

Notes: April 11 2015

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: "Order in the Congregation"

A few weeks ago I was following up with a person who had been attending the congregation for awhile, yet hadn't been in attendance recently. When they called me back, they had hesitantly said they wouldn't be returning, and went into the reason why...

"I can't be at a place that denies the Holy Spirit"

They went on for about 20 minutes stating things I had said and applying them to this one statement.

Yet the entire time they were talking they had taken what I had said out of context, applying their own understanding and ignoring the context I had stated.

This is what I said:

We believe in the giftings of the Ruach ha Kodesh, including speaking in tongues. However, regarding speaking in tongues within the congregation I stated, that unless someone has been given the gift to interpret, then tongues shouldn't be spoken in the congregation. I had also stated that speaking in tongues in such a way could become an obstacle to others we are trying to reach.

There is this mindset regarding speaking in tongues that is considered to be the only means by which the Ruach can be conveyed.

It tends to be the barometer, measuring the Spiritual condition of a congregation. It tends to be a litmus as to the

Spirituality of an individual believer, so much so that there are some who will say - "If you don't speak in tongues you are not really saved"

A congregation is considered to be Spirit filled when they are speaking in tongues.

The condition of the congregation is judged by the frequency and number of people who speak in tongues.

I had another person tell me that they don't attend a Messianic Synagogue because they don't believe we are Spirit filled.

That is their experience, based on other congregations.

Well, I can't speak for other congregations.

This was part of my response to the first person...

Sha'ul's letter to believers in Corinth is full of correction. Erroneous practices and ideas that have crept into this congregation of believers that Sha'ul needed to address. Chapters 11 – 14 address what is to occur in a congregational setting. A setting where many come together.

Let's look at an example of people acting out of order...

**Lev 10:1** But Nadav and Avihu, sons of Aharon, each took his censer, put fire in it, laid incense on it, and offered unauthorized fire before Adonai, something he had not ordered them to do.

**Lev 10:2** At this, fire came forth from the presence of Adonai and consumed them, so that they died in the presence of Adonai.

They came before Adonai on their own, to say "out of order"

As a result Adonai was not pleased with this action. Some might call it initiative because they wanted to be in the presence of God, yet the text doesn't convey this view.

As a result of this action by Nadav and Avihu, Adonai revealed the how, when and where the High Priest and only the High Priest would come before Adonai.

Why did I share this passage with you?

There is always a right way and a wrong way.

I had conveyed this statement to the person and their accusations...

"The accusation regarding our denying the presence of the Holy Spirit is both untrue and insulting. I would suggest further review of 1 Corinthians chapter 14 is in order because how we worship does impact others."

**1Co 14:1** Pursue love! However, keep on eagerly seeking the **things** of the Spirit; and especially seek to be able to prophesy.

**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.

How many people have been to a congregation where many have been speaking in tongues at the same time?

What was your impression? (rhetorical)

FYI – restraining yourself from speaking in tongues within a congregational setting isn't denial, but rather maturity of a believer.

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.

Remember – we are talking about a congregational setting...

**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?**

1Co 14:7 Even with lifeless musical instruments, such as a flute or a harp, how will anyone recognize the melody if one note can't be distinguished from another?

1Co 14:8 And if the bugle gives an unclear sound, who will get ready for battle?

1Co 14:9 It's the same with you: how will anyone know what you are saying unless you use your tongue to produce intelligible speech? You will be talking to the air!

1Co 14:10 There are undoubtedly all kinds of sounds in the world, and none is altogether meaningless;

1Co 14:11 but if I don't know what a person's sounds mean, I will be a foreigner to the speaker and the speaker will be a foreigner to me.

**1Co 14:12 Likewise with you: since you eagerly seek the things of the Spirit, seek especially what will help in edifying the congregation.**

**1Co 14:13 Therefore someone who speaks in a tongue should pray for the power to interpret.**

**1Co 14:14 For if I pray in a tongue, my spirit does pray, but my mind is unproductive.**

1Co 14:15 So, what about it? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind.

**1Co 14:16 Otherwise, if you are giving thanks with your spirit, how will someone who has not yet received much instruction be able to say, "Amen," when you have finished giving thanks, since he doesn't know what you are saying?**

**1Co 14:17 For undoubtedly you are giving thanks very nicely, but the other person is not being edified.**

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.**

**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?**

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. As in all the congregations of God's people,

**1Co 14:34** let the wives remain silent when the congregation meets; they are certainly not permitted to speak out. Rather, let them remain subordinate, as also the Torah says;

**1Co 14:35** and if there is something they want to know, let them ask their own husbands at home; for it is shameful for a woman to speak out in a congregational meeting.

**1Co 14:36** Did the word of God originate with you? Or are you the only people it has reached?

"**Did the word of God originate with you**" meaning Gentiles? No, it originated with the Jewish people. This may be an additional reason for following Jewish worship practices. But the main point of these verses is that the Corinthians have not arrived at a superior spiritual state giving them the right to invent practices inconsistent with genuine spirituality or with the praxis of other believers.

**1Co 14:37** If anyone thinks he is a prophet or is endowed with the Spirit, let him acknowledge that what I am writing you is a command of the Lord.

**1Co 14:38** But if someone doesn't recognize this, then let him remain unrecognized.

**1Co 14:39** So, my brothers, eagerly seek to prophesy; and do not forbid speaking in tongues;

**1Co 14:40** but let all things be done in a proper and orderly way.

What tends to be ignored by believers is that there is an order as conveyed by Sha'ul to the Corinthians. As evidenced by Leviticus 10 There are many dynamics to Adonai manifesting His Ruach:

**1Co 12:7** Moreover, to each person is given the particular manifestation of the Spirit that will be for the common good.

**1Co 12:8** To one, through the Spirit, is given a word of wisdom; to another, a word of knowledge, in accordance with the same Spirit;

**1Co 12:9** to another, faith, by the same Spirit; and to another, gifts of healing, by the one Spirit;

**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.

**1Co 12:11** One and the same Spirit is at work in all these things, distributing to each person as he chooses.

Speaking in tongues is but one.

Sha'ul conveys the importance of prophecy over speaking in tongues because this is what brings growth to the believer. An understanding through the teaching of the Word of Adonai, as directed, or should I say rightly divided by the Ruach ha Kodesh.

**2Ti 2:15** Do all you can to present yourself to God as someone worthy of his approval, as a worker with no need to be ashamed, because he deals straightforwardly with the Word of the Truth.

Play – Paul Wilbur - “Life in the Ruach” An example of order when speaking in tongues.