

Notes: July 27, 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: Living our Lives by the Ruach.

Throughout the Tenach, there are many scriptures that express the working of the Spirit of Adonai...

At the very beginning of the Book we are introduced to the Spirit of Adonai...

Gen 1:1 In the beginning God created the heavens and the earth.

Gen 1:2 The earth was unformed and void, darkness was on the face of the deep, and the Spirit of God hovered over the surface of the water.

It is this same Spirit that brought form and order to the world...

It is the same Spirit that breathed life into us...

It is the same Spirit that spoke to Avraham, Yitzchak, Ya'akov and Moshe.

When we read about everything that happened in the wilderness, It was to show Moshe specifically and Israel in general, who Adonai is, to trust in Him and follow Him.

These manifestations were to equip them with the faith to follow.

This same Spirit that performed these signs is mentioned throughout the Tenach.

Last week I showed you a video that best exemplifies how our relationship with Adonai

When we look at a passage such as Joel 2:25 – 29, we can see through hindsight its manifestation in Acts 2:

Joe 2:25 "I will restore to you the years that the locusts ate, the grasshoppers, shearer-worms and cutter-worms, my great army that I sent against you.

Joe 2:26 You will eat until you are satisfied and will praise the name of Adonai your God, who has done with you such wonders. Then my people will never again be shamed.

Joe 2:27 You will know that I am with Isra'el and that I am Adonai your God, and that there is no other. Then my people will never again be shamed.

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.

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

Act 2:2 Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting.

Act 2:3 Then they saw what looked like tongues of fire, which separated and came to rest on each one of them.

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.

That was 2000 years ago.

Cessationists – people who believe that the gifts of the Ruach ha Kodesh have passed away because “the perfect” came – that being the Bible.

Yet we still see this today. In 1 Corinthians Sha'ul

Sha'ul first deals with the diversity of gifts in the one body of the Messiah ([1Co 12:1-31](#)), apparently addressing the problem of people's taking pride in having this or that gift from the Spirit, or feeling inferior because they don't have it. In the "love chapter" ([1Co. 12:31-1Co. 14:1](#)) he describes the "best way" to live a Messianic life, even better than possessing spiritual gifts. Finally, in [1Co 14:1-40](#) he addresses the problem the Corinthians had with disorderly use of the gifts of the Spirit in public worship (see [1Co 11:2](#)).

1Co 12:1 But, brothers, I do not want you to go on being ignorant about the things of the Spirit.

1Co 12:2 You know that when you were pagans, no matter how you felt you were being led, you were being led astray to idols, which can't speak at all.

1Co 12:3 Therefore, I want to make it clear to you that no one speaking by the Spirit of God ever says, "Yeshua is cursed!" and no one can say, "Yeshua is Lord," except by the Ruach HaKodesh.

1Co 12:4 Now there are different kinds of gifts, but the same Spirit gives them.

1Co 12:5 Also there are different ways of serving, but it is the same Lord being served.

1Co 12:6 And there are different modes of working, but it is the same God working them all in everyone.

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.

Before we get into the gifts mentioned by Sha'ul to the Corinthian community, there is one Spiritual gift you should know. It is not listed here, but is a gift that without it, the other gifts would not be possible...

Gen 2:4 Here is the history of the heavens and the earth when they were created. On the day when Adonai, God, made earth and heaven,

Gen 2:5 there was as yet no wild bush on the earth, and no wild plant had as yet sprung up; for Adonai, God, had not caused it to rain on the earth, and there was no one to cultivate the ground.

Gen 2:6 Rather, a mist went up from the earth which watered the entire surface of the ground.

Gen 2:7 Then Adonai, God, formed a person [*Hebrew: adam*] from the dust of the ground [*Hebrew: adamah*] and breathed into his nostrils the breath of life, so that he became a living being.

Without life, the Gifts of Adonai are meaningless.

It is when we receive New Life that we are able to see the Kingdom of Adonai. It is then we are able to see His system as revealed to us through scripture and its intended use of these gifts. Not for our purpose, but for the purpose of the Kingdom.

Word of wisdom, supernatural wisdom about how to solve a practical or spiritual problem.

Solomon: 1 Kings 3

Word of knowledge, supernatural knowledge relevant to understanding a situation. Example: a pastor expelling demons from a woman was told by the Spirit that the demons were connected with "smell of mother"; it seems unlikely that hours of questioning the subject would have revealed that in times of stress she would smell the pillows her deceased mother once used.

Nathan to David – 2 Samuel 12

What did Nathan's words of knowledge do to David – brought him to t'shuvah

Faith (or: "faithfulness") beyond what believers "normally" have, even though all faith is a gift from God ([Eph 2:8-9](#))-"the faith which produces not only miracles, but martyrs" (Robertson & Plummer's *Commentary*).

David's faith – 1 Samuel 17

1Sa 16:13 Sh'mu'el took the horn of oil and anointed him there in his brothers' presence. From that day on, the Spirit of Adonai would fall upon David with power. So Sh'mu'el set out and went to Ramah.

Gifts of healing. Nearly everyone is acquainted with inexplicable healings (doctors more than most people). Some of these are from God, and of these some come in response to "ordinary" prayer ([Jas 5:14-16](#)), while others result from the ministry of those who have one or more of the "gifts" (plural) of healing.

The New Covenant does not teach that God will heal every illness, but it does teach that he will supernaturally heal some. This promise can stand up to objective research, of which there has been some but not much.

There are healings which were associated with Messiah, in that they would be signs identifying who Messiah is:

- Raise the dead (after 3 days) (John 11)
- Make a blind man from birth receive his vision. John 9:1

Two of six

Nevertheless, healing was one of the chief ministries of Yeshua the Messiah when he walked the earth ([Mat 4:23-24](#)), and he promised that we who believe in him would do "even greater works" ([Joh 14:12](#)).

[Joh 14:11](#) Trust me, that I am united with the Father, and the Father united with me. But if you can't, then trust because of the works themselves.

Joh 14:12 Yes, indeed! I tell you that whoever trusts in me will also do the works I do! Indeed, he will do greater ones, because I am going to the Father.

We can also look at these healings as miracles.

1. A surprising and welcome event that is not explicable by natural or scientific laws and is considered to be divine.
2. A highly improbable or extraordinary event, development, or accomplishment.

The working of miracles. In a sense the events of everyday life are miracles, but the concept that Sha'ul is conveying here seems to refer to "unusual" miracles, not "usual" ones. Spectacular miracles are reported more frequently in areas where the Gospel is relatively new. For example, in the 1960's reports came out of parts of Indonesia reached recently by the Gospel that water had been turned to wine and even that dead people had been raised to life.

Verifying the truth of such reports can be challenging, but the integrity of the Gospel demands avoiding credulity (A tendency to be too ready to believe that something is real or true.) and applying evidential standards at least as high as for establishing other kinds of facts.

Prophecy is speaking on behalf of God.

Prophecy, then, is speaking on God's behalf, like the prophets of the *Tanakh*. Some, but not all, of their writings are

predictive; but all are intended to inspire fear and awe of God. Today's prophets speak on God's behalf, but their prophecies do not thereby become Holy Scripture (many prophecies mentioned in the Bible did not become Holy Scripture either - Nathan), but they are to be paid serious attention.

Act 11:27 During this time, some prophets came down from Yerushalayim to Antioch;

Act 11:28 and one of them named Agav stood up and through the Spirit predicted that there was going to be a severe famine throughout the Roman Empire. (It took place while Claudius was Emperor.)

Act 11:29 So the talmidim decided to provide relief to the brothers living in Y'hudah, each according to his means;

Act 11:30 and they did it, sending their contribution to the elders in the care of Bar-Nabba and Sha'ul.

The prophets we see throughout scripture are anointed by the Ruach ha Kodesh, in order to speak on behalf of Adonai, but what Sha'ul is now saying is that this once direct and focused anointing, would now be made available to many.

Torah contains a test for prophets:

Deu 18:19 Whoever doesn't listen to my words, which he will speak in my name, will have to account for himself to me.

Deu 18:20 " 'But if a prophet presumptuously speaks a word in my name which I didn't order him to say, or if he speaks in the name of other gods, then that prophet must die.'

Deu 18:21 You may be wondering, 'How are we to know if a word has not been spoken by Adonai?'

Deu 18:22 When a prophet speaks in the name of Adonai, and the prediction does not come true — that is, the word is not fulfilled — then Adonai did not speak that word. The prophet who said it spoke presumptuously; you have nothing to fear from him.

Do you listen to anyone and everyone who claims to be a prophet and is speaking on behalf of Adonai?

Significantly, this passage follows on Moshe's prediction that "a prophet like me" would arise, that prophet being Yeshua (see [Act 3:22](#)).

The last gift that I will mention today, coincides with prophecy

The ability to judge between spirits, popularly called "discernment of spirits," is the ability to tell whether a particular phenomenon is from the Spirit of God, from a person's own spirit, or from some demonic spirit; one might call it the supernatural ability to avoid being deceived. This particular gift is often needed in order to discern whether healings, miracles and prophecies are truly from God;

What is the point in talking about these Spiritual gifts?

These gifts are not for our own benefit, but for the purpose to equip us, as believers to further convey the Good News of Messiah.

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

When used in their context, these gifts are both useful and beneficial:

Wisdom and Knowledge are beneficial in counseling

Next week we will deal with the white elephant in the room – the last two gifts mentioned by Sha'ul – speaking in tongues and their interpretation.

The following week, we will look at use and motives of Spiritual gifts.

[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.