BIBLE STUDY WITH BISHOP WADDELL (Lesson 3)



**TOPIC:** “What does the Bible Teach About Speaking In Tongues?”

**A Recap of I Cor Chapter 14**

Here Apostle Paul shows the inferiority of speaking in unknown tongues with the gift of prophesy. **(14: 1 -12);** later emphasizing the gift of “charity” or love as the best spiritual gift of all. Paul points out that the gift of prophecy edified the entire church, while speaking with tongues is a gift that only speaks only to God and requires an interpretation for the church to benefit from its exercise. The translator’s insertion of the word “unknown” shows that the speaker is not speaking an actual language but an ecstatic utterance: *(a speaking brought on by an overwhelming feeling of happiness and great joy).* The Apostle simply points out that such an experience only edifies that person. Paul further requires that those who have this gift must pray for an interpretation.Paul doesn’t deny or discount such an experience in fact states that he speaks in tongues more than anyone; but goes on to say when in a public setting he would rather speak five words in clarity than ten thousand words in tongues: **QUESTIONS**: Was the Apostle Paul “anti-tongues?” What spiritual advice would you give to someone who strongly desired the gift of tongues?

**The Second Blessing**

**Luke 3:16**

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire KJV**

The Post-Conversion experience called: “The Second Blessing” or the “Baptism of the Holy Ghost is a term originating from the rise of the Pentecostal movement of the early 1900’s. Several years later the Pentecostal movement was followed by the Holiness Movement– primarily populated be disenfranchised Methodist; who emphasized an emotional experience that brought on sanctification or the Spirit’s indwelling resulting in the recipient's ability to live a “holy life.” Pentecostalism and the Holiness Movement both placed special emphasis of speaking with tongues and referred to this experience as a supernatural manifestation that served as a sign of a second baptism. There are only three instances in the New Testament where this term is mentioned: John the Baptist quoted by three gospels: **Matt 3:11, Mark 1:8, Luke 3:16, John 1:33** only two mention “fire.” **QUESTION**: After reading these four scriptures, exactly what is meant by the word fire? Continue reading the next paragraph and see what you discover.

**QUESTION**: Is there a second baptism for the believer? We are sure of a few things. One is that outward practices cannot produce an inward spirituality; that is a work of the Holy Spirit only. So what is this “fire” mentioned in **Matthew 3:11** and **Luke 3:16?** Some theologians suggest it means the tribulations and trials of a confirmed believer in Jesus Christ. This can be interpreted in Jesus’ discourse with the Apostles James and John

**Matt 20:22-23**

2 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. KJV

Furthermore, these same theologians point to the Apostle Paul’s statement:

**1 Cor 3:13** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.**14** If any man's work abide which he hath built thereupon, he shall receive a reward. KJV

During a discussion about tongues, the Apostle Paul alludes to such an experience in: **I Cor. 12:13** Paul continues with the baptism theme to explain the salvation experience in **Rom 6.**

**QUESTION:** Do the contents in **Rom 6** assert that every Christian has the baptism of the Holy Spirit? One could easily argue that if the Spirit does not come in at conversion then that person was never truly converted. This term is also akin to the concept of being “filled” with the Holy Ghost. This term means to be completely possessed, permeated and dominated by the power of the Holy Ghost. The term is mentioned 10 times in Acts. Used initially to describe the Day of Pentecost experience **Acts 2:4** and large gatherings **4:31**; Notice in these next examples, “filled with the Holy Ghost” used to describe a particular filling for individual tasks: **4:8, 7:55** and **13:52**.

Is being filled with the Spirit a onetime experience? **Eph 5:18** And be not drunk with wine, wherein is excess; but be **filled with the Spirit;** KJV In Greek translation the word “filled” is in the present perfect continuous tense; meaning an action started in the past and continues into the future. This would imply that the Christian is to constantly refreshed and refilled with the Spirit. **QUESTION:** How can you be filled with the Spirit and be “being” filled with Spirit at the same time?

**Conflict in the Church**

The issue of “speaking in tongues” has caused pastors to be dismissed, churches to split and sent national organizations into chaos. It’s amazing how Satan can turn a spiritual gift into a carnal debate. The fact is that the gospel of Jesus Christ brought conflict into the religious institution of Judaism; and the recovery of the true gospel message brought havoc to the Roman Catholic Church during the Protestant Revolution. Today, we see that the rigorous application of the bible’s message to the social issues of today will cause conflict in almost any church. We would do well as a Christian to listen to the Apostle Paul’s advice in I Corinthians and seek above all things, love as our primary gift.