

work, and believers had been convinced that God had extended His saving grace to all mankind. Since its purpose had been fulfilled, the gift appears to have ceased.

(7) What about the phenomenon of supernatural speaking in foreign languages today? The phenomenon appears to have disappeared very early in the history of the Church; and no sizable group in the church today makes a claim to the possession or exercise of this gift. A number make the claim that, although glossolalic utterances are not given in any known language, nevertheless they are heard as a known foreign language by those who have the supernatural gift of interpreting tongues. Since Acts 2:4 clearly states that the disciples spoke in other tongues as the Spirit gave them utterance, this claim is not only unverifiable, but also contrary to scriptural evidence!

(8) The conception of tongue-speaking in currency today is that of producing nonrational (i.e., without the use of the mind), ecstatic utterances that are foreign to speakers and hearers alike. It now appears clear that these utterances do not constitute language in any meaningful sense of the term. Descriptive linguistics during the past twenty years has been comparing recordings of alleged glossolalia with known human languages. Although linguists have not compared recordings of glossolalia with each of the three thousand or more languages in use in the world today, nevertheless they know enough about representative languages of every known language family in the world to recognize whether or not tongue-speaking is similar to any of these languages. It is not. Not only are these ecstatic utterances devoid of any language structure, they are characterized by an excessive frequency of repetition, especially of one or two vowels; and when they are interpreted, the same phrases or clauses are translated to mean entirely different things! In addition, it has been noted that tongue-speaking, although not a language, is frequently similar to the speaker's own language background; and that interpretations of tongue-speaking are frequently rendered in King James style, including King James vocabulary and thought-form! (This phenomenon of King James style can be explained in various ways, including the following: (a) King James English is the language of the Holy Spirit(!); (b) the King James Version is inspired(!); (c) King James English is the language used in tongue-speaking, thus tongue-interpreting is done in King James English; (d) Tongue-interpretation is done in the interpreter's own style; and since so many tongue-interpreters are steeped in the King James Version (and English), therefore their vocabulary, grammar, and thought patterns in their interpretation are in King James style.