

# At Christ Centered Church.....

The Holy Spirit is Welcome!

The Gifts of the Holy Spirit are Exercised and Active!

## PRAYER LANGUAGE (PRAYING IN THE SPIRIT) – YES!!

Biblical – Led by the Holy Spirit, it is your personal pray to God

PRIVATE – **not to be spoken aloud in the presence of others, including at church**

For the edification of ONLY the person praying in the Spirit directly to God

## WORD OF PROPHECY – YES!!

Biblical – Led by the Holy Spirit, it is a message from God

PUBLIC – To be given out loud **one at a time** and not to exceed three prophecies per service or setting

ONLY to be given when the word of prophecy will be interpreted in English for all who hear to understand the message immediately in that setting.

For the edification of ALL persons who hear the word of prophecy



## 1 Corinthians 12-14 New International Version

### Concerning Spiritual Gifts

**12** Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. **2** You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. **3** Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

**4** There are different kinds of gifts, but the same Spirit distributes them. **5** There are different kinds of service, but the same Lord. **6** There are different kinds of working, but in all of them and in everyone it is the same God at work.

**7** Now to each one the manifestation of the Spirit is given for the common good. **8** To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, **9** to another faith by the same Spirit, to another gifts of healing by that one Spirit, **10** to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues,<sup>[a]</sup> and to still another the interpretation of tongues.<sup>[b]</sup> **11** All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

### Unity and Diversity in the Body

**12** Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. **13** For we were all baptized by<sup>[c]</sup> one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. **14** Even so the body is not made up of one part but of many.

**15** Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. **16** And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body. **17** If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?

**18** But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. **19** If they were all one part, where would the body be? **20** As it is, there are many parts, but one body.

**21** The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" **22** On the contrary, those parts of the body that seem to be weaker are indispensable, **23** and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, **24** while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, **25** so that there should be no division in the body, but that its parts should have equal concern for each other. **26** If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

**27** Now you are the body of Christ, and each one of you is a part of it. **28** And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. **29** Are all apostles? Are all prophets? Are all teachers? Do all work miracles? **30** Do all have gifts of healing? Do all speak in tongues<sup>[d]</sup>? Do all interpret? **31** Now eagerly desire the greater gifts.

### **Love Is Indispensable**

And yet I will show you the most excellent way.

**13** If I speak in the tongues<sup>[e]</sup> of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. **2** If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. **3** If I give all I possess to the poor and give over my body to hardship that I may boast,<sup>[f]</sup> but do not have love, I gain nothing.

**4** Love is patient, love is kind. It does not envy, it does not boast, it is not proud. **5** It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. **6** Love does not delight in evil but rejoices with the truth. **7** It always protects, always trusts, always hopes, always perseveres.

**8** Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. **9** For we know in part and we prophesy in part, **10** but when completeness comes, what is in part disappears. **11** When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me.

**12** For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

**13** And now these three remain: faith, hope and love. But the greatest of these is love.

### **Intelligibility in Worship**

**14** Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy.

**2** For anyone who speaks in a tongue<sup>[g]</sup> does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. **3** But the one who prophesies speaks to people for their strengthening, encouraging and comfort.

**4** Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church. **5** I would like every one of you to speak in tongues,<sup>[h]</sup> but I would rather have you prophesy. The one who prophesies is greater than the one who speaks in tongues,<sup>[i]</sup> unless someone interprets, so that the church may be edified.

**6** Now, brothers and sisters, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? **7** Even in the case of lifeless things that make sounds, such as the pipe or harp, how will anyone know what tune is being played unless there is a distinction in the notes? **8** Again, if the trumpet does not sound a clear call, who will get ready for battle? **9** So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

**10** Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. **11** If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and the speaker is a foreigner to me. **12** So it is with you. Since you are eager for gifts of the Spirit, try to excel in those that build up the church.

**13** For this reason the one who speaks in a tongue should pray that they may interpret what they say. **14** For if I pray in a tongue, my spirit prays, but my mind is unfruitful. **15** So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding. **16** Otherwise when you are praising God in the Spirit, how can someone else, who is now put in the position of an inquirer,<sup>[j]</sup> say "Amen" to your thanksgiving, since they do not know what you are saying? **17** You are giving thanks well enough, but no one else is edified.

**18** I thank God that I speak in tongues more than all of you. **19** But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

**20** Brothers and sisters, stop thinking like children. In regard to evil be infants, but in your thinking be adults. **21** In the Law it is written:

"With other tongues  
and through the lips of foreigners  
I will speak to this people,  
but even then they will not listen to me,  
says the Lord."<sup>[k]</sup>

**22** Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is not for unbelievers but for believers. **23** So if the whole church comes together and everyone speaks in tongues, and inquirers or unbelievers come in, will they not say that you are out of your mind? **24** But if an unbeliever or an inquirer comes in while everyone is prophesying, they are convicted of sin and are brought under judgment by all, **25** as the secrets of their hearts are laid bare. So they will fall down and worship God, exclaiming, "God is really among you!"

### **Good Order in Worship**

**26** What then shall we say, brothers and sisters? When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. Everything must be done so that the church may be built up. **27** If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. **28** If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God.

**29** Two or three prophets should speak, and the others should weigh carefully what is said. **30** And if a revelation comes to someone who is sitting down, the first speaker should stop. **31** For you can all prophesy in turn so that everyone may be instructed and encouraged. **32** The spirits of prophets are subject to the control of prophets. **33** For God is not a God of disorder but of peace—as in all the congregations of the Lord's people.

**34** Women<sup>[l]</sup> should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. **35** If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.<sup>[m]</sup>

**36** Or did the word of God originate with you? Or are you the only people it has reached? **37** If anyone thinks they are a prophet or otherwise gifted by the Spirit, let them acknowledge that what I am writing to you is the Lord's command. **38** But if anyone ignores this, they will themselves be ignored.<sup>[n]</sup>

**39** Therefore, my brothers and sisters, be eager to prophesy, and do not forbid speaking in tongues. **40** But everything should be done in a fitting and orderly way.

## Footnotes

- a. [1 Corinthians 12:10](#) Or *languages*; also in verse 28
- b. [1 Corinthians 12:10](#) Or *languages*; also in verse 28
- c. [1 Corinthians 12:13](#) Or *with*; or *in*
- d. [1 Corinthians 12:30](#) Or *other languages*
- e. [1 Corinthians 13:1](#) Or *languages*
- f. [1 Corinthians 13:3](#) Some manuscripts *body to the flames*
- g. [1 Corinthians 14:2](#) Or *in another language*; also in verses 4, 13, 14, 19, 26 and 27
- h. [1 Corinthians 14:5](#) Or *in other languages*; also in verses 6, 18, 22, 23 and 39
- i. [1 Corinthians 14:5](#) Or *in other languages*; also in verses 6, 18, 22, 23 and 39
- j. [1 Corinthians 14:16](#) The Greek word for *inquirer* is a technical term for someone not fully initiated into a religion; also in verses 23 and 24.
- k. [1 Corinthians 14:21](#) Isaiah 28:11,12
- l. [1 Corinthians 14:34](#) Or *peace*. As in all the congregations of the Lord's people, <sup>34</sup> women
- m. [1 Corinthians 14:35](#) In a few manuscripts these verses come after verse 40.
- n. [1 Corinthians 14:38](#) Some manuscripts *But anyone who is ignorant of this will be ignorant*

## **New International Version (NIV)**

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