

**2** You know that when you were heathens, you went to dumb idols, according as you were led.

**3** Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost.

**4** Now there are diversities of graces, but the same Spirit;

**5** And there are diversities of ministries, but the same Lord;

**6** And there are diversities of operations, but the same God, who worketh all in all.

**7** And the manifestation of the Spirit is given to every man unto profit.

**8** To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit;

**9** To another, faith in the same spirit; to another, the grace of healing in one Spirit;

**10** To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches.

**11** But all these things one and the same Spirit worketh, dividing to every one according as he will.

**12** For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ.

**13** For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink.

**14** For the body also is not one member, but many.

**15** If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body ?

**16** And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body ?

**17** If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling?

**18** But now God hath set the members every one of them in the body as it hath pleased him.

**19** And if they all were one member, where would be the body?

**20** But now there are many members indeed, yet one body.

**21** And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you.

**22** Yea, much more those that seem to be the more feeble members of the body, are more necessary.

**23** And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness.

**24** But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour,

**25** That there might be no schism in the body; but the members might be mutually careful one for another.

**26** And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it.

**27** Now you are the body of Christ, and members of member.

**28** And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healing, helps, governments, kinds of tongues, interpretations of speeches.

**29** Are all apostles? Are all prophets? Are all doctors?

**30** Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

**31** But be zealous for the better gifts. And I shew unto you yet a more excellent way.

## Chapter 13

If 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 if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

**3** And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

**4** Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up;

**5** Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil;

**6** Rejoiceth not in iniquity, but rejoiceth with the truth;

**7** Beareth all things, believeth all things, hopeth all things, endureth all things.

**8** Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

**9** For we know in part, and we prophesy in part.

**10** But when that which is perfect is come, that which is in part shall be done away.

**11** When I was a child, I spoke as a child, I understood as a child, I thought as a child. But,

when I became a man, I put away the things of a child.

**12** We see now through a glass in a dark manner; but then face to face. Now I know I part; but then I shall know even as I am known.

**13** And now there remain faith, hope, and charity, these three: but the greatest of these is charity.

## Chapter 14

Follow after charity, be zealous for spiritual gifts; but rather that you may prophesy.

**2** For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries.

**3** But he that prophesieth, speaketh to men unto edification, and exhortation, and comfort.

**4** He that speaketh in a tongue, edifieth himself: but he that prophesieth, edifieth the church.

**5** And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification.

**6** But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

**7** Even things without life that give sound, whether pipe or harp, except they give a distinction of 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 you, except you utter by the tongue plain speech, how shall it be known what is said ? For you shall be speaking into the air.

**10** There are, for example, so many kinds of tongues in this world; and none is without voice.

**11** If then I know not the power of the voice, I shall be to him to whom I speak a barbarian; and he that speaketh, a barbarian to me.

**12** So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.

**13** And therefore he that speaketh by a tongue, let him pray that he may interpret.

**14** For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit.

**15** What is it then ? I will pray with the spirit, I will pray also with the understanding; I will sing with the spirit, I will sing also with the understanding.

**16** Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing ? because he knoweth not what thou sayest.

**17** For thou indeed givest thanks well, but the other is not edified.

**18** I thank my God I speak with all your tongues.

**19** But in the church I had rather speak five words with my understanding, that I may instruct others also; than ten thousand words in a tongue.

**20** Brethren, do not become children in sense: but in malice be children, and in sense be perfect.

**21** In the law it is written: In other tongues and other lips I will speak to this people; and neither so will they hear me, saith the Lord.

**22** Wherefore tongues are for a sign, not to believers, but to unbelievers; but prophecies not to unbelievers, but to believers.

**23** If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad ?

**24** But if all prophesy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all.

**25** The secrets of his heart are made manifest; and so, falling down on his face, he will adore God, affirming that God is among you indeed.

**26** How is it then, brethren ? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.

**27** If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret.

**28** But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.

**29** And let the prophets speak, two or three; and let the rest judge.

**30** But if any thing be revealed to another sitting, let the first hold his peace.

**31** For you may all prophesy one by one; that all may learn, and all may be exhorted:

**32** And the spirits of the prophets are subject to the prophets.

**33** For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

**34** Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith.

**35** But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

**36** Or did the word of God come out from you ? Or came it only unto you ?

**37** If any seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.