

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 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.