

Questions on Stendahl, Glossolalia— The New Testament Evidence¹

Page 109

What does *glossolalia* mean?

Page 110

Does Paul describe the phenomenon of *glossolalia* as a “problem”?

What does the term *charismata* mean?

Did Paul ever practice *glossolalia* himself? What evidence is there from his letters to answer this question?

Page 111

Does Paul see the practice of *glossolalia* as a sign of high spiritual accomplishment or of weakness? What does **Romans 8:26—26** indicate about this?

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What problem was created in the Corinthian church by the way that some members treated *glossolalia*? (See 1 Corinthians 12.)

What does *gnosis* mean?

What does *agape* mean for Paul? Do not just give a simple one-word translation. Explain the concept. Include some comment on **1 Corinthians 13**.

(See the way *gnosis* and *agape* are contrasted in **1 Corinthians 8:1**.)

Pages 113—116

According to Paul’s argument in First Corinthians, what is the appropriate role of *glossolalia*? For what should *glossolalia* be used?

¹ Krister Stendahl, “Glossolalia—The New Testament Evidence,” in *Paul Among Jews and Gentiles and Other Essays* (Philadelphia: Fortress Press, 1976), pp. 109—124.

What does Stendahl think Paul meant by “**sign**” in **First Corinthians 14:22**?

Pages 116—117

How is the phenomenon of *glossolalia* in **Acts 2** different from the kind of *glossolalia* discussed in Paul’s letters?

Pages 118—119

Stendahl thinks the instance of *glossolalia* described in Acts 2 may not be an actual historical event. If not, what is the point of that story? On what basis does Stendahl form this view of the text?

Pages 120—121

Why is it significant that the only gift of the Spirit that is *promised* to a Christian is promised for when that person appears in court? (See Mark 13:11, Matthew 10:19—20, and Luke 12:11—12.)

Pages 121—122

Does Stendahl think that *glossolalia* has a legitimate place in today’s churches?

Is Stendahl a *charismatic*?

Pages 122—123

Explain Stendahl’s view of why non-charismatics need charismatics, and why charismatics need non-charismatics.

Pages 123—124

Does Stendahl think that Paul’s advice on the question of *glossolalia* is helpful for today’s church? Why?