

GLOSSOLALIA IN THE NEW TESTAMENT

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Definition of Glossolalia

The *locus classicus* of glossolalia is found in Luke's account of the first Pentecost after Christ's resurrection: "And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." Acts 2:4. Glossolalia, the technical term used to describe this phenomenon, does not appear as one word in Greek. It has been coined as a descriptive expression of the phenomenon of speaking languages that one does not know by the enablement of the Spirit of God, from *γλωσσαί* (tongues) and *λαλεῖν* (to speak). A more precise term would be "heteroglossolalia," since it is distinctively "other (*ετεραις*) languages," which are specified in this foundational passage (cf. 14:21 also).

Antecedents of Glossolalia

One feature of Spirit theology should be briefly delineated here as a background to glossolalic study. The work of the Spirit of God is not to be temporally limited to one occasion in the experience of an individual. Christ is unique in His experience of the Spirit (Jn. 3:34). However, Jesus, who was *conceived* of the Holy Spirit was later *anointed* with the Spirit at the Jordan. The significant point is that He was born by the Spirit, which was the basis of His holy life as the Incarnate Son of God, and yet the Spirit thirty years later is said and seen to descend upon Him at the outset of a ministry in the power of the Spirit. Yet Christ, with all the gifts and operations of the Spirit, never spoke in tongues. Why? His temporal ministry was only to "the lost sheep of the house of Israel," while His primary service was the universal act of offering himself to God to atone for man's sin. Thus because His manhood was lived under the old dispensation, the law (Gal. 1:4), the Holy Spirit did not choose to operate through Him in any oral manner other than that common to the Old Testament saints and prophets, i.e., by prophecy. Having ascended, He is linked with glossolalia, not as a recipient, but as the One who together with the Father is responsible for all that was seen and *heard* (Acts 2:33) on the day of Pentecost.

The Apostles likewise had several experiences chronologically of the Spirit. On Christ's first encounter with them subsequent to His resurrection He breathed out from Himself into them "Holy Spirit" (Jn. 20:22—anarthrous construction). Thus they became united with Christ in a new way in the experience of receiving Christ's Spirit; this may properly be called their Christian "regeneration" or "the renewing of the Holy Spirit" (Titus 3:5). Fifty days later these same men were "filled with Holy Spirit" (Acts 2:4) and began to speak in other languages in evidence of this "filling," and in Acts 4:31 in response to prayer in a crisis they again were "all filled with the Holy Spirit" with the result that "they spoke the word of God with boldness," i.e., prophesied, in the sense of speaking God's message.

I. *The Biblical Incidents of Glossolalia in Acts Exegetically Analyzed*

In Acts 2:1-21 is found the initial "filling" with the Holy Spirit of one hundred and twenty of the most faithful of Christ's disciples—those who had received and obeyed His post-resurrection order to wait in Jerusalem until they should be clothed with power from above (Luke 24:49). Upon these "first-fruit" Jewish believers assembled together the Holy Spirit came in a mighty manifestation.

In verses one through six it is to be noted that there are four things that were filled: (1) The divinely ordained *time* for the Spirit to be manifested was fulfilled

(συμπληροσθαι—2:1) on the day of the feast of the first harvest, fifty days after Passover, (2) The noise of a violently moving wind filled (επληρωσεν—2:2) all the building in which they were assembled. (3) Jerusalem had been providentially filled with a multitude (πληθος—2:6) of God-fearing Jews from “every nation under heaven.” (4) The hundred and twenty were filled (επλησθησαν—2:4) with Holy Spirit.

To the audible whizzing of the wind was added the visual as an aid in the comprehension of the divine character of the manifestation. “Tongues (γλωσσαι) like fire” were seen distributed upon each one of them. Upon which part of their bodies they may have touched is not stated, only that the “tongues” sat upon each of them. One is reminded of the seraph who placed a coal of fire from the altar of God upon Isaiah’s mouth and lips at the inception of his ministry.

Just as there are multiple applications of filling in this passage, there is a double use of γλωσσαι, tongues. First it is used phenomenally of the fiery projections upon each one present (2:3); also the term is used for the *languages* (2:4) they spoke. This was the first perceptible expression *from within* that the disciples had been filled with the Spirit. They who were mostly Galileans began to speak in what observers from Rome to Mesopotamia and Arabia individually recognized as their “own language” (idia διαλεκτω 2:6, 8). Reference to this fact is made a *third* time in 2:11 using “ημετεραις γλωσσαις” (our languages) in which γλωσσαι is manifestly used synonymously with διαλεκτοι.

It is important to observe that the filling was prior to the speaking, and the text insures that the glossolalia was consequent upon the Spirit’s full possession of their faculties. These were not ecstatic sayings that were unintelligible, but were clearly discernible languages (γλωσσαι ιδιος διαλεκτος) that were recognized. (If anyone was “ecstatic” in the *disorganized* sense of that word, it was the observers as seen in one of the words descriptive of their reaction—εξισταντο—lit., “they stood outside themselves,” i.e., “were amazed.”)

The sound of the supernatural wind signified power; it reverberated through the house but was non-destructive. The apparition of the tongues “like fire,” differed from ordinary fire in that it did not burn them. The wind and fire were external manifestations of the Holy Spirit’s presence, first *with* them, in the case of the wind, and *upon* them, in the case of the fiery tongues. Consummately, the manifestation of glossolalia was the attestation that the Holy Spirit was dominant *within* them, having perfect control of the tongue which no man can tame (James 3:8).

Acts 2:38, 39 contains Peter’s words to the congregation of at least 3,000 which had gathered because of the extraordinary happenings of the upper room. Those who repent and are baptized in the name of Jesus Christ are promised “the gift of the Holy Spirit. For the *promise* is to you and to your children and to all that are far off, everyone whom the Lord our God calls to him.” That “the promise” refers to the outpouring of the Holy Spirit is reasonably clear because: (1) The preceding context in which in explanation of the current event Peter quotes Joel’s prophecy (2:17) that sets forth God’s promise to pour out the Holy Spirit upon “all flesh,” (2) Peter’s statement in 2:33 refers to “the *promise* of the Holy Spirit,”—a genitive of apposition, (3) The syntactical proximity of “the promise” to “the gift of the Holy Spirit” in 2:38, 39 implies apposition.

Indeed, Christ had kindled their expectation for being clothed with divine power by instructing His disciples to wait in Jerusalem for “the *promise* of my Father” (Lu. 24:49). Now if Pentecost is the fulfillment of Christ’s promise of the Father’s

promise, and Peter's message about "the gift of the Holy Spirit" as the promise for all whom God calls is valid, then there must be something *normative* about Pentecost. There was no outward manifestation when Jesus breathed and the apostles received Holy Spirit (Jn. 20:22) after the resurrection. However, on the day of Pentecost there are two outward manifestations of the Spirit's work (wind and fire) and one manifestation from within (glossolalia), which demonstrated the finesse of the Spirit's power to articulate through their speech organs the "mighty works of God" in languages they had never learned.

It is probable that the sound of the wind that attracted the first crowd, and the fire had vanished before the mockers (2:13) had arrived on the scene, but the glossolalia remained as a "sign" (I Cor. 14:22; Mk. 16:17) to them. Significantly glossolalia is repeated in other instances of the Spirit's outpouring throughout the book of Acts, whenever the writer tells in detail what happens when people initially receive the Holy Spirit, as this subsequent investigation will demonstrate.

The second account of people who experienced the Holy Spirit's falling upon them in the period of Acts concerns the Samaritans. Acts 8:5-25 records the events in this order: (1) Philip preached the Christian gospel to them. (2) They believed and were baptized in water. (3) The apostles Peter and John were sent to them to pray and lay their hands on them that they might receive Holy Spirit (anarthrous). (4) Peter and John laid their hands on them and they received Holy Spirit. (5) Simon, the sorcerer, infatuated with the supernatural power accompanying the gospel, tried to buy the power to impart the Holy Spirit, thinking that the source of the power lay in the apostles themselves apart from God.

In this instance no mention is made of glossolalia, but it is beyond doubt that something *palpable* and *immediate* was manifested that motivated Simon to seek to be able to duplicate this power with others. He "*saw* (*ισωv*—aor. ptc. *οραω*) that the Spirit was given through the laying on of the apostles' hands" (8:18). By the use of *ιδωv*—"saw" a hasty induction should not be reached that this means visual perception, and only that. For just a little later in the same context Peter says "I see" (*ορω*—the same verb, *οραω*) "that you are in the gall of bitterness . . ." Thus if Peter's "seeing" was perceptual rather than strictly visual, the same could be true of Simon's analysis of how the Holy Spirit was imparted by the apostles. It is interesting to note that "see (*βλεπετε*) and hear" are united in Acts 2:33 in connection with Pentecost, meaning the total perception of what was happening before their eyes and ears.

Now the question remains, what did Simon "see" that caused him to know immediately and in truth that those touched by Peter's and John's hands had received the Holy Spirit? The external audio-visual phenomena of the first Pentecost—the wind and fire—are possible here, but nowhere in Acts is it ever stated that these introductory heavenly (2:2) signs are ever repeated. Some new sign is less likely still for such probably would have found mention in the record. Glossolalia would fit the occasion, for it would occur immediately and be recognized as a form of the Spirit's control. Yet the record is silent at this point because Luke's immediate interest is the attempted merchandising of spiritual things by Simon. But his silence is not surprising, especially if the Samaritans gave evidence to their having received the Holy Spirit in a manner common to all the other Lucan accounts of what actually happened when people received the Holy Spirit (2:4; 10:44-46; 19:6).

In Acts 10:34-11:18 there is the account of the Holy Spirit's being poured out on Gentiles, whereas before, only Jews and semi-Jews had been recipients. The

order of events was: (1) By divine directive Peter preached the gospel of Christ at Cornelius' home in Caesarea. (2) The Holy Spirit was poured forth on Cornelius and his household of friends as Peter preached, being evidenced by glossolalia coupled with magnifying God. (3) Then they were commanded to be baptized in water.

The crucial factor in this episode was the glossolalia which made Peter and his six colleagues know with certainty that the Gentiles had received identically the same experience that he and the others had at the Pentecost feast. Peter calls it the *ιστην δωρεαν* "same gift" (11:17) and states *three* times (10:47; 11:15; 11:17) that these men have received the Holy Spirit just as he and his companions had. By asserting that the Spirit "fell on them just as on us at the beginning" he has reference to Pentecost and its promised power (Lu. 24:49; Acts 1:8) rather than the quiet experience of Jn. 20:22 in which Holy Spirit was breathed into them as their new principle of life in Christ.

Three further facts about the experience at Caesarea are noteworthy: (1) Water baptism and Spirit baptism are not to be confused. Peter "remembered the word of the Lord" that had promised baptism in the Holy Spirit in contradistinction of John's water baptism (11:16) and saw in the experience of Cornelius the fulfillment of that promise. This was especially apparent in that their water baptism did not synchronize with their baptism in the Spirit that was just as much a distinct experience as water baptism ever was for them. (2) Though the fiery tongues and the heavenly hurricane-like wind were missing, the net result was as Peter said "the same gift." This throws the weight of evidence, in Peter's analysis, upon glossolalia and magnifying God (10:46) as the index of Pentecostal experience. These were principal ingredients of the first Pentecost also (2:4, 11). (3) It took more than Peter's recounting of his vision to "the circumcision party" in Jerusalem to convince his critics. It was the fact that the Gentiles had received the "same gift" that silenced all the critics (11:18).

Even more remote from Jerusalem, Samaria, and Caesarea is the experience of a dozen or so Ephesians (Acts 19:1-7) who had this sequence of experiences: (1) Paul came to Ephesus and found those who had been baptized with John's baptism; they were "disciples," but had not heard of the Holy Spirit. (2) Paul instructed them further in the gospel of Christ. (3) They were baptized with Christian baptism. (4) Paul laid his hands on them and the Holy Spirit came on them manifesting Himself in glossolalia and prophecy.

It is noteworthy that this experience was not only considerably removed in distance geographically from the original outpourings of the Spirit, but also occurred considerably later in time during Paul's second missionary journey. Glossolalia remains a recurring evidence of the Spirit-baptism. In Acts 10 it was glossolalia and praise; here it is glossolalia and prophecy. The one constant factor that takes precedence in both cases as at Pentecost is glossolalia. That the nucleus of the church at Ephesus should experience glossolalia was no surprise to Paul, for the Church at Corinth that he founded likewise experienced the same, evidently from its beginning, and by inference this may well have been the norm in all the churches that Paul founded. Had not Peter prophesied, ". . . the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39)? All that are afar off (*μακρην*) appears to be *terminus technicus* for the "Gentiles" as it is used here and in Eph. 2:13.

Paul's own experience could be taken as a case in point that glossolalia was *not* such an uncommon thing that it had to be specified every time it occurred.

In the three accounts in Acts of his conversion experience (chapters 9; 22; 26), the light from heaven and his resulting blindness and healing occupy the thought of the writer more than anything else. However, in 9:17b, mention is made of Ananias' intention to pray for him that he might "be filled with the Holy Spirit." Is one to assume that Paul failed to receive the experience into which he led the Ephesians and Corinthians, because glossolalia is not specifically mentioned in the Lucan accounts of Paul's experience? To the contrary, he informs the Corinthians (I Cor. 14:14, 15) of his praying "in the Spirit" (i.e., glossolalia, because he says "my mind is unfruitful" and singing "in the Spirit" (i.e., melodic glossolalia, for the same reason) and made this revealing statement in I Cor. 14:18: "I thank God that I speak in tongues more than you all," *thanking* God that he exceeded the Corinthians in glossolalia, who were exercising glossolalia excessively in the local meetings.

II. The Distinction Between Personal Glossolalia and the Glossolalic Gift for the Edification of the Local Church

Not understanding the distinction between the personal and the ecclesiological *function* of glossolalia it is possible for one to become perplexed by what would doubtless seem to be contradictions in Paul's teaching and with the data already explored in Acts. I Corinthians, chapters 12, 13, and 14 are a cohesive unit on the subject of spiritual gifts including their intended end—love. First note that the gift of "various kinds of tongues" (*γενη γλωσσων*—I Cor. 12:10, 28) is one of the many "gifts" listed in I Cor. 12, which the Spirit distributes among the saints as He wills (12:11). The exercise of this gift, listed next to the last in apparently what appears to be a descending arrangement (first, second, third, then, then . . . 12:28-31), is distinctly to be limited to two or at most three manifestations in any one service (14:27), and it is expressly not expected that all should exercise this gift any more than that all should be apostles (12:29, 30) or that all the body were feet (12:18-21). Repeatedly it is stated that this is a gift to the Church for the edification of the whole local church (12:7, 14:5, 12), which function is defeated unless it be followed by the exercise of the gift of interpretation of tongues (*ερμηνεια γλωσσων*) for the edification of all (14:13, 16, 17, 28). But in Acts 2 where glossolalia is an evidence of the Spirit's anointing and not intended to edify the Church but the individuals speaking, being also a sign to the world, one sees one hundred and twenty speaking in other languages simultaneously, and in every case in Acts there are more than the two or three speaking, and on the day of Pentecost the interpretation of tongues is obviated since their auditors understood the languages that the speakers did not.

The analysis of I Cor. 12-14 in the following scheme distinguishes between the exercise of glossolalia on the individual and group levels, although in some instances the quote can apply equally as well to either category as indicated.

**DISTINCTIONS IN THE PURPOSE OF GLOSSOLALIA IN
I COR. 12, 13, 14**

Note: Where the statement applies equally to one category as the other, the quotation begins in the left column and extends into the right column.

Personal Edification

Identifying Characteristic Phrase:

"He who speaks in a tongue edifies himself"—14:4

13:1—"If I speak with the tongues of men and angels, but have not love . . ."

13:8—". . . as for tongues they will cease . . ."

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."

14:4—"He who speaks in a tongue edifies himself."

14:5—"Now I want you all to speak in tongues . . ."

14:6—"Now, brethren, if I come to you speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?"

14:9—". . . If you in a tongue utter speech that is not intelligible, how will anyone know what is said?"

14:14—"For if I pray in a tongue, my spirit prays but my mind is unfruitful."

14:15—". . . I will pray with the spirit . . . I will sing with the spirit . . ."

14:16—"Otherwise, if you bless with the spirit, how can anyone in the position of an outsider say the 'amen' to your thanksgiving when he does not know what you are saying?"

14:18—"I thank God I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue."

14:22—"Thus tongues are a sign not for believers, but for unbelievers . . ."

Edification of the Church

Identifying Characteristic Phrase:

"The manifestation of the Spirit for the common good"—12:7

12:10—" . . . to another various kinds of tongues . . ."

12:28—"And God has appointed in the church . . . speakers in various kinds of tongues."

12:30—" . . . Do all speak with tongues?"

14:5—" . . . He who prophecies is greater than he who speaks in tongues, unless some one interprets so that the church may be edified."

14:13—"Therefore, he who speaks in a tongue should pray for the power to interpret."

14:23—"If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad?"

14:26—"When you come together, each one has . . . a tongue"

14:28—"But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God."

14:27—"If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret."

14:39". . . and do not forbid speaking in tongues."

In drawing the Scriptural lines of demarcation between personal, "devotional" or evidential *γλωσσαι* and the gift of *γενη γλωσσων* to the Church for a ministry of edification, it should be noted that there is no cogent exegetical ground for making any differences in the *essential character* of glossolalia in Corinthians from that in Acts. The distinction would lie only in the *purpose* of the Spirit, on the one hand being individual communion with God, on the other hand being such speech as intended to minister edification to the gathered congregation. Both of these purposes are alluded to in Corinthians, whereas in Acts the incidents are to initial experiences of glossolalia which fall into the former category as personal or evidential.

III. Summary of Teaching in I Cor. 12-14 on Glossolalia

In a paper of this dimension one can only touch on the exegesis of the Corinthians material, because of the prior responsibility to understand the first instances of glossolalia as delineated in Acts. Therefore only the findings of exegesis will be presented in summary statements of the pertinent material in I Cor. 12-14.

1. Glossolalia is a lesser or subsidiary gift to such "office" gifts as "apostles . . . prophets . . . teacher." (12:27-30); it is also inferior to love (12:31-13:1) because glossolalia is temporal, but love never ends (13:8).

2. For congregational edification glossolalia is provisionally inferior to prophecy because glossolalia requires the operation of a second gift to complete it. These two gifts, tongues plus interpretation, are equivalent to prophecy, however (14:5).

3. *Uninterpreted* glossolalia in the public assembly contributes to confusion rather than edification (14:6-17, 23). Five words of prophecy are better than 10,000 words of glossolalia, without interpretation (14:19).

4. Glossolalia is edifying to the speaker (14:4) though his mind is not cognizant of what he is saying (14:13, 14, 19) and is desirable for *all*, though prophecy is even more desirable (14:5).

5. Glossolalia was prophesied in the Old Testament (14:21) and is said to be a sign for unbelievers (14:22), but prophecy is more effective for securing their repentance (14:22-25). Note the parallel on the day of Pentecost; the "tongues" spoke of God's great works, arrested attention, and created amazement, but Peter's "prophecy" divulged God's meaning in all God's mighty acts, beginning at the cross, and was the linguistic instrument for their finding the way of salvation.

6. The exercise of glossolalia (like that of prophecy) must be regulated in the local meeting. There should be no more than two or three who speak in a "tongue" during one service. Moreover, these cannot be simultaneous, but must be

by turns and these followed respectively by the interpretation. Where there is no interpreter present, one must remain silent, speaking only to himself and to God (14:27, 28).

7. Prophecy is to be desired in the church more than glossolalia, but glossolalia is likewise the work of the Spirit (12:4, 6, 9) and must not be forbidden (14:39); these instructions are not merely apostolic “convictions” but are “a command of the Lord” (14:37).

IV. Problem Passages:

Three crucial passages on “tongues” are explored here.

1. “. . . as for tongues, they will cease . . .” (13:8)

The ceasing of tongues in this passage is grouped by the Apostle Paul with the passing away of prophecies and knowledge: “. . . as for prophecies they will pass away; as for tongues, they will cease; as for knowledge it will pass away.” “Knowledge” here is probably to be taken to refer to the “utterance of knowledge” (λογος γνωσεως) of I Cor. 12:8. These three kinds of speech are all “gifts of the Spirit” which are spiritual *means* to a divine end—eternal love for God. These gifts have only a temporal existence, and “when that which is perfect is come,” and we no longer see “in part” but “face to face” the necessity for the gifts will be eliminated. There is no hint here that tongues will cease before prophecies that were to be earnestly desired by all the laymen at Corinth (14:1, 5, 24, 31, 39) or before “knowledge” passes away or that any of these should pass off the scene *before* the time “when that which is perfect is come.”

I Corinthians is considered by the Church generally to be a letter that is pertinent to the whole Church age, and being apostolic, is authoritative for it. Now this letter contains no less than eighteen direct references to glossolalia, plus many supporting and explanatory verses applicable to same. The Acts of the Apostles likewise gives abundant testimony to the normative status of glossolalia in the Church as it began and spread. It is therefore incumbent upon those who say that the Pauline prophecy that glossolalia “shall cease,” has, in fact, already “ceased” at some juncture in Church history, to prove that the Church has entered another, if somewhat anticlimatic Dispensation, in which it is impossible for believers any longer to speak under any kind of control by the Spirit, whether in his own language (as prophecy, an utterance of wisdom, or an utterance of knowledge) or in another language (glossolalia).

Peter indicated at Pentecost through his quotation of Joel that the “last days” (Acts 2:17) were to be identified by the outpouring of the Spirit upon everybody, young and old, male and female, all the Lord’s servants. The fulfillment of this prophecy he equated with the Pentecostal outpouring then received, but he hastened to add that the promise was for all whom the Lord shall call in the future (Acts 2:39). There is no hint that glossolalia will cease before the “last days” (Acts 2:17) are superseded by “the day of the Lord,” (Acts 2:20) or that the Church will move into a new dispensation making obsolete I Corinthians and its teaching about spiritual gifts.

2. “Do all speak with tongues?” (I Cor. 12:30)

From the context it is evident that here Paul was speaking of the gift in operation *in the Church* and not necessarily concerning that of which he had reference in his statement: “I desire *all* of you to speak in tongues,” I Cor. 14:5. Moreover, the Lucan account of glossolalia in Acts 2:4 and 10:44 expressly states that in

each of these instances *all* were filled and spoke in tongues. Assuredly all do not exercise the gift of tongues in the local meeting any more than that all are teachers or that all have gifts of healings, or that all the members of the body were speaking apparatuses.

This same objection sometimes takes other forms, by saying that God is not limited to only one initial evidence of the Spirit-baptism; any one of the "gifts" may be the evidence. But this is not what was found in the exegesis of the history of outpourings of the Spirit in Acts. The initial evidence of having received the Spirit was invariably glossolalia—"for they heard them speak with tongues." It is not a question of what God could have done, but what He actually chose to do.

In the same vein it is protested that God's love of variety would *a priori* rule out glossolalia as the only initial evidence of the Spirit's anointing. Yet there is variety within the unity of the glossolalic phenomenon; it is to be found in the variety of languages that the Spirit chooses, while not changing the one basic factor that the Spirit speaks through man in a new way.

3. ". . . if you in a tongue utter speech that is not intelligible, how will any one know what is said?" (14:9).

Are the Corinthian "tongues" unintelligible babblings of nonsense syllables thrown together in meaningless combination by the subconscious working of man's mind? Note these factors:

(1) The context before (14:5) and after (14:13) that brackets this verse stresses the need for *interpretation* of tongues for edification. Thus the verse in question has to do with uninterpreted glossolalia, and "not intelligible" or not "easily recognizable" (*ενοσημον*) means that it sounds foreign to those unacquainted with the sound (*φωνη*) of the strange language. This does not mean that the speech is unintelligible *per se*, or that it is not understood by God, but merely that it is unintelligible to speaker and hearer without interpretation.

(2) Paul used the same term, *λογους*, for both the five *words* he would speak in the common language and for the 10,000 *words* he might utter in glossolalia.

(3) If glossolalia is really the Holy Spirit speaking through man's speaking organs, then the source of the content is to be predicated to the Spirit and not man. "He utters mysteries in the Spirit (14:2), but this does not imply that the *γλωσσαι* or *φωναι* (14:10) are non-linguistic, sound-hash, because they contain mysteries spoken to God. On *φωναι* as languages compare Bauer-Arndt-Gingrich's lexicon, and the LXX, Gen. 11:1, where *γλωσσα* and *φωνη* are used synonymously.

CONCLUSION:

Glossolalia, signifying the international and superatural character of the Gospel, can be ignored only at the peril of misunderstanding an important factor in the history of the church of the New Testament. Because true glossolalia is a work of the *Spirit of God* through a yielded human being, it remains just as incomprehensible as the Incarnation, the Atonement, the Resurrection to immortality, and other acts of God involving man. This unique way of speaking to God (14:2) by the power of His Spirit within is part of the heritage of the church. Those who renounce this heritage will only be the poorer for it. The Corinthians had much to learn about the meaning and regulation of glossolalia in the local assembly, just

as they did concerning the significance and proper observance of the Lord's supper. But in neither case does the Apostle throw out the baby with the bath water. His "command of the Lord"—*do not forbid glossolalia*, but do all things properly and in order—has never been revoked! The God who made man's tongue and made him an intelligent, speaking creature, capable of fellowship and communion with Himself, has never renounced His option to speak as He chooses to His own glory through the man whose body and soul have become the temple of the Holy Spirit.

Central Bible Institute
Springfield, Mo.

Memorial: DR. T. BERNER MADSEN, 1887-1962

Dr. T. Berner Madsen, Vice President Emeritus, Trinity College and Trinity Evangelical Divinity School, went to be with the Lord on October 5, 1962. Dr. Madsen had returned to the Trinity College campus for a brief visit just minutes before he passed away in his automobile parked alongside the campus.

Born in Austad parish, Norway in 1887, he came to the United States in 1898. He took his undergraduate work at Nyack Missionary Institute and graduated from Colby College. He received his M.A. at Columbia University and did further work at the University of Chicago and the University of Minnesota serving as a professor in the department of Scandinavian literature at the latter institution. He took his Th.D. from Northwestern Theological Seminary.

Joining the Trinity staff in Minneapolis in 1918, he served until February, 1960, when he retired. During this time he also served, from 1924 through 1939, on the faculty of the University of Minnesota in the history and Scandinavian departments. He was the minister of several congregations, including Union Congregational church in St. Louis Park.

In 1939 he was named president of Trinity and served until 1946. When considerations of merger were being discussed, he was named acting president, then vice president of the merged schools at which position he continued until his retirement in 1960. He was a member of the American Association of University Professors and of several other honorary fraternities and societies. During his years of service he wrote many articles and monographs and was the author of the recently published book, "What is Your Life?" Since his retirement he visited and toured in Europe and Scandinavia and also taught in schools in Norway.

The influence of his teaching, the wisdom of his counseling, the readiness of his wit and the depth of his dedication to His Master . . . for these and more Dr. Madsen will long be loved and remembered.