

gospel of Christ's resurrection from the dead, which provided salvation for them (Acts 2:11, 32-36).

Fourth, it consisted of correct and intelligible bona fide languages and/or dialects which were clearly understood by the hearers (Acts 1:8, 11, 37).

Fifth, it served as the vehicle for God's message that produced in many of the hearers the divinely intended result of repentance unto salvation (Acts 2:37-39).

Sixth, it was instrumental in bringing about the conversion of approximately 3,000 hearers at Pentecost who were baptized and added to the Christian church (Acts 2:41).

Seventh, it was attested as a genuine miracle by its value manifested in the spiritual enlightenment, conviction, and conversion of this large number of converts.

Eighth, Luke's record in Acts 2 is the most clearly definitive account of the "gift of tongues" which we have in the New Testament. Though tongues are referred to definitely in three other recognized, genuine New Testament passages (Acts 10, 19, and I Cor. 12-14), it is only in Acts 2:1-11 that the meaning is made explicit. Here it is manifestly a divinely given vehicle of linguistic communication for the evangelization of the multitudes in a situation that demanded and justified it, and as a token of the universal message and mission of the Christian gospel.

Ninth, While I Corinthians was probably written somewhat earlier than Acts (I Cor. between A.D. 54-57 - Acts c. A.D. 63), the question of tongues did not arise at Corinth until nearly a quarter of a century after its occurrence at Pentecost. Luke, the author of Acts, was the companion and fellow worker of Paul during most of his second and third missionary journeys, as also during his two-year Caesarean imprisonment, and on his voyage to Rome and imprisonment there. Consequently it is most certain that Paul would have supplied him information for the Acts record covering those periods when Luke was not with him (especially on Acts 10 and 19). Thus Paul would naturally have approved the interpretation of the events that Luke recorded, though Luke may have gotten his information concerning Pentecost and other events up to the appearance of Paul at Troas from other sources, unless indirectly through Paul (see Acts 8:1-4; 9). In any event his thorough acquaintance with Paul's view on the subject of "tongues," as also other theological issues, seems almost certain. This is absolutely no Biblical evidence of any difference of opinion between Luke and Paul on this "tongues" question, or any other issue in fact. Therefore, on the basis of these facts we would concur with Blackwelder when he says,

We may assume that the viewpoint of Acts is decisive for what Paul writes in 1 Corinthians [on "tongues"].