

Notes: January 12, 2013

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Gifts of the Spirit – Part 2

[1Co 12:10](#) to another, the working of miracles; to another, prophecy; to another, the ability to judge between spirits; to another, the ability to speak in different kinds of tongues; and to yet another, the ability to interpret tongues.

Sha'ul doesn't distinguish as to what type of tongue, however in 1 Corinthians 13:1 he does mention two

1Co 13:1 I may speak in the tongues of men, even angels; but if I lack love, I have become merely blaring brass or a cymbal clanging.

(8) **The ability to speak in different kinds of tongues.** "Speaking in tongues" has become known more widely in the twentieth century than in centuries past, since there has been an entire movement within Christianity identified with it, namely, Pentecostalism, or, more recently, the Charismatic Movement among mainline denominations. The term means speaking in a language one has not learned.

The New Testament seems to mention or imply at least four **different kinds of tongues**:

(a) **Speaking in ordinary human languages other than those one knows** ([Act 2:4-11](#)), [Act 10:44-46](#), [Act 19:6](#), and, some believe, by implication, [1Co 8:15-17](#), [1Co 9:17-20](#), as a sign that the Holy Spirit has come to dwell in God's people ([Act 1:8](#), [Act 2:12-21](#), [Act 10:47-48](#), [Act 11:15-17](#)).

Example - Mary

(b) **Speaking in ordinary human languages other than those one has learned**, not as a sign of receiving the Holy Spirit, but rather as a miracle from God. For example, one Pentecostal group reported in its denominational publication that one of their missionaries in Africa was saved from the soup pot of a cannibalistic tribe when he began to speak in the language of that tribe, a language he had never learned.

© **Speaking publicly in a worship service in a language one has not learned**, a language which may not be a human language at all but possibly a "tongue of angels" ([1Co 13:1](#)). This seems to be the "gift of tongues" concerning which Sha'ul gives rules in chapter 14.

(d) **Also in chapter 14 Sha'ul distinguishes the public "gift of tongues" from speaking privately to God in a language one has not learned**; the implication may be that some who speak in tongues privately to God do not have the "gift of tongues" suitable for public worship meetings.

Just because you can speak in tongues, doesn't mean that it is to be used in a public setting...more later

(9) **The ability to interpret tongues**, to give the meaning in ordinary language of what is spoken by the "gift of tongues" in a public worship service. From [1Co 14:5](#), [1Co 14:13](#) one can infer the following charismatic equation:

The best commentary on the *charismata* is [1Pe 4:10](#) :

"As each one has received some spiritual gift (*charisma*), he should use it to serve others";

[Rom 12:6](#) But we have gifts that differ and which are meant to be used according to the grace that has been given to us. If your gift is prophecy, use it to the extent of your trust;

[Rom 12:7](#) if it is serving, use it to serve; if you are a teacher, use your gift in teaching;

[Rom 12:8](#) if you are a counselor, use your gift to comfort and exhort; if you are someone who gives, do it simply and generously; if you are in a position of leadership, lead with diligence and zeal; if you are one who does acts of mercy, do them cheerfully.

[Rom 12:9](#) Don't let love be a mere outward show. Recoil from what is evil, and cling to what is good.

[Rom 12:10](#) Love each other devotedly and with brotherly love; and set examples for each other in showing respect.

The whole subject of the *charismata* is very controversial within the Body of the Messiah these days, and Jewish believers often seem to find themselves in the thick of the argument. Because of this, it seems wise to devote some time to giving its broad outlines. There are four fairly distinct positions:

- (1) **Narrow Charismatics**: These hold that there is an experience known as immersion (baptism) in the Holy Spirit which is available to all believers and sometimes is a distinct experience subsequent to salvation; the necessary and sufficient sign or evidence that a believer has had this experience is that he has spoken in tongues. In extreme cases these regard Non-Charismatics and Anti-Charismatics as second-class Christians or even as nonbelievers.

- (2) Broad Charismatics: Same as (1), but having spoken in tongues is neither necessary nor sufficient as a sign of being immersed in the Spirit. The emphasis is more on the fact that the *charismata* are for the present day, in contrast with position (4) below. These are generally tolerant of Non-Charismatics and receive them in love.
- (3) Non-Charismatics: These range from those whose viewpoint is the same as (2) but who have not personally received any of the *charismata* to those who think position (2) is mistaken but receive Charismatics in a spirit of tolerance and love as brothers who may in fact be right.
- (4) Anti-Charismatics: These believe the Charismatics are wrong, that the *charismata* ceased in the first century, for "the perfect" (understood to be the canon of the New Testament) has replaced "the partial" (1Co. 13:8-1Co. 14:1 below). In extreme cases these regard Charismatics as second-class Christians or even as nonbelievers.

Those who oppose Charismatics often believe they rely too much on subjective experience. The objection is understandable, since Charismatics, who believe they have had a genuine experience with the Holy Spirit, would certainly be expected to take that experience seriously. On the other hand, it is possible for Anti-Charismatics to be influenced unduly by their own negative experiences with overzealous Charismatics, so that they end up throwing the baby out with the bathwater. As might be expected, each group stresses the verses of Scripture which support its case and offers harmonious explanations of verses that raise difficulties. All four positions have able spokesmen, who will generally agree that sometimes the emotions stimulated by the debate are *not* gifts of the Holy Spirit!

The Charismatic issue is not specifically a Jewish issue, but, we have testimony that it is a Jewish experience...

I will not develop further the cases for and against the above positions, except to observe that if "Jews ask for signs" ([1Co 1:22](#)) the question of the *charismata* may be significant in Jewish evangelism.

[Act 2:4](#) They were all filled with the Ruach HaKodesh and began to talk in different languages, as the Spirit enabled them to speak.

[Act 2:5](#) Now there were staying in Yerushalayim religious Jews from every nation under heaven.

[Act 2:6](#) When they heard this sound, a crowd gathered; they were confused, because each one heard the believers speaking in his own language.

[Act 2:7](#) Totally amazed, they asked, "How is this possible? Aren't all these people who are speaking from the Galil?"

[Act 2:8](#) How is it that we hear them speaking in our native languages?

[Act 2:9](#) We are Parthians, Medes, Elamites; residents of Mesopotamia, Y'hudah, Cappadocia, Pontus, Asia,

[Act 2:10](#) Phrygia, Pamphylia, Egypt, the parts of Libya near Cyrene; visitors from Rome;

[Act 2:11](#) Jews by birth and proselytes; Jews from Crete and from Arabia. . . ! How is it that we hear them speaking in

our own languages about the great things God has done?"

Act 2:12 Amazed and confused, they all went on asking each other, "What can this mean?"

Act 2:13 But others made fun of them and said, "They've just had too much wine!"

Act 2:14 Then Kefa stood up with the Eleven and raised his voice to address them: "You Judeans, and all of you staying here in Yerushalayim! Let me tell you what this means! Listen carefully to me!

Act 2:15 "These people aren't drunk, as you suppose — it's only nine in the morning.

Act 2:16 No, this is what was spoken about through the prophet Yo'el:

Kefa answered the men who asked - "what does this mean":

Kefa first dispels the notion of anyone being under the influence of alcohol, because it is 9 o'clock in the morning. He goes on to recite a passage from the Prophet Joel:

Joe 2:28 (3:1) "After this, I will pour out my Spirit on all humanity. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions;

Joe 2:29 (3:2) and also on male and female slaves in those days I will pour out my Spirit.

Joe 2:30 (3:3) I will show wonders in the sky and on earth — blood, fire and columns of smoke.

Joe 2:31 (3:4) The sun will be turned into darkness and the moon into blood before the coming of the great and terrible Day of Adonai."

Joe 2:32 (3:5) At that time, whoever calls on the name of Adonai will be saved. For in Mount Tziyon and Yerushalayim there will be those who escape, as Adonai has promised; among the survivors will be those whom Adonai has called.

Ultimately, what is happening here, is a return to a time when all people were united:

Gen 11:6 Adonai said, "Look, the people are united, they all have a single language, and see what they're starting to do! At this rate, nothing they set out to accomplish will be impossible for them!

Gen 11:7 Come, let's go down and confuse their language, so that they won't understand each other's speech."

Gen 11:8 So from there Adonai scattered them all over the earth, and they stopped building the city.

Gen 11:9 For this reason it is called Bavel [*confusion*] — because there Adonai confused the language of the whole earth, and from there Adonai scattered them all over the earth.

In Acts 2, they, Jewish men from throughout the Roman empire were in Jerusalem for a pilgrimage feast – Shavuot. Luke writes:

Act 2:1 The festival of Shavu`ot arrived, and the believers all gathered together in one place.

They were all like minded and gathered together.

The position we take here is that there is an order for everything that Adonai has done and will do: Sha'ul writes to the Corinthian believers regarding this very issue:

So, what does this mean for this congregation?

What is the purpose of these gifts that come through the Ruach ha Kodesh?

To equip and to edify believers.

To equip in promoting the Good News of Messiah

To edify (educate) believers about the Good News so they can tell others.

Sha'ul makes these distinctions when he says:

1Co 14:2 For someone speaking in a tongue is not speaking to people but to God, because no one can understand, since he is uttering mysteries in the power of the Spirit.

1Co 14:3 But someone prophesying is speaking to people, edifying, encouraging and comforting them.

1Co 14:4 A person speaking in a tongue does edify himself, but a person prophesying edifies the congregation.

1Co 14:5 I wish you would all speak in tongues, but even more I wish you would all prophesy. The person who prophesies is greater than the person who speaks in tongues, unless someone gives an interpretation, so that the congregation can be edified.

1Co 14:6 Brothers, suppose I come to you now speaking in tongues. How can I be of benefit to you unless I bring you some revelation or knowledge or prophecy or teaching?

So, the greater gift is prophecy because it edifies people.

Tongues without an interpreter edifies only himself.

Tongues + Interpretation = Prophecy

A Gift can easily be abused, which is what Sha'ul is warning against:

1Co 14:18 I thank God that I speak in tongues more than all of you,

1Co 14:19 but in a congregation meeting I would rather say five words with my mind in order to instruct others than ten thousand words in a tongue!

1Co 14:20 Brothers, don't be children in your thinking. In evil, be like infants; but in your thinking, be grown-up.

1Co 14:21 In the Torah it is written, "By other tongues, by the lips of foreigners I will speak to this people. But even then they will not listen to me," says Adonai.

1Co 14:22 Thus tongues are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.

Here is the contrast that Sha'ul is waring against:

1Co 14:23 So if the whole congregation comes together with everybody speaking in tongues, and uninstructed people or unbelievers come in, won't they say you're crazy?

Go back to our passage in Acts and the reaction of some of the people who were there, and mocked those that were using this gift of the Ruach to convey the truths of Adonai to others in their own languages...

1Co 14:24 But if you all prophesy, and some unbeliever or uninstructed person enters, he is convicted of sin by all, he is brought under judgment by all,

1Co 14:25 and the secrets of his heart are laid bare; so he falls on his face and worships God, saying, "God is really here among you!"

1Co 14:26 What is our conclusion, brothers? Whenever you come together, let everyone be ready with a psalm or a teaching or a revelation, or ready to use his gift of tongues or give an interpretation; but let everything be for edification.

1Co 14:27 If the gift of tongues is exercised, let it be by two or at most three, and each in turn; and let someone interpret.

1Co 14:28 And if there is no one present who can interpret, let the people who speak in tongues keep silent when the congregation meets — they can speak to themselves and to God.

1Co 14:29 Let two or three prophets speak, while the others weigh what is said.

1Co 14:30 And if something is revealed to a prophet who is sitting down, let the first one be silent.

1Co 14:31 For you can all prophesy one by one, with the result that all will learn something and all will be encouraged.

1Co 14:32 Also, the prophets' spirits are under the prophets' control;

1Co 14:33 for God is not a God of unruliness but of shalom...

Without strong leadership and discernment regarding how the Ruach of Adonai is moving can tear apart a congregation. A scenario involving:

- Strong prophetic types can divide a congregation, if offering differing revelations that are contrary to the direction of the congregation.
- To those who prophesy regularly, any words involving congregational direction should be first spoken in private.
- Any words given of rebuke or correction too should be done in private first.

"Non-charismatics," those today who do not speak in tongues, and "anti-charismatics," those today who oppose speaking in tongues, understand this "sign" to be limited to the representative groups who received the Gospel—the Jews in Acts 2, the Samaritan "quasi-Jews" in Acts 8, the Gentiles in Acts 10-11, and the special group who believed in Yochanan the Immerser but knew nothing of Yeshua in Acts 19. These groups represent the spreading of the umbrella of God's people from the Jewish center, Jerusalem, to wider and wider circles of humanity, in keeping with the program of [Act 1:8](#). On the other hand, Charismatics and Pentecostals sometimes apply this same "sign" to individual believers and consider them to have been immersed (baptized) in the Holy Spirit only if they have spoken in tongues; for them Sha'ul's experience reported in Acts 9 is important because it is taken as the normative example of a single individual's receiving the Holy Spirit.

Rosh Chodesh

Rosh Chodesh means "Head of the Month" and is a time that welcomes in the beginning of a new month.

This is done based on the biblical calendar which follows the lunar cycle.

The lunar cycle is measured by the time it takes for the moon to make one complete revolution around the earth.

It is a new moon when the Sun, Earth and Moon are perfectly aligned to where at night the moon will appear hidden.

Rosh Chodesh is not just a ceremony, but an outward observance with significant inward meaning.

The sacrifices that were once performed were done by those who were already in communion with Adonai. The olah or burnt offering found in Numbers 28, represent our wholly submitting our lives...meaning – giving over everything to Adonai.

As with the other Mo'edim – Feasts and Shabbat, there is too a connection between this time and Yeshua. Therefore to believers, it is a picture of our relationship to Messiah and His power of redemption.

Yeshua is like the sun.

We are like the moon.

We have no light of our own, but only what the sun gives us.

There are times when we move out of Adonai's will, ultimately losing our light and therefore our fellowship.

Rosh Chodesh is that reminder to come back into fellowship, back into that light, that relationship.

When we look at the lunar cycle we can relate it in such a way that as sinfulness grows, the earth enters into darkness. As the moon wanes and seems to disappear one can still see the moon – one can still see Messiah. At that point of darkness the Messiah will once again be revealed to Israel

Mat 24:29 "But immediately following the trouble of those times, the sun will grow dark, the moon will stop shining, the stars will fall from the sky, and the powers in heaven will be shaken.

Mat 24:30 "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.

and Israel will come to salvation.