

Some expositors begin by attempting to reconstruct the situation at Corinth and then either try to make Luke's account fit what they surmise occurred at Corinth or suggest that there were two different categories of the gift of tongues. Such an approach is unsatisfactory, for it is Luke who describes what the gift was. Paul writes [to the Corinthians] to correct false ideas regarding it. Therefore, if we are to avoid speculation about speaking in tongues, we must get our bearings from the basic treatment which is given in Acts 2:1-11 . . . if the true gift of glossolalia is manifested, it will be according to the pattern of Acts 2:4-11.

Blackwelder is on solid ground when he denies that there is any Scriptural evidence that anyone under the influence of the Holy Spirit ever spoke in an "unknown tongue." Since glossais means "languages," and languages are means of person-to-person communication, they will necessarily be known to some people.

Tenth, that the gift of languages, as recorded in Acts 2, was for evangelization purposes, rather than for the personal edification of the believer, as is claimed by advocates of the "unknown tongues" doctrine, is further evident from the absence of any mention of tongues in Acts 2 beyond its initial employment in preaching the gospel to the polyglot multitudes present at the Feast of Pentecost. Peter's quotation of Joel's prophecy of the Spirit's effusion makes no reference whatsoever to tongues as a concomitant of the Spirit's effusion(see Acts 2:17-21). Any claim that the Samaritans spoke in tongues on the occasion of their baptism in the Spirit is purely gratuitous, and thus unwarranted as far as the Scriptural record reveals.

After the approximately 3,000 converts had been baptized and were received into the fellowship of the church (2:41), no further mention of tongues is found in relation to these believers in the Acts record. Indeed they were edified in the apostles' "doctrine," "fellowship," "breaking of bread," "prayers," acts of charity, rejoicing, "singleness of heart," and by "praising God," with resultant profound spiritual and moral influence on their non-Christian neighbors. This beneficent influence produced converts to Christianity among them daily (2:42-47), but nowhere is there further mention of tongues among these converts. Nor was there further need for tongues now that the multitudes at Pentecost had heard the gospel distinctly and intelligibly in their own languages, a large percentage of whom must have returned to their respective homes following Pentecost.

Eleventh, a careful examination of the structure of Peter's sermon on the Day of Pentecost, as recorded in Acts 2, clearly reveals that the burden of his message concerned the crucifixion and the