

resurrection of Jesus Christ with His consequent universal Lordship, facts which were designed of God to produce repentance and saving faith in the minds and lives of his hearers (Acts 2:22-40). It is only Luke, the author of Acts, and not Peter, who records that the disciples spoke forth the gospel by miraculous aid in the various languages of the people present. . . .

Twelfth, thus it may be reasonably allowed, within the foregoing framework of interpretation, that the divine gift and use of languages in Jerusalem at Pentecost signified the beginning of the universal missionary program of the gospel as it is set forth clearly by Christ in Acts 1:8, though Christ does not there, nor anywhere else in fact (unless Mark 16:16-17 be credited as genuine), mention "tongues" in any relationship to redemption or the gift of the Spirit, or in any other manner. One may fairly ask why Christ never once mentions "tongues" in relation to the promised gift of the Spirit which John treats so fully in his Gospel. Chapters 14-16, if God intended this phenomenon as an evidence of the gift of the Holy Spirit? It should be noted the Spirit is not mentioned in Mark 16:16-17, even if this passage should be considered genuine. Nor is there any mention of tongues in connection with the descent of the Spirit upon Jesus at His baptism (Matt. 3:16; John 1:32-33), nor by John the Baptist in his prediction of the baptism in the Spirit in Matthew 3:11. Therefore we conclude that wherever "tongues" occur in Scripture they are to be understood as genuine languages for communicating the gospel, except where perversions of this phenomenon occurred at Corinth.

3. Some Observations on the Phenomenon of Glossolalia and its Relevance Today

(1) The phenomenon of speaking in tongues recorded in Acts 2, 10, and 19 represents the act of speaking in languages that are foreign to the speaker. In the nature of the case, this is not simply a spiritual gift but a supernatural gift -- beyond the natural or spiritual abilities of the speaker -- and it is imparted by the Holy Spirit.

(2) In two of the three instances of foreign-language speaking in Acts, the speaking is closely connected with prophesying. In Acts 2:16-18 Peter says that this speaking is the effect of the predicted outpouring of the Holy Spirit, and that this outpouring results in all classes of human beings, regardless of age or gender -- sons and daughters, young men and old men, menservants and maidservants -- prophesying, seeing visions, and dreaming dreams (which are all modes of special revelation directly related to prediction of future events). And in Acts 19:6 Paul laid his hands on some disciples of John who had newly accepted Jesus as the Messiah who had accomplished redemption; and they spoke in foreign languages and