**The Apostles Spoke With Forked Tongues!**

By Pastor Ricky Kurth

Recently I heard about a pastor who had a friend who was having trouble with his wife. I mean, they were going at it like cats and dogs and Hatfields and McCoys. So naturally he asked his friend the pastor for some advice. And the pastor told his friend, “You know, sometimes God speaks to us through our wives.” To which his friend replied, “Wow! I didn’t know God used that kind of language!”

Well as I’m sure I don’t have to tell you, God *doesn’t* use the kind of language that the pastor’s friend was probably hearing from his wife. But as I’m sure you can imagine, God is able to speak in any language He wants. And if you know your Bible, you know that that’s an ability He gave the disciples at Pentecost, as we read in our text in Acts 2:4. Let’s begin from verse 1 to get the context:

**“And when the day of Pentecost was fully come, they were all with one accord in one place.**

**“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.**

**“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**

**“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1-4).**

Now as I mentioned in our last study, the reason the disciples were given cloven *tongues* of fire was to symbolize how they’d now be able to *speak* with tongues, other languages with which they weren’t familiar. That word “cloven” means *divided.* When God gave them the ability to speak in tongues, He was *dividing* their tongues, giving them the ability to speak with *divided* or *forked* tongues.

Now I know that in the Old Westerns, speaking with a forked tongue wasn’t a good thing. Those old movies always portrayed native American Indians as saying, “White man speak with forked tongue.” That was a figure of speech that meant to say one thing and mean another, like when they said, “Read my lips. We won’t take any more of your land!” But when the *disciples* spoke with forked tongues, we know they meant *exactly* what they said, for they were filled with the Holy Ghost at the time.

Now the *reason* God gave them the ability to speak in tongues was due to the fact that He was giving the people of Israel a *taste* of the kingdom of heaven on earth, the kingdom the apostles were about to *offer* them (Acts 3:19). God wanted them to get a taste of just how *wonderful* the kingdom would be! Speaking of the Jews at Pentecost, Hebrews 6:4,5 calls them,

**“those who…*tasted* of the heavenly gift, and were made partakers of the Holy Ghost…*and the powers of the world to come”***

“The world to come” there is the day of the Lord, a day that will include the Tribulation and the kingdom of heaven on earth. And the power to speak in tongues was one of the powers of that coming world. But it wasn’t the *only* power they tasted that day. Ten days before Pentecost, the Lord Jesus predicted,

**“…*these signs shall follow them that believe;* In My name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:17,18).**

I don’t know about you, but that sounds like a taste of heaven to me! Imagine not having to worry about serpents, or poison, or sickness or demon possession. That sounds heavenly to me!

And the gift of *tongues* was another

Well, it’s because once God gives the Jews their kingdom, He expects to use them to share the kingdom gospel with the other nations of the world. Isaiah predicted,

**“And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; *and all nations shall flow unto it.***

**“And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: *for out of Zion shall go forth the law, and the word of the LORD from Jerusalem”* (Isaiah 2:2,3).**

But for God to use the people of Israel to communicate the kingdom gospel to the other nations of the world, the Jews will have to overcome a problem, a problem we read about in Zechariah 8:23:

**“In those days it shall come to pass, that ten men shall take hold *out of all languages of the nations*, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you”**

The problem that the Jews will have to overcome in the kingdom is how to give the gospel to Gentiles who all speak different languages. Well, as you can see here in this taste of the kingdom we’re reading about in Acts 2, God plans to help them overcome that obstacle by giving them the power to speak in those Gentile languages.

Imagine how handy a gift like that will be! Missionaries must often spend *years* learning the language of the people to whom they wish to minister. Well, they wouldn’t have that problem if God was still giving the gift of tongues.

By the way, this gift proves that God wants His Word taught in a language that everyone can understand, not just in Latin, like in the church in which I was raised. I know that mass is no longer observed in Latin in most Catholic churches, and I know that Rome says that initially their priests spoke in Latin because Latin was a universal language. They claim that they adopted that policy centuries ago, so that French Catholics could worship with Spanish Catholics, etc. But Rome clung to this policy long after Latin ceased to be a universally spoken language, depriving her people of the ability to understand God’s Word in their own languages.

As we read on in our text, we see how many Jews tasted this taste of the kingdom:

**“And there were dwelling at Jerusalem Jews, devout men, *out of every nation under heaven.***

**“Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language” (Acts 2:5,6).**

Now as you can see, Jews back then lived all over the world, just as they do today. And even back then, “every nation under heaven” would have included a lot of nations, which would have made for a lot of Jews who were in town that day. The reason they were in Jerusalem was that God had commanded them in the law,

**“Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, *and in the feast of weeks*, and in the feast of tabernacles…” (Deuteronomy 16:16).**

The “feast of weeks” is another name for the feast of Pentecost. It was called the feast of weeks since it started seven weeks after the feast of firstfruits. on the 50th day (Lev. 23:15,16). So we believe the Jews at Pentecost were there in compliance with God’s instruction in the law of Moses.

That explains why Luke added that there were a “multitude” of Jews who were gathered for this feast (v. 6). A huge mass of Jews got a taste of the kingdom that day, and news of what was happening spread quickly. When Luke says that it was “noised abroad” that they were speaking in tongues, that word “noised” means *to spread by report.* Speaking of the Lord Jesus, we read:

**“…He entered into Capernaum after some days; *and it was noised that He was in the house”* (Mark 2:1).**

The Lord had already gained a significant reputation, so the report of His arrival in Capernaum spread quickly. And when the disciples started speaking in tongues, that was quickly noised abroad as well.

But now, when Luke says, “every man heard them speak in his own language,” the wording there has led some to conclude that the disciples spoke in their own tongue, but people *heard* them in *their* language. But that would be the gift of *ears,* not the gift of tongues! That would mean the Spirit did something in the ears of the hearers, and not in the tongues of the disciples. But verse 4 says that *the disciples* were filled with the Holy Ghost, not their hearers, so don’t be confused about that.

Next, when Luke tells us that their hearers were “confounded,” that word has more than one meaning, as do many words. But here we know that it means *surprised* or *amazed,* for our text goes on to say,

**“And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?**

**“And how hear we every man in our own tongue, wherein we were born?” (Acts 2:7,8).**

Hey, you’d be amazed too if you were in a public place along with people from all over the known world, and you noticed that suddenly the locals were able to speak in all the languages of the people around you.

I live near Chicago, and so I often take out-of-town visitors to the top of the Sears Tower, one of the tallest buildings in the world. This historic building is such a tourist attraction that you can hear all kinds of different languages being spoken as you move amongst visitors from all over the world on the observation deck. One of the young ladies from the church that I pastor used to be a guide there, and can vouch for what I say.

But if she had suddenly been given the ability to speak French to visitors from France, and the other guides were just as suddenly able to speak in the languages of all of the other visitors, you’re talking about amazement that would have made the evening news! And we know that that’s what was happening in Jerusalem at Pentecost as well, for as we read on, Luke lists all of the different tongues in which the disciples spoke:

**“Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,**

**“Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,**

**“Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God” (Acts 2:9-11).**

Now I’m not going to talk about all of these places, other than to say that they were all real places mentioned in other places in Scripture, and in history books. And they all spoke different languages. So to speak to them, the disciples had to speak in known, identifiable languages, not in the indiscernible gibberish that passes for speaking in tongues today. I don’t mean to be unkind in saying this, but it is important to call a spade a spade when it comes to spiritual matters.

The other thing I should point out about this list of nations is that there are more than 12 listed here, which suggests that it wasn’t just the 12 apostles who were speaking in tongues. It was more likely all of the 120 disciples we read about in Acts 1:15, for Mark 16:17 had predicted that “these signs shall follow *them that believe,”* not “them who are apostles.”

But here’s a question for you. If you were one of the 120 that day, and suddenly you could speak in tongues—what would you say? Wouldn’t you take that opportunity to preach the gospel, and tell people who spoke other languages how to be saved? And yet that’s not what the disciples said when they spoke in tongues. Luke says they spoke “the wonderful works of God” instead. Why would that be?

Well, it could be that they only meant to draw a crowed so that Peter could later give them a gospel message, something we know that he went on to do in this chapter. And listen, talking about the wonderful works of God would draw a crowd in Israel! Most of God’s wonderful works were performed on behalf of the people of Israel in the Old Testament, and the Jews *loved* to hear about them.

But it’s *also* possible that the disciples were doing something sneaky. You see, that exact phrase, “wonderful works,” is only used in 8 other places in Scripture, and half of them are found in one particular psalm. So I think it is possible that the disciples were *quoting* that psalm at Pentecost—especially when we consider one of the wonderful works that this psalm mentions:

**“Oh that men would praise the Lord…for Hiswonderful works...*He maketh the storm a cal*m*, so that the waves thereof are still*…Oh that men would praise the Lord…for His wonderful works…”(Psalm 107:21,29,31).**

Now if that particular wonderful work sounds familiar, it is because of what we read of the Lord Jesus in Mark 4:36-39:

**“…He was in the ship*…And there arose* *a great storm of wind*, and the waves beat into the ship…And *He* arose, *and rebuked the wind,* and said unto the sea, Peace, be still. *And the wind ceased, and there was a great calm”***

So if you were going to talk about the wonderful works of God at Pentecost, isn’t that the psalm you’d talk about? A psalm that would remind the Jews that the God who the psalmist said could still the wind and the waves, their God Jehovah, is the same God who had ministered to them for three plus years in the person of the Lord Jesus Christ. I think that’s the psalm I’d be quoting, for a psalm like that would go a long way toward preparing their hearts for the message that Peter was about to give them about the Lord.

Now as we read on in our text, we see that the disciples definitely had the attention of the people:

**“And they were all amazed, and were in doubt, saying one to another, What meaneth this?**

**“Others mocking said, These men are full of new wine” (Acts 2:12,13).**

As you can see, some thought the disciples were drunk! But did you know that the only other time that exact phrase “new wine” is used in the Bible, it’s used in the different versions of this parable found in the four gospels:

**“…no man putteth *new wine* into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. *But new wine must be put into new bottles…”* (Luke 5:37,38).**

Now the Lord wasn’t just giving lessons in winemaking here. He used parables to teach spiritual truths. The new wine in the parable was a type of the Holy Spirit, for both are associated with *joy* in Scripture. And the “old bottles” were symbols of “the old guard” in Israel, the corrupt religious leaders who had been in charge of the nation for many years. So the Lord was saying the new wine of the Spirit couldn’t be put in the old bottles of the old guard. It had to be put where God put it, in the new bottles of the new leaders of Israel, the “little flock” of the Lord’s followers (Luke 12:32). They’re the ones who will someday rule the earth with the Lord in the kingdom of heaven on earth.

Now I don’t want to take the time to make this study of Acts into a study of the subject of speaking in tongues, a subject that would have to include a detailed study of Paul’s words in I Corinthians 14. But we can’t finish this consideration of this section of Acts 2 without saying something about believers who say they can speak in tongues *today.*

As I’m sure you know, these brethren are known as Pentecostals, for the believers at Pentecost could speak in tongues, and they believe they can as well. But most Pentecostals will admit that they don’t have the gift of tongues that God gave the disciples at Pentecost. They say they have the gift of tongues that God gave the Corinthians instead, the one they say Paul references when he talked about,

**“…the tongues of men *and of angels*…” (I Corinthians 13:1).**

Most Pentecostals admit that they can’t speak in the tongues of men like they did at Pentecost, for they know they can’t *demonstrate* the ability to speak in languages they haven’t learned. So they say they speak in the tongues of *angels.* And since none of us “speak angel,” as it were, we just have to take their word for it that they are not speaking gibberish. That is, we can’t verify that they are speaking the language of angels the way the Parthians and Medes and the others listed in Acts 2:9-11 could verify that the disciples were speaking in their native tongues.

But there is no evidence in the Bible that angels have their own specialized language that they use to talk to one another.\* Of course, if you point this out to someone of Pentecostal persuasion, they are apt to reply, “If that’s so, why does Paul talk about ‘he that speaketh in *an unknown* tongue’ (I Cor. 14:2).” And on the surface, that sure sounds like the gift of tongues in Corinth was the ability to speak in some unknown angelic language.

\*For a fuller consideration of this issue, see Page 226 of the writer’s book, *Rightly Divided Answers To Frequently Asked Questions.*

But let me ask you: Do you know Italian? If you don’t, then isn’t it legitimate to say that Italian is an *unknown* tongue to you? That’s a common way of using that word *unknown* in our modern language, and in Bible days as well. Look what God told the people of Israel through Jeremiah the prophet:

**“Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD…a nation whose language *thou knowest not,* neither understand what they say” (Jeremiah 5:15).**

Here the prophet was speaking about the nation of *Babylon,* where they spoke a known, identifiable human language, the language of Chaldean. It was a language that was known to the Babylonians, but *unknown* to the Jews.

And we can prove by the Scriptures that the tongues in which the saints spoke in Corinth were *also* identifiable human languages, just as they spoke at Pentecost. There’s actually more than one way to prove this, but I’ll limit my comments here to the simplest proof, the evidence found in I Corinthians 14:13,16, where Paul wrote,

**“…*let him that speaketh in an unknown tongue pray that he may interpret* …Else when thou shalt bless with the spirit, how shall he that occupieth *the room of the unlearned* say Amen at thy giving of thanks, *seeing he understandest not what thou sayest?”***

Paul told the Corinthians that if they spoke in tongues without interpreting what they were saying, then “unlearned” men couldn’t understand them. Notice that he doesn’t say *unspiritual* men wouldn’t understand them, like he might if the tongues they spoke in Corinth were some spiritual language spoken only by angels. It says that *unlearned* men couldn’t understand their tongues if they weren’t interpreted. That means that *learned* men *could* understand their words.

You see, in Paul’s day, learned men could speak more than one language, just as learned men can today. We know that Paul himself spoke Greek (Acts 21:37) and Hebrew (Acts 22:2). A learned man today might understand if you spoke Italian, even if that was not his native tongue.

But if learned men could understand when the Corinthians spoke in tongues, that must mean that the tongues in which they spoke had to have been known, identifiable human languages that they could have learned in their institutions of higher learning. And that means the Corinthians were given the same gift of tongues that the disciples were given at Pentecost.

And there’s a few more things that you need to know about the tongues in Corinth. First, the gift of tongues at Corinth wasn’t given to the same people to whom this gift was given at Pentecost. At Pentecost, tongues were given *to the Jews,* while at Corinth, they were given *to the Gentiles.*

And the *reason* the Corinthians were given the gift of tongues *also* differs from the reason the gift of tongues was given at Pentecost. At Pentecost, the gift of tongues was given to the Jewsas a sign that God was about to offer them the kingdom in which they’d *need* the gift of tongue to teach the Gentiles in their languages. In other words, the gift of tongues at Pentecost was a sign that God was blessing Israel.

But once the Jews *rejected* their kingdom, the gift of tongues was given *to the Gentiles* as a sign that God was *judging* Israel, not blessing them. We see both of these differences when we examine what Paul wrote to the Gentiles in Corinth to explain to them why they’d been given the gift of tongues:

**“In the law it is written, *With men of other tongues and other lips* will I speak *unto* this people; and yet for all that will they not hear Me, saith the Lord” (I Corinthians 14:21).**

See that word “unto” there? That word will match the word Isaiah used in the prophecy that Paul is quoting here. Speaking of the people of Israel, the prophet wrote,

**“For with stammering lips and another tongue will He speak *to* this people” (Isaiah 28:11).**

Obviously, Isaiah wasn’t talking about the gift of tongues that would be given to the Jews to enable them to speak to Gentiles who spoke other languages. He was speaking about a tongue that God would give to the Gentiles to speak to the Jews!

What was happening there in Isaiah’s day was that God had been speaking to the people of Israel *in Hebrew* through the Hebrew prophets. But they weren’t listening! They were off doing their own thing, living in rebellion against God. Well, what do you do when your kid ignores you, choosing to do his own thing instead of obeying your instructions, and lives in rebellion against you? You pull out “the rod of correction” (Pr. 22:15), and you say to the boy, “You didn’t seem to understand when I spoke to you in plain English. So now let me speak to you in a language that you are sure to understand, the language of *discipline* and *corporal punishment.* You know, the language of *spanking.”*

Well, that’s what God was saying to Israel through Isaiah. “You didn’t listen to Me when I spoke to you in Hebrew through the prophets, so let me speak to you in a language that you are sure to understand, the language of *discipline.* I’ll let your enemies conquer you and then, when you wake up in the morning, you won’t hear the friendly sounds of Hebrew wafting through your bedroom window from the streets. You’ll hear the lips of *another* tongue, the tongue of the nation that I allow to conquer you. And when that happens, that will be a sign that I’m judging you.”

Isn’t that what Paul went on to say to the Corinthians?

**“…with men of other tongues and other lips will I speak unto this people…*wherefore tongues are for a sign…”* (I Corinthians 14:21,22).**

There’s a reason Paul quoted that passage in Isaiah to explain to the Corinthians why they’d been given the gift of tongues. It was to remind them that the reasonthey’d been *given* that gift was as a sign to the Jews that God was judging them in Paul’s day, just like He did in Isaiah’s day.

Did you ever notice that you only read about the gift of tongues in Paul’s letter to the Corinthians? Did you ever wonder why that is? It is because of where the church of Corinth was located. Remember, when Paul arrived in Corinth, he did what he always did, and started his ministry at the local Jewish synagogue:

**“…Paul…came to Corinth…*And he reasoned in the synagogue*…and when they…blasphemed, he departed thence, and entered into a certain man’s house…*whose house joined hard to the synagogue*…and he continued there a year and a six months, teaching the word of God…” (Acts 18:1-11).**

The church in Corinth *was right next door to the synagogue.* I mean, they shared a common wall! And *that’s* why the gift of tongues features so prominently in Paul’s epistle to them. God had given them that gift as a sign to the Jews next door that they were being judged, after they showed they were going to reject God’s offer of the kingdom when they stoned Stephen in Acts 7.

The next time the gift of tongues was mentioned after the people of Israel rejected their kingdom, it was *the Gentiles* who were speaking in tongues, as we see when we consider the experience of Cornelius and the Jews who ministered the gospel to him:

**“And they of the circumcision which believed were astonished…because that *on the Gentiles also* was poured out the gift of the Holy Ghost. For they heard *them* speak with tongues” (Acts 10:45,46).**

God was speaking to the Jews there by the lips of another people and another tongue, just as He did in Isaiah’s day, and for the same purpose, to let them know He was judging them. When they heard Gentiles speaking in tongues, they knew that the gift that belonged to the nation of Israel had been given to the other nations. And when they realized that, they knew that they had fallen under the judgment of God. And that’s why the gift of tongues was given to the Gentiles with Cornelius, and to the Gentiles in Corinth as well. But God is *not* giving this gift to Gentiles today.

You may be wondering, “Why not? Doesn’t God *still* want the people of Israel to know that God is judging them?” Well, yeah, He does! He doesn’t want them thinking that they are still His favored people. He doesn’t want them clinging to the religion that He gave them in time past in the Old Testament. He wants them to understand that He judged them by setting them aside in Acts 7, and raised up the Apostle Paul to introduce a new dispensation, a dispensation in which God was doing something new through the Gentiles.

But if that’s so, why isn’t He still giving Gentiles the gift of tongues as a *sign* to the Jews that He is judging them? The answer to that question is that God is still letting them know they are being judged, He’s just using a different means by which to do it.

To understand what I mean by that, remember that Paul predicted that the gift of tongues would “cease” once the Bible was complete:

**“…whether there be prophecies, they shall fail; whether there be tongues, *they shall cease…when that which is perfect is come”* (I Corinthians 13:8-10).**

That word “perfect” there has more than one meaning in Scripture, but in the context Paul is speaking there about the partial knowledge of God that they before the Bible was complete (v. 9). Well, the only thing that could perfect the partial knowledge of something is the *full* knowledge of that something. And in this case, he was speaking of the full knowledge *of God* that came when the Bible was complete.

If you’re doubtful about that, consider that the word “perfect” is used that way in speaking of Solomon’s temple, where we read,

**“Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was *finished.* So the house of the Lord was *perfected”* (II Chronicles 8:16).**

There we read that the temple was *perfected* when it was *finished,* and Paul was saying that *the Bible* was perfected when *it* was finished.

And once the Bible was completed, there was no further *need* for things like prophecy and tongues. Remember, the ability to prophesy in Scripture didn’t just give the prophet the ability to predict the future, it gave him the ability *to speak for God.* Sometimes that involved predicting the future, sometimes it didn’t, but it *always* involved speaking for God. But once the Bible was complete, *the Bible* spoke for God. That’s why Paul said that the gift of prophecy would fail once the Bible was perfected.

And now that the Bible is complete, the Bible *also* tells the Jews that God is judging them. That’s why Paul also wrote that tongues would “cease” once the Bible was perfected. God no longer needs to give the gift of tongues to the Gentiles to signify to the Jews that God is judging them. He gave the Apostle Paul some *epistles* to write to the Gentiles to tell them that He is judging them.

And that’s why He is no longer giving Gentiles the gift of tongues today. And we know He’s not giving the Jews the gift of tongues today, for the taste of the kingdom that He was giving them at Pentecost was withdrawn when God’s *offer* of the kingdom was withdrawn after the people of Israel rejected it.

Now I know what our Pentecostal brethren say about all that. They insist that the word “perfect” there in I Corinthians 13:8-10 refers to heaven, and so Paul was saying that tongues will cease when we get to heaven. That of course implies that they will continue *until* we get to heaven, and so believers should be able to speak in tongues today. But did you know that the word “perfect,” or some variation of it, is used 123 times in the Bible, and not once is it ever used to describe heaven. Now I’m not saying that heaven won’t be perfect. I’m just saying that that’s not a word that God uses to describe it.

And how do we interpret the Bible? Isn’t it be comparing Scripture with Scripture (I Cor. 2:13)? So if there is no other time when the word *perfect* is used to describe heaven, it isn’t likely that Paul was talking about heaven when he said that tongues would cease when that which is perfect is come. In the context, it is much more likely that he was talking about the completion of the Word of God. In fact, it is more than just likely, it is the only conclusion that is consistent with the context.

Many years ago, back when I was a painting contractor, I was painting one day for a customer who claimed that she could speak in tongues. I explained some of the things that I talked about in this message, and demonstrated to her from the Scriptures how God had *withdrawn* the gift of tongues once the Bible was complete. She insisted that she was living proof that the gift of tongues had *not* been withdrawn. So I asked her to *demonstrate* her living proof by speaking in a language she didn’t know. She replied, “I never argue about religion.” Well, it wasn’t my intent to argue about religion either. I just wanted to see her living proof.

And nothing has changed in the thirty years since that incident took place. Just recently I received an email here at *Berean Bible Society* from a man claiming that he too could speak in tongues. I asked him if a Swedish man asked him how to be saved if he could lead him to the Lord in his own language. He said that he could. I then volunteered to fly him to Germantown, Wisconsin, where our BBS headquarters are located, to demonstrate his ability. You know, I never heard from him after that.

Now when I share things like that, and teach what the Bible says about the gift of tongues, I’m often accused of belittling our Pentecostal brethren. But the truth is, they often belittle us for not being as spiritual as they are, as evidenced by our inability to speak in tongues. Not always, for many believers of the Pentecostal persuasion are too gracious to vaunt themselves in that way. But sometimes.

So I want to assure you that my purpose in sharing these things with you isn’t to belittle Pentecostals. It is to assure you that you’re not missing out on some spiritual blessing that God is giving them and not you. I also write to spare you from being caught up in all the other delusions that usually characterizes those who claim that the gifts of Pentecost are still in operation today.