



A Study of Paul's First Epistle to the Corinthians

Lesson 20: Intelligent and Orderly Pt. 1... 1 Corinthians 14:1-14:25

A couple of weeks back when we first dove into chapter twelve, we noticed that Paul argued there for the diversity of gifts in the church. His principle point was that God had given many gifts to the church and that all of the gifts were important to the overall health and vitality of the church. You see for Paul, the issue was the common good...the benefit to the community of faith...the benefit that gifts had to the whole body of Christ. As a result, his point to the Corinthians was not so much that they ought to seek a particular gift as much as it was that they ought to seek to discern what gift God had already sovereignly given them and to make sure they were exercising it.

You will remember, I hope, the monstrous image that Paul posed for the Corinthians when he rhetorically imagined a human body where the parts were all in rebellion against their created purpose. Paul asked the Corinthians to imagine what it would be like if a foot rebelled against its calling as a foot and refused to be a foot because it wanted to be a hand. He then asked the same question using the illustration of an ear that no longer wanted to be an ear because it wanted instead to be an eye. His conclusion was that a body in rebellion against

itself would be a limping, deaf freakish thing instead of a healthy productive body. And the implication was pretty clear...and it was that Paul thought that the Corinthians had become not the good thing but the bad.

You see Paul's point was that there is an inherent unity for the body in the diversity of gifts it has been given. The gifts are diverse but the body is unified when the gifts are used properly and his point is that when someone gets carried away with one particular gift...as the Corinthians had with speaking in tongues...that the body is not unified but fractured. And to make his point crystal clear Paul turns to this wonderful imagery of the many parts that make up a body. His point is that not all the parts are the same...and that each part has its place and value and should be appreciated for what it is.

In that sense the imagery of chapter twelve is not all that much different than the imagery of chapter eleven where Paul chided the Corinthians for their failure to discern the poorer members of the body of Christ. And you can see how that could happen. If you denigrate the importance of one member of the body in favor of another more important member of the body you are setting yourself up with a sort of a deluded, imaginary bifurcation of what is valuable in terms of spiritual gifts and what is not. What you do with people you are apt to do with gifts.

I make that point because a few years ago over in Arlington when I served at another church, we suddenly got a huge influx of seasoned citizens. One of the ladies that started coming to our church showed me a letter she had received from the elders of the church she had left that basically said, **"We are glad you have been such an important part of our church in the past and you are welcome to stay if you like but we want you to understand a few things. Those things are**

namely that you are no longer in our target demographic. We are glad to have you here but we will not be building any of our ministry efforts around your group. We won't be providing any programs and will not really be geared up to minister to you if you get sick or infirm. We want you to know that because if those things are important to you may want to find another place to worship."

Now while I might applaud their courage in being willing to tell the truth about how they viewed things, I certainly cannot applaud the idiotic manner in which they approached their ministry to God's sheep. It seems to me that they more or less decided that 1 Corinthians 11 was no longer relevant to the direction of their ministry. I wasn't surprised later on when they same church decided that historical Christian education was no longer important and that revamped their Sunday school ministry altogether getting rid of whatever vestiges of catechesis and biblical instruction still remained from the past by replacing it with drama and skits and music and the like.

I am glad to report on the other hand that after nine or ten years of going down that path they rethought all the damage they were doing and returned to something a little biblically based...something a little more in keeping with the demographic view and mindset of God himself.

Now Paul caps off his argument about the diversity of gifts in chapter twelve by turning in chapter thirteen to discuss the primacy of love and what he says to the Corinthians is that they can exercise whatever gift they like but if their exercise of that gift is devoid of love...it is just so many paste pearls...that is, something pretty but without value.

Now what we are going to see this morning as we continue along in our exposition in 1 Corinthians 14, is that Paul is going to go back to the issue of gifts and in particular the issue of tongues which was the gift that so preoccupied the hearts and minds of the Corinthians and that he is going to argue for the absolute primacy of intelligibility with regard to the exercise of gifts in corporate worship.¹

Let me say that another way. In 1 Corinthians 14:1-25, Paul argues that five intelligent words are a lot more valuable to the assembled church in terms of edification than ten thousand unintelligible words spoken in tongues. Now this is how he arranges his argument. In verse 1-5 he argues that prophesying is much more valuable than speaking in tongues simply because it is intelligible and edifies the hearer. In verses 6-12, he buttresses his point with a couple of illustrations by making an analogy between human speech and a musical instrument. The way he does that is by making the point that playing an actual tune...and by that he means playing in a manner that is intelligible and recognizable...is much more valuable to the hearer than simply playing noise. In other words, a tune means something...maybe it means to charge or to retreat or come to supper...but it means something and is comprehensible. Then in verses 13-19, Paul argues that intelligibility is a benefit to believers in that it provides at least the possibility of edification. While in verses 20-25, he argues that intelligibility is even a potential benefit to unbelievers in that it provides the possibility of their responding to the truth and being converted.

Now with all that having been said, lets dig in at last to our text this morning in 1 Corinthians 14...starting with verses 1-5 where Paul argues that to prophesy is much more valuable in corporate worship than speaking in tongues.

^{ESV} **1 Corinthians 14:1**...Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. ² For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. ³ On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. ⁴ The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. ⁵ Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

Now the first thing Paul tells the Corinthians to do is to **“pursue love.”**² Obviously that is a look backward at what he had said in the previous chapter where is talked about the primacy of love. It is as if Paul is saying, **“O.K. keep in mind that whatever happens you must pursue love because without it whatever you hope to accomplish will be just so much hot air.”** Paul then turns from the issue of love to the issue that he is going to address in the rest of chapter 14. That is, he is going to address the issue of the keeping gifts in perspective and preferring the gift of prophesying over the gift of speaking in tongues simply for its value to the body. Now the way Paul says that in the last half of verse one is, **“earnestly desire the spiritual gifts, especially that you may prophesy.”** You can tell that the comparison that is being drawn is between prophesying and speaking in tongues because of what he says in the next verse when he says, **“For one who speaks in tongues...”**

You see the problem was that the Corinthians were absolutely infatuated with the exercise of the gift of speaking in tongues. What Paul wants them to do is to desire prophecy more than tongues because of the fact that prophesying has built into it an element of value...and that value is edification...that tongues can never have.³

Now I should make the point that “to prophesy” here is not used in the same way we use the word “prophesy” in its most popular sense today. In other words, the verb “to prophesy” does not necessarily refer to foretelling the future. It refers principally to the forth telling the truth. “To prophesy” means to proclaim a divine revelation or more simply “to speak on behalf of God.”⁴ One commentator simply calls it “healthy preaching.”⁵

I love the insight Gerhardt Friedrich gives in the sixth volume of the Theological Dictionary of the New Testament gives regarding prophesying. He writes this:

The prophetic thought or image strikes the prophet from without. It is different than knowledge because knowledge or *gnosis* is individualistic. Prophecy is by its very meaning and nature concerned with proclaiming to others, with impartation to the community. Hence it can be said that *gnosis* puffs up but prophecy edifies.⁶

Calvin writes this:

“Prophecy,” says he, “is profitable to all, while a foreign language is a treasure hid in the earth. What great folly, then, it is to spend all one’s time in what is useless, and, on the other hand, to neglect what appears to be most useful!”⁷

You see the Corinthians were infatuated with speaking in tongues. They were interested in tongues for the benefit they derived from tongues individually and they wanted to be able to speak in tongues in their corporate worship regardless of whether anyone else got anything out of it or not. That is what Paul is trying to discourage. He is not against tongues per se...nowhere in the text does he tell not to speak in tongues. In fact, he actually says the opposite of that. He actually says he wants them all to speak in tongues but he would rather that they desire prophecy because prophecy is the sort of thing that has common benefit.

Now having said all that let's look at the verses themselves...1 Corinthians 14:2-4.

^{ESV} **1 Corinthians 14:2...** For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. ³ On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. ⁴ The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

You see Paul's point is not tongues are bad...but that they involve mysteries.⁸ They may indeed edify the speaker...and that is what most charismatics argue...but speaking in tongues do not edify the church as a whole unless someone interprets. And you see that is Paul's problem. Now by extension you could argue that bad teachers...teachers without the ability to bring insight and understanding to the congregation do much the same thing...that is, they edify themselves...and do not edify the church as a whole. But Paul's point here is not to get rid of tongues but rather to focus on edification. You can see that that is his point, I think, most clearly in verse 5.

^{ESV} **1 Corinthians 14:5...** Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

I think it is interesting that Paul appeals to them on the basis of the fact that the person who prophesies is greater than the one speaks in tongues. That may indeed tell us how the Corinthians reasoned....that is that what they really desired was preeminence. But Paul's point is that the reason prophesying is greater than speaking in tongues is because of the benefit it has to the body at large. In that sense it refers back almost certainly to 1 Corinthians 12:31 where Paul wrote:

^{ESV} **1 Corinthians 12:31**...But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

You see what Paul wanted was the Corinthians to pursue edification of the body. He knew they were interested in self-exaltation and what he wanted them to be interested in was mutual edification.

Now I want to take a moment here and just insert a bit of a parenthetical thought. Over the years because I have had the privilege and responsibility of teaching publically in several different arenas I have had lots of people ask and say different things to me that have really struck my attention. I want to just mention two here and I hope you will bear with me through another personal illustration or two.

I once had a young man ask me what it felt like to stand up and preach to a lot of people. I told him that I never really thought much about it. He pressed me for an answer and I finally told him that when you are really prepared and in tune with the text you don't really think about yourself at all. You are cognizant of the text and the desire to get the point across to the listeners but you really don't think about yourself. On the other hand when you are not properly prepared and the text has not done any sort of work on you, you feel pretty much like you are on a surgical table naked and everyone is watching as God takes you apart. When I asked why he wanted to know he said, **"I have just been thinking about how neat it would be to stand up in front of a group of people and have everybody paying attention to what you say. In fact, I have been thinking that I might like to go to seminary and become a pastor."**

Well, based on what he said I encouraged him to rethink his desire. I encouraged him to think about his own personal love of the Word of God and his own personal commitment to it and to the edification of God's people. But that didn't faze him at all. He later went off to Bible College and seminary and somewhere along the way ran out of gas and went to work for a company designing and testing video games.

Another brother, a different bother, once came up to me and said that he wanted to ask my forgiveness. I will never forget what he said, **"I want so much to be able to teach and preach like you that I need to confess I have been jealous of you over the years, and that sometimes I have even been snotty toward you because I cannot do what you do."** Now the brother that said that was one of the most selfless men I ever met. He ministered as a deacon to a poor family in our church and helped parent a number of kids and took care of some of the widows that we had and I knew his heart. When he said what he said we both started crying and I said to him brother anytime I can help teach you what I know and do I would consider it a privilege. All that is mine is thine. Now the reason one man touched my heart and one man didn't is because the first man had his own exaltation in mind and the second man had the growth of the people he ministered to in mind.

Now the difference is those two men is the difference between what the Corinthians wanted and what Paul wanted. The Corinthians wanted preeminence and prestige and power...Paul wanted the edification of the church. That is why they wanted to speak in tongues and to have the prestige of speaking in tongues and why Paul wanted them to focus on those gifts that build others up.

You can see that in the kind of illustration Paul uses to make his point in verse 6-12.

^{ESV} **1 Corinthians 14:6**...Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching? ⁷ If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played? ⁸ And if the bugle gives an indistinct sound, who will get ready for battle? ⁹ So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air. ¹⁰ There are doubtless many different languages in the world, and none is without meaning, ¹¹ but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me. ¹² So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

Now the illustration Paul gives here is pretty straightforward. What he does is start off with a rhetorical question.⁹ The question is, **“If I come to you speaking in tongues how will that benefit you?”** The implication is that it won’t...that it won’t benefit them at all unless it is accompanied by some other revelation or piece of knowledge or God-given prophecy. He then invokes the imagery of musical instruments, **“Imagine”** Paul says, **“that you are on a battlefield and you hear a trumpet but it’s not like anything you have ever heard before. You don’t know whether to attack or run for your lives. It’s the same thing when someone speaks in tongues. No one will know what you said...you will simply be blowing into the air like that bugle.”**

Now I love that because it is so crystal clear.

For Paul edification is what mattered. He goes on by saying that there are all kinds of languages in the world and that they all have meaning but that unless someone

knows the meaning of the language used everyone remains a foreigner to each other. His conclusion in verse 12 is petty pointed, **“Since you are eager for manifestations of the Spirit, strive to excel in building up the church.”** Now, I don’t know how he could have been any clearer...but even after all that he presses onto explain that prophesying has more benefit than speaking in tongues because it can edify believers and bring unbelievers to faith.

First, he addresses the benefit to believers in verses 13-19. Now he does that by encouraging any of the tongue speakers in Corinth to pray for the power to interpret what they say. He does that by agreeing that praying in tongues may be beneficial to the person who does the praying even if they don’t know what they are saying...but that that will be as far as it goes. Any further benefit will occur only when there is an interpretation of what is said. Of course when there is an interpretation it changes tongues into prophecy.

^{sv} **1 Corinthians 14:13**...Therefore, one who speaks in a tongue should pray for the power to interpret. ¹⁴ For if I pray in a tongue, my spirit prays but my mind is unfruitful. ¹⁵ What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also. ¹⁶ Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say "Amen" to your thanksgiving when he does not know what you are saying? ¹⁷ For you may be giving thanks well enough, but the other person is not being built up.

Now I have made the point more than once that Paul is not denigrating the practice of speaking in tongues. But he certainly is trying to put it in some sort of proper perspective. He says that arguing that he speaks in tongues more than any of them do but he would rather appeal to others in five words that make sense than he would in ten thousand that don’t.

^{SV} **1 Corinthians 14:18**...I thank God that I speak in tongues more than all of you.
¹⁹ Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

Now the question of the nature of the tongues spoken at Corinth comes up quite naturally here in the midst of Paul's discussion of tongues. That is it comes up quite naturally to us...it did not however come up to Paul. You see Paul and the Corinthians both knew the nature of the tongues at Corinth. They knew whether it was an ecstatic speech or a specific language. We do not. There are a great many arguments that go both ways. Perhaps the most important one is the one by R. H. Gundry in which he argues that the word for "tongues" in the New Testament is always used in connection with an actual language. For Gundry, the tongues in Corinth had to have been an actual language.¹⁰ For others including Vern Poythress of Westminster Seminary the connection is not quite so clear. Poythress argues that the reference to tongues in 1 Corinthians 14 could have either been an ecstatic language...that is, not a real language but something that sounds like a real language or a real language or a combination of the two...part real and not real. Poythress says that Paul recognized whatever they were doing in Corinth as speaking in tongues but that we cannot know from modern examples of speaking in tongues what they were doing in Corinth.¹¹

I am not sure that it matters or that it is possible to know. In that regard, I tend to side with Poythress. It may have been what the Corinthians regarded as a spiritual language. They may have thought of it as a heavenly language or as the language of angels. I am not sure we can know. But one thing I am sure of is that in corporate worship at Corinth the Corinthians abused whatever it was they were doing and Paul wanted them to look their infatuation with tongues in a whole new way. He wanted them to focus on edification for the sake of believers and

hence wanted them to be more infatuated with prophesying than with speaking in tongues.

Now in the last section that we are going to look at this morning I want you to notice Paul's appeal to the Corinthians to grow. He has made the point before. He did so in chapter 3 when he said he could not even speak to them as adults but only as children and he appealed to the idea in chapter 13 when he said "When he was a child he spoke as a child but that when he became a man he put childish things away." Here he is doing it again. Look at what he says in verse 20.

^{ESV} **1 Corinthians 14:20**...Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.

What Paul tells the Corinthians is that they ought to be children in terms of evil...that is they ought to be naïve when it comes to the exercise of evil but that they ought to be mature or adult-like when it comes to their ability to reason spiritually. And then Paul quotes Isaiah 28.

^{ESV} **1 Corinthians 14:21**...In the Law it is written, "By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord."

Now the way the passage is used in Isaiah is that foreign tongues are a sign of judgment from God. In the passage disobedient Israel failed to respond to the Word of the Lord and then heard foreign tongues of judgment when God sent marauders into their midst to punish them. That is because they failed to listen to the "plain speech" of God's prophets they had to listen to foreign tongues...speech of God's judgment later on. Now some commentators argue that Paul is using the quote from Isaiah in exactly that way. For the Corinthians to show their preference

for tongues over “plain speech” is in itself a sign that they are under the judgment from God.¹²

Dr. Criswell put it like this.

Now, the historical context of that prophecy of Isaiah was this: The Lord says to his prophet Isaiah. You say to these people, I have spoken to you plainly. I have spoken to you in an intelligent language. I have spoken to you in a language you can understand, in your mother’s tongue.

But you are obstinate and recalcitrant and incorrigible and disobedient. Now, says the Lord God, I am going to speak to you in a language that you can’t understand. The foreign tongues.

And the historical context is, God brought in the Assyrians and they couldn’t understand Assyrians. And God brought in the Babylonians and they couldn’t understand Chaldeans and the Lord spoke to Israel as a sign in these other tongues and other languages and yet they didn’t repent and they didn’t believe.

Now, Paul takes that prophecy out of Isaiah and he applies it to what God is doing to the Jewish nation and the Jewish people. Wherever he says, tongues are for a sign. Not to them that believe. But to them that believe not. It is a sign.¹³

Now with that in mind look at verse 22.

^{ESV} **1 Corinthians 14:22**...Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.

You see his point is that it is a sign of judgment to those that do not believe and it drives men away rather than drawing them near.

Now I freely admit this is a difficult passage but what is certain is that Paul views it a better for unbelievers to hear prophesying than tongues; his point is that if

unbelievers hear prophesying they might come to a place of repentance while hearing tongues will only lead them to think the Corinthians have gone mad and will wind up causing them hear a word from God that is a foreign tongue and yet still a judgment.¹⁴ Now look at the verse themselves starting in verse 23.

^{ESV} **1 Corinthians 14:23**...If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? ²⁴ But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, ²⁵ the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.

Gordon Clark writes this:

However plausible this may be, it is a misunderstanding of the comparison. Isaiah is not comparing or contrasting the Jews with the Assyrians; he is comparing the believing Jews of earlier times with the unbelieving Jews as they went into captivity. To the believing Jews, of David's time for example, God spoke in Hebrew. To the unbelieving Jews, God spoke in Assyrian. The unbelievers here are Jews, not Assyrians.

Similarly, God spoke Greek to the Corinthian Christians at first; but now as they have deteriorated, have allowed serious corruptions to flourish in their midst, and are falling into unbelief, God speaks to them in foreign tongues they cannot understand.

This is not inconsistent with the fact that the tongues are a divine gift and can be a blessing. They can also be a divine curse.¹⁵

C.K. Barrett writes this:

The great deficiency of the gift of tongues is that it fails to make clear the fundamental proposition, Jesus is Lord. Tongues are thus a quite inadequate evangelistic agency. Remember Acts 2, where the speakers are all taken to be

drunk.¹⁶

Now is there any application for us here in this place base upon this passage. I think there is. While we do not speak in tongues or believe that tongues are a gift for the church today it is possible for us to become so wrapped up in our own spiritual language that exclude brothers and sisters and make it hard for unbelievers in our midst to comprehend something of the great work of God so that they see God's presence and fall on their faces and worship him. We need to seek to be understandable...not dumbing down anything but making certain we are understood.

Back some twenty years or so ago, I managed a Christian book store. One morning I was doing my rounds making my to do lists for my employees when I noticed a young man sitting on the floor near our Bible section with a Bible in his lap.

I stopped and asked him if I could help him and he said, "I don't really know. I'm not sure what I am looking for."

I asked him if he had a particular translation in mind.

He answered that he did not know what a translation was.

I explained to him that the Bible was originally given in Hebrew and Greek and that over the years Christians came to see that it was a good thing for it to be translated into the language of common people...so individuals could read it in their own language.

He then asked me if one was better than another and I explained that there were different theories on translating the Bible and that some were more free in how they translated ideas and words than others while some were quite literal.

He then asked me if I could recommend one over the other.

I felt compassion for the young man and it occurred to me to ask exactly why he had an interest in reading the Bible. He answered and I don't think I will ever forget this, "You know I heard that the Bible talks about eternal life and I just thought if there was anything to that I might like to get in on it."

I sat down in the floor by the young man and shared the gospel with him and right there he trusted Christ. I gave him the Bible and he walked out of the store and I never saw him again. But the thing I remember is that when he came to understand...he fell on his face and worshipped Christ. Let us keep that in mind and sacrifice everything but the truth for the sake of clarity.

Let's pray.

¹ Frederick Dale Bruner, *A Theology of the Holy Spirit* (Grand Rapids: William B. Eerdmans Publishing, 1970), 297. Bruner argues that "upbuilding becomes the theme of the chapter.

² Gordon D. Fee, *First Epistle to the Corinthians NICNT*, (Grand Rapids: William B. Eerdmans Publishing, 1987), pp. 654.

³ Charles Hodge, *Commentary on First Corinthians*, 14:1. Hodge writes, "The two gifts especially in the apostle's mind were the gift of speaking with tongues, and that of prophecy, i.e. the gift of speaking as the organ of the Spirit in a manner adapted to instruct and edify the hearer. Of these two gifts, he says, the latter is to be preferred."

⁴ David E. Garland, *1st Corinthians* (Grand Rapids: Baker Book House, 2003), 632.

⁵ Ibid, 633. Garland quotes Thistleton.

⁶ Gerhardt Friedrich, "Article on προφήτης" in the *Theological Dictionary of the New Testament* v.6 ed. trans. by Geoffrey Bromily (Grand Rapids: Eerdmans, 1980), 854.

⁷ John Calvin, *Commentary on 1 Corinthians*, 14:3.

⁸ Fee, 657. Fee says that "mysteries" here = things unknowable.

⁹ Fee, 661. Fee says the verse most likely poses a hypothetical situation but could reflect how things really are.

¹⁰ Robert H. Gundry, "Ecstatic Utterance' (NEB)?" *Journal of Theological Studies*, 17 (1966): 299-307.

¹¹ Vern S. Poythress, "Linguistic and Sociological Analyses of Modern Tongues-Speaking: Their Contributions and Limitations" in *Westminster Theological Journal* 42 no 2 Spr 1980, p 367-388.

¹² David E. Garland, *1st Corinthians* (Grand Rapids: Baker Book House, 2003), 648. Garland quotes Thistleton who has best argued the position.

¹³ W.A. Criswell, "Speaking in Unknown Tongues" a sermon delivered at the First Baptist Church in Dallas, Texas on July 10, 1966. The sermon is based on the text from 1 Corinthians 14:1-40.
<http://www.wacriswell.com/index.cfm/FuseAction/Search.Transcripts/sermon/667.cfm>

¹⁴ Bruner, 301. Bruner writes: "Tongues are divine hardening agent."

¹⁵ Gordon Clark, *1 Corinthians: A Contemporary Commentary* (Nutley, New Jersey: Presbyterian and Reformed, 1975), 238.

¹⁶ C.K. Barrett, *First Epistle to the Corinthians* (New York: Harper & Row Publishers, 1968), 326.