

TONGUES—TO SPEAK OR NOT TO SPEAK?

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I gave my life to Jesus of Nazareth and was Born Again when I was 24 years old, in October 1975. I grew up Jewish and so I knew the name of Jesus, but it didn't mean anything to me. When I *met* Jesus in October 1975 my whole life was radically changed. You can read about that in [Sam the Rock Thrower](#).¹

It wasn't long into my walk with Jesus that, as I devoured the Scriptures, that I saw there were miracles abounding and the Baptism of the Holy Spirit. Some Christians thought the Baptism was of the Devil, most were ambivalent to it, and some thought you couldn't live without it; the significant thing for them was "speaking in tongues" as the *sign* that one had been baptized in the Holy Spirit.

At the time (1977) I was attending a Southern Baptist church in Tampa, Florida. One day I spoke to the Lord and said, "Where are all the miracles? They (my Southern Baptist church) never speaks of miracles or healing in the church." A day later I got a call from a friend of mine and he invited me to his church, saying, "You've got to come! The preacher is amazing!" I told him I didn't want to miss my Sunday AM Baptist service, but I would go to his church's Sunday evening service, and we did.

We sat in a two-thirds empty 200 seat church, in the last third of the seats in the back, on the left as you come down the aisle. The preacher preached and during his message, the only way I can describe what happened to me was that as the pastor spoke an invisible thin gold thread left his mouth and pierced right through my heart. I had never had anything like that happen to me. I was back the following Sunday PM, saying, "That'll never happen again," but it did!

He was preaching on the Baptism of the Holy Spirit and when he was done he asked if anyone wanted to be prayed for, for the Baptism, to come up to the front. I shot up there and was the first one. He prayed in front of me, laying his hand on my forehead, and a member of the congregation stood in back of me and laid his hand/s on my back, and as I would later come to find out, I was "Pentecostaled!" :) The pastor kept praying, "Hang on! Hang on!" And the man in back of me kept saying, "Let go! Let go!" Someone else might have been confused, and who would have questioned that, but I just stood there and waited for the Lord to come upon me...and I waited and I waited and I waited...and absolutely nothing happened. Disappointed? Definitely. But I knew that this "Baptism and tongues thing" was real because of what Jesus had done in piercing my heart twice, on two Sunday nights in a row.

So, I set myself to seek Jesus in prayer for the Baptism in the Holy Spirit with the evidence of speaking in tongues. I prayed in the mornings, I prayed in the evenings, and I prayed whenever I could, and yet, still nothing for three weeks. I prayed in "baby talk,"² as someone told me that my mind had to be cleared and

¹ [Sam the Rock Thrower](#) is a free-read book on my website that reflects a number of times of my witnessing to my Jewish people in Israel, where I lived for 16 years with my wife Ruti. Interspersed between some of those times I share my testimony.

² Interestingly enough, in Jan. 1973, before I met my wife Ruti in 1983, she was feeding her 10 month old son Ian. He was in a high-chair, and as mother's do, she was talking baby talk to him. Two weeks previously she had heard a teaching on the Baptism in the Holy Spirit, and so she had been praying 'night and day' for it. Not thinking of it while she was feeding her son that day, the Holy Spirit came upon her and she got up from the chair she was sitting in and raised her hands up and began praising Jesus in a tongue that she couldn't understand, but which was animating her. She had never before raised her hands up on praise and worship. She began to dance unto the Lord, something that she had also never done before and her whole being was divinely affected. Before that day she had been depressed, being in a marriage that was less than divine, but after that day she was 'on

that was a way to do it. I was also told I was “too intelligent” and my intelligence was keeping the Spirit from being poured out upon me. I prayed in French, what little French I knew, as someone said pray in a foreign language, but that didn’t help either. My father heard me on several occasions, and trying to help me one day, he prayed in front of me, saying, “This is how I do it,” but he didn’t have the Baptism, and so that didn’t help me either.

I had now moved from Tampa, across the bay to St. Petersburg, and was attending a non-denominational charismatic congregation, with a pastor who was older and more mature than the pastor of the Sunday PM church, and I was selling fire alarms/smoke detectors for the home. One late afternoon as I was running down a lead, I couldn’t find a home, and having looked at where I thought it should be, I decided to stop at a home close by and ask to use their phone to try and contact the people. (It was a time before cell phones. A woman answered the door and graciously allowed me to use her phone on the wall in the kitchen. The people whom I was supposed to show the smoke detector to weren’t interested in me coming, and so as I thanked the woman for letting me use her phone. She spoke of a meeting she was holding in half an hour where she and the people (about 7) would she would teach and they would contact “the Father of Lights.” Sounded good to my naive ear, and so I stayed.

She taught that everyone had a “guardian angel” and that they could ask him any question they wanted to. If the angel didn’t know the answer, he would go to a greater angel and get the answer. We held hands and nothing happened for me (as I realize now that the Lord protected me), but some of the people expressed being with and/or seeing angels or other beings, some of which were from different planets.

I came back for two more weekly meetings, and then at the end of the third meeting, as people were leaving, I approached the woman, who I now realized was a psychic, and asked her about Jesus. She had grown up in the church, but didn’t believe that Jesus was the Way to Heaven. I said, in no uncertain terms, that Jesus was the only Way. I told her that her life went against Him and that she needed to repent and to return to Jesus and be Born Again, and “leave this psychic nonsense because it isn’t of Jesus.” I also told her that I wouldn’t be back again. She said that even the police used her, coming to her with cases they couldn’t solve and “missing people they couldn’t find, and she would solve the cases and/or find the missing person. I left, realizing that she didn’t want Jesus as the true Light.

It was the following Sunday when I was in church and praising the Lord, along with all the people of the congregation, that the Holy Spirit rose within me, and out of my mouth came praise in Tongues. It was wonderful. I knew it wasn’t me, but I was certainly going along for the ride. It would happen again and again, whether I was in the church praising the Lord, or by myself praising Jesus, and even in prayer, which has continued to this very day, 44 years later (Friday, February 18, 2022).

Healings in the name of Jesus/Yeshua have come through me, as well as Words of Knowledge and Prophecy. The Lord has also used me as a conduit for Him to pass the Holy Spirit through me to others seeking the Baptism of the Holy Spirit. I know for a fact, these things would never have happened to me if I had remained in that Southern Baptist church in Tampa, FL.

As a pastor of a number of congregations over the years, and as a teacher of the Body of Christ, in which I have taught more than 500 times in various churches from A–Z (from the Assemblies of God to the United Methodists, and just about every church “in between”), I have seen many Christians. I know the dry souls of the Baptists and the Presbyterians, etc., and I know the “on Fire” souls of the Charismatics and the Pentecostals, etc. The Baptism of the Holy Spirit is the difference. It’s not an option—it’s a necessity and part of the Package.

The Scripture and Tongues

The Word of God and the Holy Spirit are one in that they do not contradict each other. The Spirit will never tell us something that goes against the Word. The Word says that murder is a sin, but if someone is “hearing from the Spirit” that the Spirit wants him to murder a person, we know it’s not the Holy Spirit that the person is hearing from. The Word and the Spirit agree—they aren’t in conflict with one another.

I’m going to present three different “Tongues” that God has given to the Body of Yeshua. By Scripture we can know His will in many areas of our life, and Tongues is one of those areas:

1. The First Tongue is the one that most know about. It’s what God gave to Israel in Acts Two. This Tongue is generally held up by those who don’t want to speak in Tongues, saying that what they’ve heard say, in a church, isn’t a known, human Tongue that is a *foreign* language, but just gibberish.
2. The Second Tongue is explained by the Apostle Paul as something that is definitely not a human language, but is a Tongue that Paul says *no one understands*, and that “in the Spirit” the person is speaking the Mysteries of God and is also being edified. This Tongue takes place in the congregation where others hear it, but no one understands it, not even the person speaking it, but there can be an interpretation of it by either the one giving it or by another person.
3. The Third Tongue is known as “the Prayer Tongue,” or “the Prayer Language,” which is done in the privacy of one’s prayer life, and it too is especially edifying to the person, and it also can be interpreted by the person. It’s basically the same as Tongue Two, but in a setting outside the church.

Tongue One

In the days of the Apostles every Christian, including the “liars to the Spirit” Ananias and Sapphira,³ was Baptized in the Holy Spirit, which tells us that just because one has the Baptism in the Holy Spirit with the evidence of speaking in Tongues, it doesn’t mean that he or she is perfect or sinless or guaranteed Heaven.⁴ The Baptism in the Holy Spirit is to us what gasoline is to a car. We can push the car in our own strength or we can use the gasoline that comes with the Baptism in the Holy Spirit and drive the car on our Journey the way it was meant to be used.

Not everyone today who has been Baptized in the Holy Spirit has spoken in a foreign language, like the Apostles did on that Jewish holy day of Shavu’ot (Pentecost) in Acts Two, or Cornelius and Co., did in Acts Ten, but many Christians today have spoken in foreign languages, not realizing it until say, a woman would come up to him after the service and say, for instance to the Christian, “When did you learn German?” and the Christian tells her, “I don’t know German.” The woman though, says, “You spoke in perfect German about things in my life and my need to get right with Jesus.” Speaking in the Tongue of a foreign language is not foreign to many Christians that God uses to reach out to people that He chooses to reach out to that way, even in our time.

There are four places in the Book of Acts where the Baptism in the Holy Spirit is given to people, and three out of the four times Tongues is one of its initial signs, while the fourth time Scripture reveals that Tongues was spoken there too.

³ See Acts 5:1f.

⁴ There are those who think, “Once Saved, Always Saved,” and so Ananias and Sapphira will be in Heaven, even though the Holy Spirit slew them for lying. I for sure know that I wouldn’t want to be in their shoes on Judgment Day. To know why salvation isn’t guaranteed for them or anyone else, see [Once Saved, Always Saved?](#)

Acts Two—Israel

For the Jewish Apostles, and for the Jewish people who were baptized in water after they heard Peter's message of Life and wanted Yeshua as their Messiah in Acts Two, Scripture states:

“When the Day of Pentecost had fully come, they were all with one heart in one place and suddenly there came a Sound from Heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them *divided Tongues as of Fire*, and *one sat upon each of them*. And they were *all filled with the Holy Spirit and began to speak with other Tongues*, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, *from every nation under Heaven*. And when this Sound occurred, the Jewish multitude came together and were confused because *everyone heard them speak in his own language*.” (Acts 2:1-6)

“Then they were all amazed and marveled, saying to one another, ‘Look! “Are not all these who speak Galilean Jews? How is it that we hear, *each in our own language in which we were born?!*” (Acts 2:7-8)

All scholars agree that Tongues, a known foreign Tongue, was the *sign* for the Infilling (Baptism) of the Holy Spirit in Acts 2:1-8. After a while Peter spoke of the Gift (Baptism) of the Holy Spirit to those Jews in the crowd who would believe in Yeshua:

“Therefore let all the House of Israel know assuredly that God has made this Yeshua, whom you crucified, both Lord and Messiah!’ Now when they heard this they were cut to the heart and they said to Peter and the rest of the Apostles, ‘Men and brethren! What shall we do?!’ Then Peter said to them, ‘Repent! And let every one of you be (water) baptized in the name of Yeshua the Messiah for the remission of sins, *and you shall receive the Gift (Baptism) of the Holy Spirit!* For the *promise* is to you and to your sons, *and to all who are afar off, as many as the Lord our God will call.*” (Acts 2:36-39)

“And with many other words Peter testified and exhorted them, saying, ‘Be saved from this perverse generation!’ Then those Jews who gladly received his word *were baptized in water*, and that day about 3,000 Jewish men (not counting the women and children) were added to them.” (Acts 2:40-41; cf. Mt. 14:21; Luke 9:14; John 6:10; Acts 4:4)

This last passage from Acts 2:36-41 doesn't literally say anyone spoke in Tongues, but the phrase, “and you shall receive the Gift of the Holy Spirit” strongly implies that they did. It certainly doesn't imply that the Gift of the Holy Spirit was baptism in water, as the two phrases are separated by Peter (baptize in water *and* “you *shall receive* the Gift of the Holy Spirit”). How else would they know that they had received the Gift that had been on display through the Apostles just moments before? That's how Acts Two starts, with the ignorant Galilean fishermen⁵ speaking in the languages of all the Jews from around the Roman Empire who had gathered for Shavu'ot. This First Tongue was an unknown foreign language to the Apostles, but not to the Jewish men and women who heard them.

⁵ The Sanhedrin calls Peter and John “uneducated and untrained” men (i.e. ignorant fishermen) when they stood before the Council, meaning that they didn't know Torah as the Pharisees, Scribes and Priests of the Council knew it. It would certainly seem that the Apostles didn't know Latin for the Jews from Rome, nor Egyptian for the Jews from Egypt, nor any one of the many other foreign languages for the Jews who had come from all the nations of the Roman Empire to celebrate that Shavu'ot (Pentecost) with their brethren in Jerusalem in 30 AD.

Acts Eight—The Samaritans

Turning to the Samaritans in Acts 8, Luke tells us:

“When the Samaritans believed Philip as he preached the things concerning the Kingdom of God and the name of Yeshua the Messiah, both men and women were *baptized in water*...and he (Simon the sorcerer) was amazed, *seeing the miracles and signs* which were done (by Philip). Now when the Apostles who were at Jerusalem heard that Samaria had received the Word of God, they sent Peter and John to them who, when they had come down, prayed for them that they might *receive the Holy Spirit*. For as yet *the Spirit had fallen upon none of them*. They had only been (water) baptized in the name of the Lord Yeshua. Then Peter and John laid hands on them, *and they received the Holy Spirit*.” (Acts 8:12-17)

The Samaritans were Born Again under Philip and had received the indwelling of the Holy Spirit, but they hadn't been filled or Baptized in the Holy Spirit until Peter and John laid their hands upon them, “transferring or giving” of the Spirit within them to the others. The Holy Spirit never left the two Apostles, but moved through them to baptize the Samaritans in the Holy Spirit.

Some might question why the Holy Spirit didn't fall upon the Samaritans when Philip had them baptized in water, for Philip did “miracles and signs” (v. 13), and they would that say only the Apostles could give the Baptism in the Holy Spirit. Therefore when the Apostles died, the Baptism in the Holy Spirit died with them, but the Word of God negates that (cf. Acts 2:30; and “*to all who are afar off, as many as the Lord our God will call*”). Also, nowhere in the New Testament does anyone say that only the Apostles could give the Baptism in the Holy Spirit, and no one writes that it would die off with them. Furthermore, Church History records that for the first three centuries, people coming up out of the waters of Baptism would speak in Tongues, prophesy and praise the Lord. People...not just Peter and Cornelius, etc.

The reason why God didn't immerse the Samaritans in the Spirit by Philip is because of the feud between the Samaritans and the Jews (cf. Lk. 10:30-37). They each looked upon one another with disdain: the Jews because they knew the Samaritans had changed the Holy Scriptures to speak of them as God's Chosen and that Mt. Gerizim was the place to worship God, and the Samaritans because the Jews claimed that the Temple in Jerusalem was the Temple for His worship and that God had chosen them (cf. John 4:22).

With Peter and John coming to the Samaritans, God was extending “the divine Hand of Fellowship” to the Samaritans through the two chief Apostles.⁶ With that recognition all the Jewish believers would realize that there was peace between these two enemies through Yeshua the Messiah.

It's Tongues, prophesy and praising of God (see Acts 10:46 below), that generally accompanies the Baptism in the Spirit in the Book of Acts. Tongues is spoken of with the Spirit “falling” on them and giving them utterance so all could know, including them, that they had been Baptized in the Spirit. These are the outward signs that one has “received the (Baptism of the) Holy Spirit” (Acts 8:17; cf. Acts 19:6).

Let's suppose the Samaritans didn't speak in Tongues, as it's not literally mentioned. What was the outward sign then? There aren't any other signs except prophesying and praising God that are given in Acts, either one of which would have been acceptable, but none of which was ever given without Tongues. (And today, if one prophesies or praises God first, without speaking in Tongues, the latter will soon follow. In other words, Tongues doesn't have to be the first sign, but it will be a sign eventually.)

In vv. 18-19 the Scripture states that Simon *saw* that through the laying on of the Apostles' hands the Holy

⁶ Paul hadn't yet come to the Lord Yeshua. That will happen in the next chapter (9).

Spirit was given. What did he see (or hear)? If there were no *visible* manifestations accompanying the Holy Spirit, what did Simon see? Note what Simon the sorcerer did. He offered the Apostles money, saying, “Give me also this **power**, that on whomsoever I lay hands, he may receive the Holy Spirit.” Why would Simon offer money for the power to lay hands on people that they might receive the Holy Spirit if there wasn’t any sign or manifestation of the Holy Spirit? The Samaritans must have spoken in Tongues, etc., just like everyone else does in Acts Two, Ten and Nineteen, as we’ll see.

Raymond Sullivan states:

“Some say that a person receives the Spirit automatically when he believes. Others contend that the Spirit comes when an individual is baptized in water. Those holding the above views insist that we must accept by faith that we have received the Spirit baptism with no outward manifestation or definite spiritual experience. Can these teachings stand the test of the Scriptures?” No.

“Acts 8:12 records: ‘*But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*’ Notice that these Samaritans had believed and had been baptized. According to the above teachings these people should have now had the Baptism in the Holy Spirit. Yet Acts 8:14-16 plainly tells us that Peter and John ‘*when they were come down, prayed for them that they might receive the Holy Spirit, for as yet the Spirit was fallen upon none of them.*’ The Samaritans hadn’t received the Holy Spirit Baptism even though they believed and had also been baptized (in water) and the Spirit did dwell within them. How then can we know that we have received the Holy Spirit Baptism? How did the Apostles know when Cornelius’ household received it in Acts 10:46? ‘*For they heard them speak with Tongues and magnify God.*’ When you receive the Holy Spirit Baptism you will know it, for you will speak with other Tongues, etc., as the Spirit gives utterance.”⁷

The problem with Greek-Western Christianity is that it can be all too often a “mental religion,” meaning that there are many who say we don’t need spiritual experiences. They allegedly believe “by faith,” but it’s a non-Hebraic faith, which is an *experiential* Semitic religion. From Adam and Eve who *heard* the Voice of God and spoke to Him, to Noah and Fathers Abraham, Isaac and Jacob who did the same; to all of Israel at Mt. Sinai who heard His Voice and saw the Fire descend upon the Mountain, and to King David and Elijah, and to all the Apostles and Paul, etc., they knew God by His Voice and interacted with Him; and/or they knew the Messenger of Yahveh,⁸ etc. The *faith* of the holy men of Scripture is literally founded upon, and further built upon, *experiencing* the God of Israel, and this is where the Baptism in the Holy Spirit plays an essential part in one’s true biblical faith in Messiah Yeshua.

Acts Ten—The Gentiles: Cornelius and Company

The Gentile Cornelius, his family and his friends had gathered in Cornelius’ home to hear Peter share the Life that is in Messiah Yeshua, because an angel had directed Cornelius to send for Peter. Cornelius and Company were the first Gentiles to enter into the Kingdom of Yeshua. Luke writes,

“While Peter was still speaking these words (of Life in Messiah Yeshua), *the Holy Spirit fell upon all those who heard the Word.* And those of the circumcision (Jewish Christians)

⁷ Raymond Sullivan, *Tongues—Devilish or Divine?* Endtime Ministries at endtime.com.

⁸ Commonly called the Angel of the Lord. See [The Angel of the Lord](#) for why this “Angel” is none other than the preincarnate Yeshua: God the Son.

who believed were *astonished*, as many as came with Peter (six; see Acts 11:12), because the Gift of the Holy Spirit had been poured out on the Gentiles also, *for they heard them speak with Tongues and magnify God.*” (Acts 10:44-46)

Again, an *experiential* knowing in that Cornelius, his family and his friends who had gathered in his home to hear what Peter had to say to them, had spoken in Tongues and magnified God. Even with this, Peter is grilled when he returns to Jerusalem by the other Apostles and Elders:

“Now the Apostles and Brethren who were in Judah heard that the Gentiles had also received the Word of God (i.e. salvation in Yeshua). And when Peter came up to Jerusalem, those of the circumcision (the Jewish Apostles, etc.) *contended* with him, saying, ‘You went in to uncircumcised men **and ate with them?!’**” (Acts 11:1-3)

Peter goes on to reveal the Vision (Acts 10:1f.) and then Luke records that when the other Apostles and Elders heard this,

“...they became silent and *they glorified God*, saying, ‘Then God has *also granted to the Gentiles* repentance to Life.’” (Acts 11:18)

Again, God used Peter to extend the divine Hand of Fellowship to now, the Gentiles. This salvation that Yeshua said was “of the Jews” (John 4:22) is now realized as “not only for the Jews,” but for everyone else. Acts Ten took place though, 8-10 years *after* the Resurrection. *No one* knew before this that God would include Gentiles into the Kingdom of His Son.⁹

⁹ Most assume that the Ethiopian eunuch was a Gentile (see Acts 8:26-39), but this is negated by the fact that Scripture speaks of Cornelius and Company in Acts Ten as the first Gentiles to come into the Kingdom (cf. Acts 10:46; 11:18). Also, this eunuch had come to Jerusalem to worship the God of Israel (Acts 8:27) and was reading from the Scroll of Isaiah about the Suffering Servant (Acts 8:32-33; cf. Isaiah 53:7-8). The Ethiopian eunuch was a Jew whose ancestors most likely had also served other queens of Ethiopia (modern day Sudan), as King Solomon had opened up trade in that region of the world through the Queen of Sheba in his day (1st Kgs. 10:1f.). The Greek term for eunuch “frequently appears in the LXX and in Greek vernacular writings ‘for high military and political officials; it does not have to imply emasculation’ (TDNT, 2:766). Therefore, we are probably justified in taking ‘eunuch’ to be a governmental title in an Oriental kingdom and in emphasizing two facts when considering the Ethiopian’s relation to Judaism: (1) he had been on a religious pilgrimage to Jerusalem and (2) he was returning with a copy of the prophecy of Isaiah in his possession, *which would have been difficult for a non-Jew to get.*” Richard N. Longenecker, Author; Frank E. Gaebel, General Editor; J. D. Douglas, associate ed., *The Expositor’s Bible Commentary*, vol. 9, *The Acts of the Apostles* (Grand Rapids, MI, USA: Zondervan, 1990; Accordance Bible Software), paragraph 51,672.

David Stern writes, “The monarchy of Ethiopia claims to trace its genealogy from King Solomon and the Queen of Sheba (1 Kings 10) through their son Menelik I to King Haile Selassie, who was deposed in 1974, some three thousand years later. Ethiopian Jews, who call themselves ‘Beta Israel’ (‘House of Israel’), but are also known as Falashas (the Amharic word for ‘exiles’), consider themselves descended from Jews who came with Menelik I. This is legend, but ‘Ethiopian chronicles show that Judaism was widespread before the conversion to Christianity of the Axum dynasty during the fourth century’ (Encyclopedia Judaica).” David Stern, *Jewish New Testament Commentary* (Clarksville, MD: Jewish New Testament Publications, 1992), p. 250.

“This Ethiopian was born Jewish or a Jewish proselyte, since the first full Gentile was not reached with the Gospel until Chapter 10.” Ibid.

If this Ethiopian eunuch was the first Gentile to come into the Kingdom of Yeshua, Philip, and not Peter, would have been “called on the carpet” by the very Apostles and Elders who had grilled Peter about bringing the Gentile Cornelius into the Fold. No, the Ethiopian eunuch was a Jewish man, and most likely, born Jewish, as a Gentile eunuch who had been castrated, would not be allowed into the conversion process (cf. Dt. 23:1; also Ben Witherington III recognizes that the Greek word for eunuch εὐνοῦχος can mean ‘official,’ but with the Greek word for ‘official’ δυνάστης immediately after eunuch it most likely means he was ‘castrated’ and possibly ‘dis-membered.’ Therefore, he was ‘unlikely...a proselyte’ but a Jewish man from birth. Ben Witherington III, *The*

Acts Nineteen—More Jews

When Paul met 12 Jewish men on the road to Ephesus, which is in modern day western Turkey, Luke writes:¹⁰

“And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus, and finding some disciples he said to them, ‘Did you receive the Holy Spirit when you believed?’ So they said to him, ‘We have not so much as heard whether there is a Holy Spirit.’ And he said to them, ‘Into what then were you baptized?’ So they said, ‘Into John’s baptism.’ Then Paul said, ‘John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Messiah Yeshua.’ When they heard this they were (water) baptized in the name of the Lord Yeshua, and *when Paul laid his hands on them, the Holy Spirit came upon them and they spoke with Tongues and prophesied*. Now the men were about twelve in all.” (Acts 19:1-7)

In the Book of Acts everyone who was Baptized in the Holy Spirit either speaks in Tongues and/or prophesies and/or praises the Lord. Nowhere in Scripture does the Holy Spirit ‘come upon them’ and there are no Tongues, even when it doesn’t explicitly state it, as we saw with the Samaritans. This is the way they knew they had been Baptized in the Holy Spirit.

Therefore, the major sign in every account of the outpouring of the Holy Spirit is that people spoke in Tongues when they were initially filled. Yeshua said, “And these *signs* shall follow them that believe—In my Name shall they cast out demons and they *shall speak with new Tongues...*” (Mark 16:17).

Tongue Two

The Second Tongue in the New Testament deals with those who stand up in a congregation and speak in a this Tongue. This can be like Tongue One, but most likely it’s Tongue Two in that no one understands it, including the person speaking it. Paul wrote,

“For he who speaks in a Tongue does *not* speak to men but to God, for *no one understands him*. However, in the Spirit he speaks Mysteries.” (1st Corinthians 14:2)

“For if I pray in a Tongue, my spirit prays, *but my understanding is unfruitful*. What is the conclusion then? I will pray with the Spirit, and I will also pray with the understanding. I will sing with the Spirit, and I will also sing with the understanding.” (1st Corinthians 14:14-15)

Obviously, there are at least two different kinds of Tongues: one that is understood by man, a foreign Tongue as in Acts Two, and one that isn’t.¹¹ They are both signs that one is Baptized in the Holy Spirit. Have you ever been to a Baptist church or an Anglican church or a Lutheran church? You’ll never hear anyone speaking in Tongues because they don’t believe in the Baptism of the Holy Spirit. They will tell

Acts of the Apostles: A Socio-Rhetorical Commentary (Grand Rapids, MI: William B. Eerdmans Pub. Co., 1998), pp. 296-297.

¹⁰ The reason I think these 12 men are Jews is because they were baptized in water by John the Baptist. There’s no account in Scripture where any Gentiles came to John’s Baptism, and so these 12 must have been Jewish men.

¹¹ “to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different kinds of tongues*, to another the interpretation of tongues.” (1st Corinthians 12:10 NKJV)

you though, that they have been Baptized in the Spirit, but there is *no biblical evidence* for it (Tongues, miracles, instantaneous healings, a Word of Knowledge or any of the Gifts listed in First Corinthians 12:4-11 that speak of the Baptism in the Holy Spirit. Paul wrote to the Corinthians saying:

“There are diversities of Gifts, but the same Spirit. There are differences of ministries, but the same Lord, and there are diversities of activities, but it is the same God who works all in all, but the manifestation of the Spirit is given *to each one for the profit of all*:

1. for to one is given the Word of Wisdom through the Spirit,
2. to another the word of Knowledge through the same Spirit,
3. to another Faith by the same Spirit,
4. to another Gifts of Healings by the same Spirit,
5. to another the Working of Miracles,
6. to another Prophecy,
7. to another Discerning of spirits,
8. to another *Different Kinds of Tongues*,
9. to another the Interpretation of Tongues,

“but one and the same Spirit works all these things, distributing to each one individually as the Spirit wills.” (1st Corinthians 12:4-11 NKJV)

These Gifts are supposed to be seen and heard in the congregation, done by various people, not necessarily the pastor. These “Different Kinds of Tongues,” in the congregational setting, are done by one member or more of the congregation. Yeshua didn’t limit the Baptism to the days of the Apostles, as some falsely teach, because every Christian needs to be immersed in the Holy Spirit to live a life like Yeshua’s today. If not, they’re pushing the car.

The Apostle Paul wrote, “Do all have Gifts of Healings? Do all speak with Tongues? Do all Interpret?” (1st Corinthians 12:30 NKJV) This verse has been used by those opposed to Tongues to declare that not everyone should have the Gift of (Different Kinds of) Tongues. I’ve come to see that Paul, in raising the rhetorical question, whose answer is meant to be ‘no,’ is specifically speaking of *when the Body assembles* for worship services, etc. This is brought out in 1st Cor. 14:5, which literally speaks of the person speaking in Tongues being in the church so “that the church may receive edification:”

“I wish you all spoke with Tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with Tongues, unless indeed he interprets, *that the church may receive edification.*” (1st Corinthians 14:5 NKJV)

This is Tongue Two, spoken in the church, and hopefully interpreted by either the person bringing it or another person. Not all those in the assembly are gifted or led of the Lord to stand up and do that in the midst of their brethren. In other words, everyone spoke in Tongues in their private prayer time, but not everyone stood up and spoke in the midst of the congregation for the benefit of the entire congregation. There are Gifts of the Spirit *to the Body*, and Tongues in the assembly is one of them. This is further confirmed in Paul speaking of prophecy, which is understood to happen in the church:

“Pursue love, and desire spiritual gifts, but especially that you may prophesy. *For he who speaks in a Tongue does not speak to men, but to God, for no one understands him, however, in the Spirit he speaks Mysteries.* But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a Tongue *edifies himself*, but he who prophesies edifies the church. I wish you all spoke with Tongues (in the church), but even

more that you prophesied, for he who prophesies is greater than he who speaks with tongues, *unless indeed he interprets*, that the church may receive edification.” (1st Corinthians 14:1-5)

Here the Apostle to the Gentiles (Rom. 11:13) says this Tongue is not spoken “to men, but to God” and no one understands it (1st Cor. 14:2). This Tongue *edifies* the man who utters it (v. 4), as I’m sure Tongue One does, and the Apostle concludes that this Tongue (Two) is *equal* to prophesy *when it is interpreted* in the midst of the congregation (v. 5, as we saw twice directly above).

These are “ordinary Christians” in the church who are speaking in Tongues to their brethren, and hopefully, either they or another stands up to interpret the Tongue. Obviously, no one understands this Tongue in a human language, unlike Tongue One. Paul goes on to say,

“I thank my God I speak with Tongues *more than you all*, **yet in the church** I would rather speak five words with my understanding that I may teach others than ten thousand words in a Tongue.” (1st Corinthians 14:18-19).

Here the Apostle reveals that when he’s speaking in *this* Tongue he’s not in the church, for he adds a qualifier, “yet in the church I would rather speak five words with my understanding...” This lets us know that he’s not speaking this “more than you all” Tongue in the church, but in his own private prayer life, which is Tongue Three. Paul goes on and says that when Christians assemble they should each have a Tongue:

“How is it then, brethren? Whenever you come together, *each of you* has a psalm, has a teaching, *has a Tongue*, has a revelation, *has an interpretation*. Let all things be done for *edification*. If anyone *speaks in a Tongue*, let there be *two or at the most three*, each in turn, *and let one interpret*, but *if there is no interpreter, let him keep silent in church*, and *let him speak to himself and to God*.” (1st Corinthians 14:26-28)

Again we see that this Tongue is not understood; it’s not a human language, but a heavenly one. A point here is that Paul isn’t singling out any “prophet” to speak in a Tongue, but just about anyone in the group, in the congregation.

Paul ends by saying:

“If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are *the commandments of the Lord*, but if anyone is ignorant, let him be ignorant. Therefore, brethren, desire earnestly to prophesy, and *do not forbid to speak with Tongues*. Let all things be done decently and in order.” (1st Corinthians 14:37-40)

Tongue Two is not Tongue One, the latter of which is a known earthly tongue or language, while the former isn’t known by anyone except God, and if there is an interpretation in the congregation. Paul says that this Tongue is not to be forbidden, and nowhere in Scripture does anyone say either of these Tongues has ceased or will cease. What Yeshua gave to the Apostolic Church He still gives to His Body today.

Tongue Three

As Paul said (above) in 1st Cor. 14:18-19, he spoke *more than anyone* in Tongue Two that no one could understand, and it seems that it wasn’t in church, for he says that he “would rather speak five words” that could be understood, implying that this Tongue of his wasn’t spoken in church. This is Tongue Three, commonly called the Prayer Tongue or one’s Prayer Language because it’s usually done by Christians in their own prayer time, but this is really just Tongue Two outside of the congregation, because the person saying it doesn’t understand it (unless he interprets it). It’s also called one’s Personal Tongue, yet it can be

done in prayer groups or if one prays for another person for healing or for anything the person needs. Most of the time this Tongue rises up in me whenever I'm praying for another, and so I'll pray in English and then in this Tongue, and then in English and then in this Tongue, etc. It's a wonderful *knowing* that Yeshua, via the Holy Spirit, is right there with me and the person I'm praying for.

The half-brother of Yeshua, Judah, whose Hebrew name is Yehuda, but whose English name through Latin is Jude, wrote this:

²⁰“But you, beloved, *building yourselves up on your most holy faith, praying in the Holy Spirit,* ²¹keep yourselves in the love of God, looking for the mercy of our Lord Yeshua the Messiah unto eternal life.” (Judah 1:20-21)

Judah isn't speaking about praying in a congregation, but one's own prayer time; “building yourselves up on your most holy faith, praying in the Holy Spirit.” Gordon Watts, relating what Kenneth Hagin wrote, says that:

“‘in the (Holy) Spirit’ must refer to ‘tongues’ in Eph. 6:18, since that’s what this phrase means in 1st Cor. 14:2 ‘*In the Spirit* he speaketh mysteries,’ i.e., unknown tongues.”¹²

“Praying in the Holy Spirit” means praying in Tongue Three. In my own personal prayer time every morning, of an hour to an hour and a half, a third of my time, the first third, I am praying “in the Spirit” in Tongue Three.¹³ It is extremely edifying or strengthening as I experience the Holy Spirit coursing through my body, and *I know* that my God is with me—I just don't have to only mentally “believe it by faith.” There are those who say that we shouldn't seek experience, and just believe, but they don't realize that the Hebrew faith they have become part of is an *experiential* faith. All the first century Christians were Baptized in the Holy Spirit and knew that Yeshua was real; not just a figment of their “faith imagination.” Christianity is an experience based religion whose center is the Baptism in the Holy Spirit, and those who refuse to seek this ‘experience’ and who come against it, do so at their own peril in terms of not being fully equipped to walk in this world and overcome its many temptations and faith battles, and to grow into Messiah's Image (cf. 2nd Cor. 3:18).

I *know* that God truly dwells within me, and every time I feel the Spirit I am “built up” and my faith in Yeshua is strengthened, and I know that my God loves me and is truly with me. It's both exhilarating and humbling at the same time. This is the edification that Paul and Judah speak of, and of course, it also happens to those who speak in Tongues One and Two. Tongue Three though, is for every Christian. Remember what the Apostle Paul said about how much he prays in Tongues? This is the Tongue he spoke of:

“I thank my God I speak with Tongues *more than you all, yet in the church* I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a Tongue.” (1st Corinthians 14:18-19 NKJV).

Tongue Three is the Tongue that Scripture encourages all Christians to speak in, every day.

¹² Gordon Watts, *Holy Spirit Answers*. Watts states, “I thought that tongues were involuntary (like the heart beating—it just happens and you don't have much control over it). In other words, I thought that the Holy Spirit just came over you and did the speaking (this can and does happen, too). (Kenneth) Hagin though, points out that Scripture says that the *person* speaks: “For if I (myself!) pray in an *unknown* tongue, *my spirit* (not the Holy Spirit) prayeth” (1st Cor. 14:14 KJV, comments in brackets).

¹³ The second third of my time I pray in English and the last third I wait upon the Lord, being silent before Him to hear what He has to say to me. These sections aren't set in stone and many times I'll pray in English during my Tongues time, and I'll pray in Tongues during my English prayer time.

The End of Tongues?

In the early days after graduate theology (MDiv) at Oral Roberts University in Tulsa, OK (1983), where I had my first congregation for 15 years, I was asked to speak on a Christian TV program and also give a message. After I was done with the teaching I sat down with the host in the “living room” and the studio phones began to ring. People were calling in and saying that they loved the Word that I brought and they wanted to see more of me.

The host, a Christian man who was a judge in Tulsa, substituting for the regular host, asked about my ministry to the Jewish people of Tulsa, which at that time we had just begun knocking on Jewish doors to being them Yeshua. After the program we talked and he told me how he came to be Baptized in the Holy Spirit. He and his wife were Southern Baptists, and that organization teaches that the Baptism of the Holy Spirit left the Church when the Apostles died.

One day, he said, his wife came home and told him that she had just gotten prayed for and received the Baptism in the Holy Spirit, with the evidence of speaking in tongues. Well, that infuriated him! He knew that the Baptism and Tongues had died out with the Apostles because that’s what his pastor had told his congregation. The judge set about to dismantle his wife’s “experience,” and the first person he went to for help was his/their pastor. The pastor, eager to teach his congregant the truth, pulled out his Bible and read:

“But when that which is *perfect* has come, then that which is in part will be done away.”
(1st Corinthians 13:10 NKJV)

The pastor proudly held up his Bible and said, “This is the perfect that has come! Tongues, miracles and the Baptism in the Holy Spirit are ‘done away.’ We have God’s perfect New Testament Word!”

The judge looked at me and said, “‘I didn’t just fall off a turnip truck!’ I knew that what that pastor told me wasn’t right, and so I began my own investigation into this ‘Tongues thing.’ It wasn’t long before the Lord Jesus, in His graciousness, baptized me in His Holy Spirit and I spoke in Tongues. We don’t go to that church anymore.”

Tongues will be a dividing issue in the Church until Yeshua returns. There are those who, like the judge’s former pastor, who think it doesn’t exist for Christians today and some go as far as to say, “It’s of the Devil.” There are others who, not having been taught one way or the other about it, don’t give it a second thought, but there are others, like the judge, who are living witnesses that Tongues is of the Holy Spirit Baptism and that with it, miracles and healings come.

I’ve always wanted all the Truth and all the Gifts that Yeshua has for me. I hope you do too, and that you won’t let Man dissuade you from getting what the Lord Yeshua wants to give you so that your Christian life will be vibrant and alive, and that when you read the Word, the Holy Spirit will open up vistas to you that you never knew existed—vistas that present Who Messiah Yeshua is, in greater and greater ways.

Some Christians cause me to wonder if they truly desire to learn and follow Yeshua in His Ways. If you are that type of Christian and don’t want the Baptism in the Holy Spirit, for whatever reason, that’s your choice. Of course the judge’s former pastor had Scripture to support his claim, but as you’ve seen, it’s not a very good interpretation of that Scripture. He most likely heard that from another pastor or professor and uses that understanding to ensure that he didn’t have to move forward ‘in the Spirit.’

On the other hand, some Christians think that they aren’t holy enough or ‘clean’ enough or humble enough for Yeshua to give them the Gift of the Holy Spirit Baptism, but nowhere in Scripture are those the criteria for the Baptism. On the contrary, it’s for those of us who aren’t holy enough or clean enough or humble enough or too sinful. We need the Baptism so the Holy Spirit can really work on us to make us more like our Lord. We don’t get humble or holy or clean ‘in the flesh’ and then ask Yeshua to fill us. It’s

the other way around. Luke the Gentile writes of Messiah Yeshua saying to us:

“Ask!, and it will be given to you! Seek!, and you will find! Knock!, and it will be opened to you! For *everyone* who asks receives, and he who seeks finds, and to him who knocks it will be opened. If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then being evil, know how to give good gifts to your sons, *how much more* will your heavenly Father *give the Holy Spirit to those who ask Him?*” (Luke 11:9-13)

The Scripture confirms that our Father will not hold back His Spirit Baptism to those who diligently ask Him. God is not a man that He should lie.¹⁴ For those of you who have been asking and still have not been Baptized in His Spirit, the verbs in Luke speak of asking *and keep on asking*; of seeking *and keep on seeking* and of knocking *and keep on knocking until you receive the Baptism*.

God spoke to Zechariah about the leader of the Jewish people at that time:

“So he answered and said to me: “This is the word of Yahveh to Zerubbabel! ‘Not by (human) might nor by power, but by My Spirit,’ says Yahveh of Hosts!” (Zechariah 4:6)

Just as the Lord spoke to Zerubbabel about what God was going to accomplish for him, so too we need the Baptism of the Holy Spirit for what God desires to accomplish through us. With the Baptism comes the *power* to live this life as He intends for us to live it. The evidence is Tongues, although one might get the gift of Healing first, or one might praise the Lord first, but eventually and rather soon, one speaks in Tongues. It’s inevitable. It’s truly His will for us. His Word says so.

Today is a new day for you, and if Yeshua has this for you, wouldn’t you want the Holy Fire in your soul?

“John the Baptist said to everyone, ‘I baptize you with water, but One mightier than I is coming whose sandal strap I am not worthy to loose. *He will baptize you with the Holy Spirit and Fire.*” (Luke 3:16)

The Apostle John wrote:

“On the last day, that great day of the Feast, Yeshua stood up and cried out, saying, ‘If anyone thirsts, let him come to Me and drink! He who believes in Me, as the Scripture says, out of his heart will flow Rivers of Living Water!’ This He spoke concerning the *Spirit, whom those believing in Him would receive*. For the Holy Spirit had not yet been given because Yeshua was not yet glorified.” (John 7:37-39)

Yeshua has died, been Resurrected and glorified, and the Holy Spirit Baptism is for every Christian.¹⁵

¹⁴ “God is not a man, that He should lie nor a son of man that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?” (Numbers 23:19)

¹⁵ This article was finished on Tuesday, February 15, 2022.

Appendix A

What Dennis Bennett (1917-1991) said about his own Baptism in the Holy Spirit, is worth seeing. He is called the Father of the modern Charismatic Movement, and he was an Episcopalian priest who was Baptized in the Holy Spirit in Van Nuys, CA in 1960:

“In my personal Pentecost, the joy and glory of God broke in upon me in 1960. I recognized it as the same kind of experience I had when I accepted Jesus, only much more vivid and constant. It didn’t seem to matter whether I was awake or asleep—or what was going on—the new awareness of God stayed with me. It was an incredible new dimension in my spiritual life. I had been trying hard to become more aware of God, but now, all of a sudden, He was with me without my having to seek Him!”

“I soon found, though, that there was much in me that could quench my new awareness of the Holy Spirit. The Spirit never leaves us, but I would lose my awareness of the Spirit if I didn’t follow the Spirit’s leading. During the last 30 years I have been learning how to continue to respond to the Holy Spirit in me so that the Spirit’s joy, power and freedom can continue to flow in and from me. I have certainly failed far more often than I have succeeded, but the Lord is patient.”

“It is I who forsake the Spirit, or at least, make my environment distasteful and untenable for the Spirit, so that the Spirit has to retire to the depths of my soul, where I am not aware of the Spirit for a time.”

“Through the Baptism in the Holy Spirit, the Spirit of God is allowed to extend God’s influence over our outward lives (our will, intellect, emotions and bodies). Not surprisingly, the Spirit begins with our speech and begins to tame the unruly member (James 3:8), to make it usable by our Lord so He can give us words to adequately express our praise and love to God.”

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groaning (words) which cannot be uttered. (Romans 8:26 NKJV)”

“Thus, we can pray and intercede for ourselves and others in words that precisely express God’s will. This taming of the tongue also makes it possible for God to speak through us to His people, in prophetic utterances, and also, in Gifts of Tongues, which are then understood through the companion Gift of Interpretation. I haven’t changed my essential convictions about all of this. I’m still saying the same things I did 30 years ago.”

The Baptism in the Holy Spirit “is the breaking forth of the Holy Spirit from the religious prison in which the Spirit has been confined through much of Christian history, so that the Spirit can begin to make Christians what they are supposed to be—centers of power and joy for the refreshing and healing of the world.”

“We can be so near to seeing this truth and yet so dangerously far away. The Holy Spirit comes to live in us when we receive Jesus as Savior—that is absolutely true, but we don’t necessarily receive Him, that is, allow Him to rule in our lives...The Church is not primarily a preaching or teaching institution. It must be charismatic. It must manifest the Gifts and Fruit of the Holy Spirit, for they are the continuing signs that Jesus is alive and ready to bless people today.”¹⁶

Appendix B

Gordon Watts writes:

“He (Hagin) also addresses the claim that not all can speak in tongues, as implied by 1st Cor 12:19-30. Here, he points out that these are ‘ministry’ gifts, such as the ‘ministry’ gift of tongues in v. 30 (for the edification of the congregation spoken in the congregation). However, he (Paul) expects *all* to have the ‘spiritual’ gift of tongues, as outlined in 1st Cor 12:1: ‘Now concerning *spiritual* gifts, brethren, I would not have you ignorant...’”

“The difference between ‘ministry’ tongues and ‘spiritual’ tongues is an important distinction that Hagin makes. ‘Follow after charity, and desire *spiritual* gifts...’ (1st Cor. 14:1), which is not a reasonable request to us unless it’s possible for us to all get these gifts.¹⁷”

David Lee Martin in *7 Reasons For Speaking in Tongues* writes that Romans 8:26 says:

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Mary Alice Isleib in ‘Effective Fervent Prayer’ says:”

“What that means is that the Holy Spirit prays with expressions that are beyond our natural language and past our articulate, or known, speech...Speaking and praying in tongues is one form of groaning, because when we pray that way, the prayer is created with sounds past our natural, known language. Speaking in tongues is not our own understandable vocabulary; it is a heavenly language. In it, with the Holy Spirit’s help, we form syllables and make sounds that are too deep for human utterance and expression.”

“Tongues allows the disciple to pray in a manner which brings forth and prays according to the perfect will of God. It allows us to harmonise our prayers with the prayers of Christ, through His Spirit, and intercede on behalf of the saints.”¹⁸

Raymond Sullivan in *Tongues—Devilish or Divine?*, posts that most in the Church teach that “all miraculous manifestations of God to the church ceased upon the death of the Apostles and of those with whom the Apostles had contact. The lone Scripture (passage) given to support this theory is 1st Cor. 13:8-10:”

“Love never fails, but whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part, but when that which is perfect has come, then that which is in part will be done away.” (1st Corinthians 13:8-10)

“Verse 8 is a prophecy that some day tongues will cease. There will be a time, according to the Bible, when men will no longer speak with other tongues as the Spirit gives utterance. The question we must answer is: ‘*When* did this prophecy actually state that tongues would cease?’ Verse 10 identifies the time as ‘*when that which is perfect is*

¹⁶ *Dennis Bennett and the Baptism of the Holy Spirit*, adapted, with permission, from *Mission and Ministry*, copied and edited by Avram Yehoshua.

¹⁷ Gordon Watts, *Holy Spirit Answers*.

¹⁸ David Lee Martin, *7 Reasons For Speaking in Tongues*, at www.jesuschrist.co.uk.

come.'

Those who contend that tongues have ceased teach that “that which is perfect” refers to the New Testament Scriptures, and that upon completion of the New Testament all speaking with tongues ceased. However, there are several discrepancies in this argument. Notice that at the same time tongues are to cease, v. 8 teaches that some other things are also to be discontinued, such as knowledge and prophecy, but knowledge of God and the world hasn’t ceased and Rev. 11:3 speaks of the Two Witnesses prophesying for three and a half years.”

“‘*When that which is perfect is come*’ refers to the time when we have received our immortal bodies and are in the presence of the Lord forever. It is at this time that tongues shall cease, knowledge shall vanish, and prophecies shall not be necessary. (The Gift of) Knowledge will vanish because we shall know all things. Tongues will cease because the fundamental function of tongues is to speak mysteries unto God. “*For he that speaketh in an unknown tongue speaketh **not unto men**, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.*” (1st Cor. 14:2) When we stand face to face before the throne of God, there will be no need to speak mysteries in the spirit.”

“We see then, that there is absolutely no support for the teaching that tongues have ceased. If the original church of Jesus Christ practiced speaking with tongues, why shouldn’t the present church of Jesus Christ speak with tongues?...If God has promised it to us (Acts 2:39), why not believe it, embrace it, and receive it?¹⁹

¹⁹ Raymond Sullivan, *Tongues—Devilish or Divine?* Endtime Ministries at endtime.com. This article was finished on Sunday, February 20, 2022.