

B'midbar **In the Wilderness**
Torah: **Num. 1:1-4:20**
Haftarah: **Hos. 2:1-22**
Brit Chadashah: **I Cor. 12:-20 (L) Rom. 9:22-33 (F)**
Machar Chodesh **I Sam. 20:18-42**

Experiencing the Holy Spirit Worksheet:

(Acts 1:4, 5, 8) (descriptive/definitive/normative, not exhaustive) (Joel 2:28, 29; Num. 11:29)

| Passage | Location | Manifestation | Means |
|---------------|-----------|--------------------------|-----------------------|
| Acts 2:1-5 | Jerusalem | (tongues) | by prayer |
| Acts 8:14-17 | Samaria | (not told, seen) | by laying on of hands |
| Acts 9:17 | Damascus | (not told –I Cor. 14:18) | by laying on of hands |
| Acts 10:44-47 | Caesarea | (tongues) | by preaching |
| Acts 19:1-6 | Ephesus | (tongues) | by baptism |

Conclusion: The pertinent scriptural passages indicate that wherever believers experienced the promised infilling/baptism/blessing, though there was not a single means by which the experience was administered, the normative experience was manifested/initiated/experienced by glossolalia. (reverse Babel: Isaiah 28:9-13) Means: Jn 7:38 flow out: toes, stomach (breast), mouth. Barriers: ignorance, fear, abuse, sin (Eph. 4:30; I Thess. 5:19)

Purpose:

Praise (Acts 2:11) and **prayer** (Rom. 8:26). Dreams, visions and prophecy can come through whatever donkey the L-rd chooses to speak through (Num.22:28). But as a community of holy priests of the Kingdom, we need to be equipped with a **regular** mechanism for Gd to speak **spontaneously** into our hearts and lives and also for us to have a **prayer pressure valve** and an emergency Spirit filling/zapping mechanism.

Conclusion:

At B'nai Chayim we want to move in the Spirit of Gd according to the Scriptures. Many of us come from spiritual traditions which may or may not leave us open to have a Scriptural experience in the filling/gifts of the Holy Spirit. Part of the unpacking and integrating which new members of our community need to go through means evaluating previous spiritual experiences and koshering them so current and future experiences in the Spirit are both scriptural and beneficial.

However we determine to foster the reception of the experience and however we determine to regulate the manifestations of the experience needs to be governed by the same principles of Scripture which outline both how the experience occurred and the service protocol for the prophetic utterances to be integrated into our regular cycle of festivals and services. We want to mature and we want to heal so that our experiences will enrich us, both as individuals and as a community as we continually/creatively reconcile the positive tension between the spontaneous and the orderly, both in our lives and especially in our services. Let's pray.