever. Amen. (Written to the Romans from Corinthus, and sent by Phebe servant of the
church at Cenchrea.) Page 6 1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:3 Grace be unto you,
and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the
coming of our Lord Jesus Christ:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ our Lord.10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be
no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of
Christ.13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?14 I thank God that I baptized any other.17 For Christ sent me not
to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the
prudent.20 Where is the wise? where is the disputer of this world? hath not God made foolish the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.22 For the Jews require a sign, and the Greeks seek after
 wisdom:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.25 Because the foolishness;04 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.25 Because the foolishness;04 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.25 Because the foolishness;04 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.25 Because the foolishness;04 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.26 For ye see your calling, the foolishness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is wiser than men; and the weakness of God is
brethren, how that not many wise men after the flesh, not many mighty, not many mighty migh
yea, and things which are not, to bring to nought things that are:29 That no flesh should glory in his presence.30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:31 That, according as it is written, He that glorieth, let him glory in the Lord. Page 7 1 And I, brethren, when I
came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.3 And I was with you in weakness, and in fear, and in much trembling.4 And my speech and my preaching was not with enticing words of man's wisdom, but
in demonstration of the Spirit and of power:5 That your faith should not stand in the wisdom of men, but in the power of God.6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which
God ordained before the world unto our glory:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.10 But God hath revealed
them unto us by his Spirit: for the Spirit searcheth all things of God.11 For what man knoweth no man, but the Spirit of God.12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the
things that are freely given to us of God.13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth point the Spirit of God: for they are foolishness unto him: neither can he know them, because they are
spiritually discerned.15 But he that is spiritual judgeth all things, yet he himself is judged of no man.16 For who hath known the mind of Christ. Page 8 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.2 I have fed you with milk
and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; and divisions, are ye not carnal, and who is Apollos; are ye not carnal, and who is Apollos, but ministers by and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and who is Apollos, but ministers by and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and strife, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and strife, and divisions, are ye not carnal and strife, and 
whom ye believed, even as the Lord gave to every man?6 I have planted, Apollos watered; but God that giveth the increase.8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.9
For we are labourers together with God: ye are God's husbandry, ye are God's building.10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation can no man lay than that is laid, which is
Jesus Christ.12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.14 If any man's work abide which he hath built thereupon, he shall receive a
reward.15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.16 Know ye not that ye are the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.18 Let no man deceive himself. If any
man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain. 21 Therefore let no man glory in men. For all things are yours; 22
Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things to come; all are yours; 23 And ye are Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is
a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.5 Therefore judge nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.5 Therefore judge nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.5 Therefore judge nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the
counsels of the hearts: and then shall every man have praise of God.6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and
what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?8 Now ye are full, now ye are full years.
working with our own hands: being reviled, we bless; being persecuted, we suffer it:13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.14 I write not these things to shame you, but as my beloved sons I warn you.15 For though ye have ten thousand instructors in Christ, yet have yet
not many fathers: for in Christ Jesus I have begotten you through the gospel.16 Wherefore I beseech you, be ye followers of me.17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.18 Now some
are puffed up, as though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? Page 10 1 It is reported
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, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, but the spirit may be saved in the day of the Lord Jesus Christ, and my spirit, with the power of our Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spirit may be saved in the day of the Lord Jesus Christ, and my spi
good. Know ye not that a little leaven leaveneth the whole lump? Purge out 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
idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.12 For what have I to do to judge them that are without? do not ye judge them that are without? do not ye judge them that are without? and the reson. Page 11 1 Dare any of you, having a matter against another.
go to law before the unjust, and not before the saints? Do ye not know that the saints? Bo ye not know ye not that we shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set
them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you, because ye go to law one with another.
Why do ye not rather take wrong? why do ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor adulterers, nor adulterers, nor adulterers, nor adulterers, nor adulterers, nor adulterers, nor adulterers of themselves with mankind, 10 Nor
thieves, nor covetous, nor drunkards, nor revilers, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.11 And such were some of you: but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.12 All things are lawful unto me, but all things are lawful unto me, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.12 All things are lawful unto me, but all t
will not be brought under the power of any 13 Meats for the belly, and the Lord; and the Lord for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the belly, and the Lord; and the Lord for the body is not for the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them. Now the body is not for meats: but God shall destroy both it and them.
Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.16 What? know ye not that he which is joined unto the Lord is one spirit.18 Flee fornication. Every sin that a man doeth is without the body; but he that committeeth
fornication sinneth against his own body. 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Page 12 1 Now concerning the things whereof ye wrote unto me: It is
good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own body, but the husband render unto the husband hath
not power of his own body, but the wife.5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.6 But I speak this by permission, and not of commandment.7 For I would that all men were even as I myself. But everyone to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting and prayer; and come together again, that ye may give yourselves to fasting again, that ye may give yourselves to fasting again.
husband:11 But and if she depart, let her remain unmarried, or be reconciled to her husband put away his wife.12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.13 And the woman which hath an husband that believeth not, and
if he be pleased to dwell with her, let her not leave him.14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.15 But if the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.15 But if the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.15 But if the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.15 But if the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.15 But if the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.15 But if the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.15 But if the unbelieving wife is sanctified by the husband is sanctified by the husband: else were your children unclean; but now are they holy.15 But if the unbelieving wife is sanctified by the husband is sanctified by the
to peace.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 be 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 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 a man so to be.27 Art thou bound unto a wife? seek not to be loosed. Art thou bound unto a wife? seek not to be loosed from a wife? seek not to be loosed from a wife? seek not to be loosed from a wife? seek not to be loosed. Art thou bound unto a wife? seek not to be loosed from a wife? seek not to be loosed from a wife? seek not to be loosed. Art thou bound unto a wife? seek not to be loosed from a wife? seek not to be loosed. Art thou bound unto a wife? seek not to be loosed from a wife? seek not to be loosed from a wife? seek not to be loosed. Art thou bound unto a wife? seek not to be loosed from a wife? seek not a wife? s
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 weep, as though they wept 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 passet have you without carefulness. He that is unmarried 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 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.36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.37 Nevertheless he that standeth stedfast in his heart that he
will keep his virgin, doeth well.38 So then he that giveth her in marriage doeth better.39 The wife is bound by the law as long as her husband liveth; but if her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.40 But she is happier if she so abide, after my judgment:
and I think also that I have the Spirit of God. Page 13 1 Now as touching things offered unto idols, we know that we all have knowledge puffeth up, but charity edifieth. 2 And if any man love God, the same is known of him. 4 As concerning
therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there is but one God, the Father, of whom are all things, and
we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in every man that knowledge: for some with conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if
we eat not, are we the worse.9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;11 And through thy
knowledge shall the weak brother perish, for whom Christ died?12 But when ye sin against the brethren, and wound their weak conscience, ye sin against the brethren, and wound their weak conscience, ye sin against the brethren, and wound their weak conscience, ye sin against the brethren, and wound their weak conscience, ye sin against the brethren, and wound their weak conscience, ye sin against the brethren, and wound their weak conscience, ye sin against the brethren, and wound their weak conscience, ye sin against the brethren, and wound their weak brother to offend. Page 14 1 Am I not an apostle? am I not free? have I not f
brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is
written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?10 Or saith he it altogether for our sakes? 
spiritual things, is it a great thing if we shall reap your carnal things?12 If others be partakers of this power; but suffer all things five of the things of the temple? and they
which wait at the altar are partakers with the altar?14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 16 For
though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel is committed unto me.18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of
are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain the weak: I am made all things to all men, that I might by all means save some.23 And this I do for the gospel's sake, that I might be partaker thereof with you.24
Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain a corruptible crown; but we an incorruptible crown; but we are also an i
my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. Page 15 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and did all
eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also
lusted.7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.8 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.10 Neither
murmur ye, as some of them also murmured, and were destroyed of the destroyed of the destroyed of the world are come.12 Wherefore let him that thinketh he standeth take heed lest he fall.13 There hath no temptation taken you but such as is
common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.14 Wherefore, my dearly beloved, flee from idolatry.15 I speak as to wise men; judge ye what I say.16 The cup of blessing which we bless, is it not the communion of
the blood of Christ? The bread which we break, is it not the communion of the body of Christ?17 For we being many are one bread, and one body: for we are all partakers of that one bread, is it not the communion of the body of Christ?17 For we bread, and one body: for we are all partakers of that one bread, and one bread, and one bread, and one bread the sacrifices partakers of that one bread, and one bread, and one bread, and one bread the sacrifices partakers of the altar?19 What say I then? that the idol is any thing, or that which is offered
in sacrifice to idols is any thing?20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.21 Ye cannot drink the cup of the Lord, and the cup of the Lord to
jealousy? are we stronger than he?23 All things are lawful for me, but all
thereof.27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake: for the earth is the Lord's, and the fulness thereof:29
Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.32 Give none offence, neither to the Jews, nor to the Gentiles, nor
to the church of God:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Page 16 1 Be ye followers of me, even as I also am of Christ.2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.3 But I would have you know, that
the head of every man is Christ; and the head of Christ is God.4 Every man praying or prophesieth with her head uncovered dishonoureth his head.5 But every woman that prayeth or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of the woman is the man; and the head of Christ is God.4 Every man praying or prophesieth with her head uncovered dishonoureth his head.5 But every woman that prayeth or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with her head of Christ is God.4 Every man praying or prophesieth with head of Christ is God.4 Every man praying or prophesieth with head of Christ is God.4 Every man praying or prophesieth with head of Christ is God.4 Every man praying or prophesieth with head of Christ is God.4 Every man praying or prophesieth with head of Christ is God.4 Every man praying or prophesieth with head of Christ is God.4 E
not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of the man. Weither was the man created for the
woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man without the man, in the Lord. 13 Judge in yourselves: is it
comely that a woman pray unto God uncovered?14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?15 But if any man seem to be contentious, we have no such custom, neither the churches of God.17 Now in this that long hair, it is a shame unto him?15 But if any man seem to be contentious, we have no such custom, neither the churches of God.17 Now in this that long hair, it is a shame unto him?15 But if any man seem to be contentious, we have no such custom, neither the churches of God.17 Now in this that long hair, it is a shame unto him?15 But if any man seem to be contentious, we have no such custom, neither the churches of God.17 Now in this that long hair, it is a shame unto him?15 But if any man seem to be contentious, we have no such custom, neither the churches of God.17 Now in this that long hair, it is a shame unto him?15 But if any man seem to be contentious, we have no such custom have long hair, it is a shame unto him?15 But if any man seem to be contentions.
declare unto you I praise you not, that ye come together not for the better, but for the worse.18 For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it.19 For there must be also heresies among you, that they which are approved may be made manifest among you.20 When ye come together
therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. 23
For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.25 After the same manner also he took the cup, when he had supped,
saying, This cup is the new testament in my blood: this do ye, as oft as ye drink this cup, ye do shew the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let as often as ye eat this bread, and drink this cup, ye do shew the Lord blood of the Lord.
man examine himself, and so let him eat of that bread, and drink of that cup.29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.30 For this cause many are weak and sickly among you, and many sleep.31 For if we would judge ourselves, we should not be judged.32 But when we are
 brethren, I would not have you ignorant.2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.3 Wherefore I give you to understand, that no man speaking by the Holy Ghost.4 Now there are diversities of gifts, but the
same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same Spirit; 9 another the word of wisdom; to another the word of knowledge by the same Spirit; 9 another the word of wisdom; to another the word of wisdom; to another the word of knowledge by the same Spirit; 9 another the word of wisdom; to another the word of wis
To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the interpretation of tongues; to another the interpretation of tongues; to another discerning of spirits; to another the selfsame Spirit, dividing to every man severally as he
will.12 For as the body is one, and hath many members, and all the members of that one body, whether we be Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, whether we have a supplied to the Jews or Gentiles, which we will not the Jews or Gentiles, which we will not the
If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the 
members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which
seem to be more feeble, are necessary:23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant honour to that part
church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of healing? do all speak with tongues? do all interpret?31 But covet earnestly the best gifts: and yet
shew I unto you a more excellent way. Page 18 1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have all faith, so that I could remove mountains, and have not
charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and have not charity envieth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh
no evil;6 Rejoiceth not in iniquity, but rejoiceth in the truth;7 Beareth all things, believeth all things, endureth all things, endureth all things, endureth all things, believeth all things, believeth all things, believeth all things, endureth all things, believeth all things.
part.10 But when that which is perfect is come, then that which is perfect is come, the perfect is come, the
 I am known.13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. Page 19 1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto God: for no man understandeth him; howbeit in the spirit he speaketh.
mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and exhortation are also as a supplication of the exhortation and exhortation are also as a supplication and exhortation are also as a supplication and exhortation are also as a supplication are also as a 
he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how
shall it be known what is piped or harped?8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.10 There are, it may be, so many kinds of voices in the world, and none of
 them is without signification.11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me.12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.13 Wherefore let him that speaketh in an unknown tongo
the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?17 For thou verily givest thanks well, but the other is not edified.18 I thank my God, I speak with tongues more than ye all:19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also,
than ten thousand words in an unknown tongue. 20 Brethren, be not children in understanding be men. 21 In the law it is written, but in understanding be men. 21 In the law it is written, but in understanding be men. 22 Wherefore tongues are for a sign,
not to them that believe, but to them that believe not; but for them that believe not, but for them that believe not, but for them that believe not, but for them that believe not and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?24 But if all prophesy, and
there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a
tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and let him speak to himself, and to God.29 Let the prophets speak two
or three, and let the other judge.30 If any thing be revealed to another that sitteth by, let the first hold his peace.31 For ye may all prophets are subject to the prophets.33 For God is not the author of confusion, but of peace, as in all churches of the saints.34
Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.36 What? came the word of God out from you? or came it unto you
only?37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.38 But if any man be ignorant, let him be ignorant, let him be ignorant, let him be ignorant, let him be ignorant.39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.40 Let all things be done decently and in order. Page 20 1
Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to
the scriptures; 4 And that he was buried, and that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the
apostles. 8 And last of all he was seen of me also, as of one born out of due time. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet
not I, but the grace of God which was with me.11 Therefore whether it were I or they, so we preach, and so ye believed.12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, then is Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead, then is Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that there is no resurrection of the dead, how say some among you that the result is not a supplied to the dead of th
our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised, your faith is vain; ye are yet in your sins. 18 Then they also
which are fallen asleep in Christ are perished.19 If in this life only we have hope in Christ, we are of all men most miserable.20 But now is Christ risen from the dead, and become the firstfruits of them that slept.21 For since by man came also the resurrection of the dead.22 For as in Adam all die, even so in Christ shall all be
made alive.23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.25 For he must reign, till he hath put all enemies under his feet.26 The last
enemy that shall be destroyed is death.27 For he hath put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which did put all things under him, it is manifest that he is excepted, which he is excepted, which he is excepted and he is excepted and he is excepted.
in all.29 Else what shall they do which are baptized for the dead?30 And why stand we in jeopardy every hour?31 I protest by your rejoicing which I have fought with beasts at Ephesus, what advantageth it me, if
the dead rise not? let us eat and drink; for to morrow we die.33 Be not deceived: evil communications corrupt good manners.34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.35 But some man will say, How are the dead raised up? and with what body do they come?36 Thou fool, that which
thou sowest is not quickened, except it die:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:38 But God giveth it a body as it hath pleased him, and to every seed his own body.39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of
beasts, another of fishes, and another of birds.40 There are also celestial bodies, and bodies terrestrial: but the glory of the sun, and another glory of the stars: for one star different from another star in glory.42 So also is the
resurrection of the dead. It is sown in corruption; it is raised in jooy; it is raised in glory; it is raised in glory; it is raised in power:44 It is sown in dishonour; it is raised in power:44 It is sown in dishonour; it is raised in power:44 It is sown a natural body, and there is a spiritual body; it is raised in power:45 And so it is written, The first man Adam was made a living soul; the
last Adam was made a quickening spirit.46 Howbeit that which is spiritual, but that which is spiritual, but that which is spiritual, but that which is spiritual.47 The first man is of the earthy, such are they also that are heavenly, such are they also that are heavenly.49
And as we have borne the image of the earthy, we shall also bear the image of the heavenly.50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,52 In a moment, in the twinkling of an eye, at
the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.53 For this corruptible must put on incorruptible must put on immortality, then shall be brought to pass the saying
that is written, Death is swallowed up in victory.55 O death, where is thy sting? O grave, where is thy victory?56 The sting of death is sin; and the strength of sin is the law.57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of
the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Page 21 1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.3 And when I
come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.4 And if it be meet that I go also, they shall go with me.5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia for I do pass through M
journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries. 10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the
Lord, as I also do.11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. 12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren. 13
Watch ye, stand fast in the faith, quit you like men, be strong.14 Let all your things be done with charity.15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and to every one that helpeth with us, and
laboureth.17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have refreshed my spirit and yours: therefore acknowledge ye them that are such.19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their
house.20 All the brethren greet you. Greet ye one another with an holy kiss.21 The salutation of me Paul with mine own hand.22 If any man love be with you all in Christ Jesus. Amen. (The first epistle to the Corinthians was written
from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.) Page 22 1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ. 3 Blessed be God, even
the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And
whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. 8 For we would
not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:9 But we had the sentence of death in ourselves, that we were pressed out of measure, above strength, insomuch that we despaired even of life:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:10 Who delivered us from so great a death, and doth deliver:
in whom we trust that he will yet deliver us;11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we
have had our conversation in the world, and more abundantly to you-ward.13 For we write none other things unto you, than what ye read or acknowledge even to the end;14 As also ye have acknowledge even to the end;14 As also ye have acknowledge; and I trust ye shall acknowledge even to the end;14 As also ye have acknowledge; and I trust ye shall acknowledge even to the end;14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.15 And in this
confidence I was minded to come unto you before, that ye might have a second benefit;16 And to pass by you into Macedonia unto you, and of you to be brought on my way toward Judaea.17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that
with me there should be yea yea, and nay nay?18 But as God is true, our word toward you was not yea and nay, but in him was yea.20 For all the promises of God in him are yea, and in him Amen, unto the glory of
God by us.21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.24 Not for that we have dominion over your faith, but are helpers of your joy: for by
faith ye stand. Page 23 1 But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you
all, that my joy is the joy of you all.4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.6 Sufficient to such a man is
this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be
obedient in all things.10 To whom ye forgive any thing, I forgave any thing is a first an advantage of use for a first and I forgave any thing is a first and I forgave and I forgave any thing is a first an
the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God, which always causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth us to triumph in Christ, and the high causeth
are saved, and in them that perish:16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. Page 24 1 Do we begin again to commend
ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but
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in fleshy tables of the heart.4 And such trust have we through Christ to God-ward:5 Not that we are sufficient of ourselves; but our sufficients of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:8 How shall not the ministration of



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