

Acts 2:1-13 THEY SPAKE IN OTHER TONGUES (Pt. #2)

In our previous lesson, we learned that this passage clearly teaches that *tongues* (γλῶσσα / glossa) or *speaking in tongues* (γλῶσσαλαλία / glossalalia) was the amazing capacity to instantaneously speak a foreign language without having studied it or even understanding it.

Contextual evidence of this:

1. v.4b “and (they: the Apostles & possibly others) began to speak in *other tongues*” (heterais glosseis)
2. v.6 “and every man (of the 15-16 nations listed) heard ...in his own *language*” (dialekto)
3. v.8 “and hear we every man in our own *tongue*” (dialekto)
4. v.11 “we (men of the 15-16 nations) do hear them speak in our *tongues*” (glossais).

Tongues in Acts 2 were obviously foreign languages. Were they the same elsewhere in the N.T.? Let's examine each usage.

I. Tongues in Acts 10:44-11:18: the House of Cornelius

Note the order of events:

- A. Peter was there to tell them words whereby they might be saved, 11:13)
- B. Peter tells them to these words, 10:34-43; especially v.43.
- C. Peter is interrupted by the Holy Spirit in 10:44.
- D. Results (5): 10:45-11:18
 1. 10:45, Gentiles of Cornelius' house get saved (cmp 11:17,18).
 2. 10:45, Jewish Believers (6) who accompanied Peter are surprised.
 3. 10:46, Confirmation of their like salvation was their speaking in tongues (note: a witness to Jews).
 4. 10:47-48, they are baptized (water).
 5. 11:1-18, Peter has to explain this to Jewish Brethren & and the Eleven!

Conclusion: since Peter says this is the same gift (11:17) as at Pentecost, *tongues* here are to be understood the same way: i. e., as foreign languages.

(OVER)

II. *Tongues* in Acts 19:1-6: the disciples of John the Baptist.

The order (similar to that of Acts 10,11)

- A. v. 1,2a, Disciples of John the Baptist are confronted by Paul
- B. v. 2,3 They had not fully heard John's message
- C. v. 4, Paul clarifies the issues
- D. v. 5, They believe and are baptized in water (actually re-baptized)
- E. v. 6, Confirmation of Paul's message and their salvation is evidenced by their speaking in tongues and prophesying.

Conclusion: there is no reason to believe Luke uses *glossa* here any different than in Acts 2 & 10

III. *Tongues* in I Corinthians 14: the church in Corinth

- A. The same word for tongue(s) (*glossa*) is used throughout:
THERE IS NO "UNKNOWN" IN ANY GREEK TEXT! (v.2, 13, 14, 19, 97)
- B. 14:21, *tongues* were a fulfillment of Isa. 28:11, 12 which is a prophecy of the Assyrian Captivity of the Jews. "This people" can only refer to Jews to whom God would speak in their captor's tongues (see also Deut. 28:49)
- C. 14:22, *tongues* were a sign to sign-demanding-Jewish types (cmp. I Cor. 1:22 & Mt. 12:39).

Conclusion: in all of its uses in the N.T. speaking in tongues were foreign languages. They were not:

- angelic utterance
- prayer language
- ecstatic speech
- senseless babble
- emotional outbursts
- guttural gibberish