

**A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS**



**SPIRITUAL GIFTS FROM MESSIAH**

© COPYRIGHT 2016 -2020

RABBIN/DR. DEBORAH BRANDT Ph.D.

ALL RIGHTS RESERVED

NO PART OF THIS PUBLICATION MAY BE TRANSLATED OR  
REPRODUCED WITHOUT PRIOR WRITTEN PERMISSION IN  
WRITING BY THE PUBLISHER AND COPYRIGHT  
H O L D E R

## Study One – The Ruach of YHWH is Upon Me

Isaiah 61:1-3

Isa 61:1 The Spirit of the Lord GOD (YHWH ELOHIM) is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;

Isa 61:2 To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn.

Isa 61:3 To grant those who mourn *in Zion*, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.

Words To Ponder

### Spirit H7307

רוח

**rûah**: A feminine noun meaning spirit, wind, breath. The word is used to refer to the Spirit of God or the Lord. The Spirit of the Lord inspired prophets to utter their prophecies ([Num 11:17](#), [Num 11:25](#); [1Sa 10:6](#); [1Sa 19:20](#)); the Spirit of the Lord moved the prophets in time and space, as in the case of Elijah ([1Ki 18:12](#); [Eze 2:2](#)). The word could be modified by an adjective to refer to an evil spirit from the Lord ([1Sa 16:15-16](#); [1Ki 22:22-23](#)). The Spirit of God is properly referred to as the Holy Spirit ([Psa 51:11](#) [13]; [Psa 106:33](#); [Isa 63:10-11](#)). The Spirit produced and controlled the message of the prophets, even of a Mesopo-tamian prophet like Balaam ([Num 24:2](#)). David was inspired to speak as a prophet by the Spirit ([2Sa 23:2](#)). The Spirit was present among the returned exiles in Jerusalem ([Hag 2:5](#); [Zec 4:6](#)); and will be poured out in the latter days on all flesh, imparting prophecy, dreams, and visions ([Joe 2:28](#); [[Joe 3:1](#)]). The Spirit of God was grieved by the rebellion of God's people ([Isa 63:10](#)).

The Lord's Spirit imparted other gifts: giving Bezalel skill and ability in all kinds of work ([Exo 31:3](#); [Exo 35:31](#)); including the skill to teach others (see [Exo 35:34](#)); the Spirit gave understanding as well ([Job 32:8](#)). The Spirit of the Lord had a part in creating the universe; the Spirit hovered over the deep and imparted life to persons ([Gen 1:2](#); [Job 33:4](#)); and even revived the dead ([Eze 37:5](#), [Eze 37:10](#); [Eze 39:29](#)).

The human spirit and the Spirit of God are closely linked with moral character and moral attributes. God will give His people a new spirit so they will follow His decrees and laws ([Eze 11:19](#); [Eze 36:26](#)). God's Spirit will rest on His people, transforming them ([Isa 59:21](#)). The Lord preserves those who have heavy spirits and broken hearts ([Psa 34:18](#) [19]; [Isa 65:14](#)).

The human spirit is sometimes depicted as the seat of emotion, the mind, and the will. In a song of praise, Isaiah asserted that the spirit desires the Lord ([Isa 26:9](#); [Job 7:11](#)). The spirit imparts wisdom for understanding ([Exo 28:3](#); [Deu 34:9](#)); and carrying out one's responsibilities. David prayed for a willing spirit to aid him ([Exo 35:21](#); [Psa 51:10](#) [12]).

The spirit made flesh alive and is the life force of living humans and animals. The Lord makes the spirits of people that give them life ([Zec 12:1](#)). This spirit is from God and leaves at death ([Gen 6:3](#); [Psa 78:39](#); [Ecc 3:21](#)). The spirit is pictured as giving animation, agitation, or liveliness the Queen of Sheba was overcome in her spirit when she saw the splendors of Solomon's world ([1Ki 10:5](#)). Not to

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

have any spirit is to lose all courage; the Amorite kings had no spirit in them when they learned how Israel had crossed the Jordan. To be short of spirit is to be despondent or impatient ([Ecc 6:9](#)).

The word also describes the breath of a human being or the natural wind that blows. The idols of the goldsmith have no breath in them; they are inanimate ([Jer 10:14](#); [Jer 51:17](#)). Human speech is sometimes only words of wind that mean nothing ([Job 16:3](#)). By the gust of his nostrils, the Lord piled up the waters of the Red Sea ([Exo 15:8](#)). Often, the word refers to wind or a synonym of wind. The Lord sent a wind over the earth to dry up the floodwaters ([Gen 8:1](#); [Exo 15:10](#); [Num 11:31](#)). Jeremiah spoke of the four winds, referring to the entire earth ([Jer 49:36](#); [Eze 37:9](#)). The word is also used to mean wind in the sense of nothing ([Ecc 1:14](#); [Ecc 2:11](#); [Isa 26:18](#)). The wind, like the Spirit, cannot be caught, tamed, or found ([Ecc 2:11](#)).

### Anoint H4886

משח

**māšāḥ**: A verb meaning to smear, to anoint. In its common usage, this verb can refer to the rubbing of a shield with oil ([Isa 21:5](#)); the painting of a house ([Jer 22:14](#)); the anointing of an individual with ointments or lotions ([Amo 6:6](#)); the spreading of oil on wafers ([Exo 29:2](#)). If the verb is used in association with a religious ceremony, it connotes the sanctification of things or people for divine service. Once the Tabernacle was erected, it and all its furnishings were anointed with oil to consecrate them ([Exo 40:9-11](#)). The most common usage of this verb is the ritual of divine installation of individuals into positions of leadership by the pouring oil on their heads. Most frequently, people were anointed for kingship: Saul ([1Sa 10:1](#)); David ([1Sa 16:13](#)); and Solomon ([1Ki 1:34](#)). The word is also used of people anointed as priests ([Exo 28:41](#); [Num 35:25](#)); and prophets ([1Ki 19:16](#); [Isa 61:1](#)).

The Ruach:

1. Is Upon Me
2. He has Anointed Me

The purpose of anointing of the Ruach in our lives.

- Bringing Good News to the afflicted
- To bind up the broken hearted – The Word ‘Bind’ is H2280 חבש *châ bash khaw-bash'* meaning *healer*
- To Proclaim Liberty to the Captives - H1865 דרור *d'rôr der-ore'*

From an unused root (meaning to *move rapidly*); *freedom*; hence *spontaneity* of outflow, and so *clear*: - liberty, pure.

- Proclaim freedom to prisoners – those spiritually bound by hasatan
- To proclaim the favorable year of YHWH and the day of vengeance of Elohim
- To comfort all who mourn – give them a garland instead of ashes
- The oil of gladness instead of mourning
- A mantle of praise instead of fainting

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

- So we will be called Oaks of Righteousness
- That He May be glorified

Yeshua read this scripture in the Synagogue on Shabbat to proclaim He was the fulfillment of this scripture. He also promised to send us His Ruach so the same Ruach/Spirit that worked through Him would work through us so we can continue His work upon the earth. (Luke 4:17) This was the ministry of our Master Yeshua and He has passed on this ministry to us His Talmidim.

You cannot not see the Ruach, but just as you cannot see wind, you can see the effects of the wind when it blows. The trees move, the grass moves, the waves ripple and you can feel it on your face. The same with the Ruach, you cannot see Him but you can see and feel the effects He has on your lives.

Food for Thought;

Am I doing the works of Messiah as He commanded?

Am I allowing the Ruach to use me to minister to others and by His anointing upon my life?

Have I quenched the work of the Ruach in my Life through unbelief and doubt?

Have I grieved the Ruach by not obeying His voice when He has told me to speak to someone or pray for them?

Scriptures to Ponder :

Genesis 1:2

1 Samuel 10:10

Ezekiel 11:24

Matthew 3:16

Romans 8:14

1 Corinthians 3:16

Philippians 3:3

Luke 4:18

John 19:30

## Study Two-I Heard Him

The Spirit of YHWH moved on the prophets in time and space as in the case of Ezekiel

Eze 2:2 As He spoke to me the Spirit entered me and set me on my feet; and I heard Him speaking to me.

Words To Ponder

### Hear H8085

שמע

šhāma': A verb meaning to hear, to obey, to listen, to be heard of, to be regarded, to cause to hear, to proclaim, to sound aloud. The verb basically means to hear and in context expresses various connotations of this. The most famous use of this word is to introduce the Shema, "Hear, O, Israel," followed by the content of what the Israelites are to understand about the Lord their God and how they are to respond to Him ([Deu 6:4](#)). In a parallel usage, the heavens are commanded to "Hear, Oh heavens!" to the prophet's message about Israel ([Isa 1:2](#)). The word calls attention to hear various things: It means to hear another person speaking ([Gen 27:6](#)); the Lord's voice ([Gen 3:10](#)); or anything that can be perceived by the ear. Used with or without the preposition 'el ([H413](#)) following, the word means to listen to someone. The house of Israel was not willing to listen to Ezekiel ([Eze 3:7](#)); the Lord was not willing to listen to the beautiful worship services of God's people, for they were not following justice ([Gen 27:5](#); [Amo 5:23](#)).

The word takes on the connotation of obedience in certain contexts and with certain Hebrew constructions: It can mean to heed a request or command, such as Abraham's request concerning Ishmael ([Gen 17:20](#)). The Lord listened to Hagar's prayer and gave her a son ([Gen 16:11](#); [Gen 30:6](#)). It means to obey in certain contexts ([Gen 3:17](#); [Gen 22:18](#); [Exo 24:7](#); [2Ki 14:11](#)).

The word is used to connote the idea of understanding. God confused the speech of the people at the Tower of Babel so they could not understand each other ([Gen 11:7](#); [Isa 33:19](#)). Solomon wanted a heart of discernment and understanding (hearing) to govern his people ([Deu 1:16](#); [1Ki 3:9](#)); to be able to decide between good and evil ([2Sa 14:17](#)).

In the passive stem, the word means to be heard. Pharaoh heard the news that Joseph's brothers had arrived in Egypt ([Gen 45:16](#)). No sound of a tool was heard as the Temple was being built ([Deu 4:32](#); [1Ki 6:7](#)). It also meant to be obedient to King David ([2Sa 22:45](#)); or to make hear, to call, or to summon as when Saul summoned his soldiers ([1Sa 15:4](#); [1Sa 23:8](#)).

The word is used often in the causative stem to mean to cause to listen, to proclaim, to announce. When Israel assembled at Mount Horeb (Sinai), the Lord caused them to hear His words ([Deu 4:10](#); [Jos 6:10](#)). It also means to proclaim, to summon; Isaiah spoke of those who proclaim peace ([1Ki 15:22](#); [Isa 52:7](#)); and the psalmist proclaimed the praise of the Lord ([Psa 26:7](#)).

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Eze 2:1-2

Call of Ezekiel to the Prophetic Office - Eze 2:1 and Eze 2:2. Upon the manifestation of the Lord follows the word of vocation. Having, in the feeling of his weakness and sinfulness, fallen to the ground before the terrible revelation of Jehovah's glory, Ezekiel is first of all raised up again by the voice of God, to hear the word which calls him to the prophetic function. - Eze 2:1. *And He said to me, Son of man, stand upon thy feet, I will speak with thee.* Eze 2:2. *Then came spirit unto me as He spake unto me, and it placed me on my feet, and I heard Him speaking unto me.* - The address אֲדָמָה occurs so frequently in Ezekiel (Keil & Delitash Commentary) קרי

Eze 2:1-5

The title here given to Ezekiel, as often afterwards, is very observable. God, when he speaks to him, calls him, *Son of man* (Eze 2:1, Eze 2:3), *Son of Adam*, *Son of the earth*. Daniel is once called so (Dan 8:17) and but once; the compellation is used to no other of the prophets but to Ezekiel all along. We may take it, 1. As a humble diminishing title. Lest Ezekiel should be lifted up with the abundance of the revelations, he is put in mind of this, that still he is a *son of man*, a mean, weak, mortal creature. Among other things made known to him, it was necessary he should be made to know this, that he was a *son of man*, and therefore that it was wonderful condescension in God that he was pleased thus to manifest himself to him (Mathew Henry)

*YHWH has called us ALL to do something in His Kingdom. It may not be the office the Prophet or 5 fold ministry but it is a CALL just the same, a call that must be answered. When we do not answer the call of the Ruach upon our lives, the Body of Messiah suffers. None of us feel capable of doing what He has anointed us to do, that is why He gave us the Rauch HaKodesh in our lives to anoint us with His power and might so we can do the works of the ministry that He has called us to do. How wonderful, that YHWH chooses to manifest Himself to us through His Word, His Son Yeshua our Messiah and His Ruach HaKodesh.*

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Food for Thought:

The Ruach speaks to us daily, but are we listening, are we hearing, are we obeying?

He is giving us daily instructions from the very Throne Room of Elohim are we obeying what He has told us to do?

Have you been faithful in the little things He has asked you to do?

### Study Three - The Ruach HaKodesh can be grieved.

Psa 51:11 Do not cast me away from Your presence And do not take Your Holy Spirit from me.

Psa 51:12 Restore to me the joy of Your salvation And sustain me with a willing spirit.

Psa 51:13 *Then* I will teach transgressors Your ways, And sinners will be converted to You.

#### Words To Ponder

#### Cast H7993

לָקַח

**šālak**: A verb meaning to throw, to cast. In the causative form, several different variations of meaning are associated with this verb. The basic meaning to cast or throw is found in [Gen 21:15](#) and [Num 35:20](#). It can also mean to cast away in the sense of getting rid of something that hinders, such as sin ([Eze 18:31](#)); or fetters ([Psa 2:3](#)). This verb is also used to describe God's rejection of someone ([2Ki 17:20](#); [2Ki 24:20](#)). In a good sense, God will sustain those who cast their cares on Him ([Psa 55:22](#) [23]). In the passive causative form, this verb means to be cast, to be thrown or to be cast out. Usually, this is used in a negative sense, as when someone was cast out of his or her burial site ([Isa 14:19](#); [Jer 36:30](#)); or when people were cast away because of their disobedience to God ([Jer 14:16](#)). Yet it can also be used in a good sense. In [Psa 22:10](#) [11], the writer says that from birth he had been cast on God. So this verb can have either positive or negative connotations.

David pleaded with YHWH after his sin with Bathsheba and being confronted by the Prophet Samuel to not cast him away from His presence because of his sin. He cried out for YHWH to NOT take away His Ruach HaKodesh from him because of his sin. If we have lost our joy then we need to examine our lives and ask for YHWH to Restore to us the JOY of his Salvation. Repentance brings restoration in our lives.



## Salvation H3468

יָשַׁע

yēša', יָשַׁע

yēša': A masculine noun meaning deliverance, rescue, liberty, welfare, salvation. David used the word salvation to describe the hope and welfare he had in the midst of strife due to his covenant with God ([2Sa 23:5](#)). God saves communities, as when He promised relief to Jerusalem ([Isa 62:11](#)) as well as individuals (see [Mic 7:7](#)).

In Psalm 91 Salvation is Yeshua

## Salvation H3444

יְשׁוּעָה

yēšū'āh: A feminine noun meaning salvation, deliverance, help, victory, prosperity. The primary meaning is to rescue from distress or danger. It is used to signify help given by other human beings ([1Sa 14:45](#); [2Sa 10:11](#)); help or security offered by fortified walls, delivering in the sense of preventing what would have happened if the walls were not there ([Isa 26:1](#)); one's welfare and safety ([Job 30:15](#)); salvation by God, with reference to being rescued by Him from physical harm ([Exo 14:13](#); [2Ch 20:17](#)); being rescued from the punishment due for sin ([Psa 70:4](#) [5]; [Isa 33:6](#); [Isa 49:6](#); [Isa 52:7](#)). Used in the plural, it signifies works of help ([Psa 44:4](#) [5]; [Psa 74:12](#)); and God's salvation ([2Sa 22:51](#); [Psa 42:5](#) [6]; [Psa 116:13](#)).

Psa 106:32 They also provoked *Him* to wrath at the waters of Meribah, So that it went hard with Moses on their account;

Psa 106:33 Because they were rebellious against His Spirit, He spoke rashly with his lips.

This is an abridgment of the history of Israel's provocations in the wilderness, and of the wrath of God against them for those provocations: and this abridgment is abridged by the apostle, with application to us Talmidim ([1Co 10:5](#), etc.); for these things were *written for our admonition*, that we sin not like them, lest we suffer like them.

The cause of their sin was disregard to the works and word of God, [Psa 106:13](#). 1. They minded not what he had done for them: *They soon forgot his works*, and lost the impressions they had made upon them (Matthew Henry)

Isa 63:10 But they rebelled And grieved His Holy Spirit; Therefore He turned Himself to become their enemy, He fought against them.

Isa 63:11 Then His people remembered the days of old, of Moses. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit in the midst of them.

Words To Ponder

## Grieve H6087

אָפַּעַר

**‘āṣab**: A verb meaning to hurt, to pain, to grieve, to shape, to fashion. This word has two separate meanings. The first meaning deals with physical pain ([Ecc 10:9](#)); emotional pain ([1Sa 20:34](#)); or some combination of physical and emotional pain ([1Ch 4:10](#)). The word is also used of David's inaction when Adonijah attempted to usurp the throne ([1Ki 1:6](#)). The second meaning generally refers to creative activity, such as the kind God exercised when He created human bodies ([Job 10:8](#)); or the creative activity of people ([Jer 44:19](#)). In both these instances, the word occurs in parallel with the word **‘āśāh** ([H6213](#)), which means to make or to do.

Food for Thought:

Have I grieved His Ruach HaKodesh by my words, actions and thought?

What are some of the ways that I have grieved the Ruach in my life?

Have I forgotten all of His blessings that He has done for me and have become a grumbler and complainer instead of praising Him?

Have I become ungrateful and unthankful for all He has done?

## STUDY Four – The Ruach Upon us and In Us

We see in the Torah, Tenach & Book of Judges how the Ruach came upon the men and woman of Yah so they could be anointed to lead and serve.

((Num 11:25 NASB) Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed *Him* upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do *it* again.

(Jdg 6:34 NASB) So the Spirit of the LORD came upon Gideon; (Jdg

11:29 NASB) Now the Spirit of the LORD came upon Jephthah

(Jdg 14:6 NASB) (Samson) The Spirit of the LORD came upon him mightily, so that he tore him as one tears a young goat though he had nothing in his hand; but he did not tell his father or mother what he had done.

(1Sa 10:10 NASB) When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them.

(1Sa 16:13 NASB) Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah.

The Ruach of YHWH wants to come upon us mightily today as He did with the mighty men of valor of old, but we need to yield our will to His will. We need to open our lips and speak what He tells us to speak, write what He tells us to write, go where He tells us to go. In the Tenach the Spirit came UPON his people, but today He wants His Ruach to dwell WITHIN His people! It is the Ruach that gives us revelation knowledge in the Word and reveals to us things to come. Where are the mighty men and woman of Yah today who will go in the Power of the Ruach.

Food for Thought:

Have I become dry because I have not sought a fresh anointing from the Ruach?

Have I allowed the Ruach to come upon me mightily?

When His anointing comes upon me am I quick to obey and speak His words boldly?

Have I depended more on my own abilities rather than depending on the anointing of the Ruach in my life?

Someone asked Derrick Prince “Why do we need to be refilled with the Spirit”? His answer, “Because we leak”!

## STUDY FIVE – David Speaks as a Prophet by the Ruach

The Ruach came upon King David to speak as a prophet !

2Sa 23:1 Now these are the last words of David. David the son of Jesse declares, The man who was raised on high declares, The anointed of the God of Jacob, And the sweet psalmist of Israel,

2Sa 23:2 "The Spirit of the LORD spoke by me, And His word was on my tongue.

2Sa23:3 "The God of Israel said, The Rock of Israel spoke to me, 'He who rules over men righteously, Who rules in the fear of God,

2Sa 23:4 Is as the light of the morning *when* the sun rises, A morning without clouds, *When* the tender grass *springs* out of the earth, Through sunshine after rain.'

2Sa23:5 "Truly is not my house so with God? For He has made an everlasting covenant with me, Ordered in all things, and secured; For all my salvation and all *my* desire, Will He not indeed make *it* grow?

2Sa23:6 "But the worthless, every one of them will be thrust away like thorns, Because they cannot be taken in hand;

2Sa23:7 But the man who touches them Must be armed with iron and the shaft of a spear, And they will be completely burned with fire in *their* place."

2Sa 23:1-7

The psalm of thanksgiving, in which David praised the Lord for all the deliverances and benefits that he had experienced throughout the whole of his life, is followed by the prophetic will and testament of the great king, unfolding the importance of his rule in relation to the sacred history of the future. And whilst the psalm may be regarded (2 Samuel 22) as a great hallelujah, with which David passed away from the stage of life, these "last words" contain the divine seal of all that he has sung and prophesied in several psalms concerning the eternal dominion of his seed, on the strength of the divine promise which he received through the prophet Nathan, that his throne should be established for ever (2 Samuel 7). These words are not merely a lyrical expansion of that promise, but a prophetic declaration uttered by David at the close of his life and by divine inspiration, concerning the true King of the kingdom of God. "The aged monarch, who was not generally endowed with the gift of prophecy, was moved by the Spirit of God at the close of his life, and beheld a *just Ruler in the fear of God*, under whose reign blessing and salvation sprang up for the righteous, and all the wicked were overcome. The pledge of this was the eternal covenant which God had concluded with him" (Tholuck: *die Propheten and ihre Weissagungen*, p. 166). The heading "*these are the last words of David*" serves to attach it to the preceding psalm of thanksgiving. (Keil & Delitzsch)

Food for Thought:

Have I doubted the Words of the prophets?

Do I study the words of these great men and woman of YHWH and believe these words will come to pass as YHWH has spoken through their lips?

Do I know the voice of the Ruach when He speaks to me, or have I shut Him out of my life?

Are my lips speaking His Word to a lost and dying world?

## STUDY SIX - To Be Humble and Lowly

Isa 57:15 For thus says the high and exalted One Who lives forever, whose name is Holy, "I dwell *on* a high and holy place, And *also* with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite. NASB

Isa 57:15 For thus says the high and lofty One--He Who inhabits eternity, Whose name is Holy: I dwell in the high and holy place, but with him also who is of a thoroughly penitent and humble spirit, to revive the spirit of the humble and to revive the heart of the thoroughly penitent [*bruised with sorrow for sin*]. [Matt. 5:3.]  
AMPLIFIED TRANS

Psa 138:6 For though the LORD is exalted, Yet He regards the lowly, But the haughty He knows from afar.

YHWH dwells in a High and Holy place, yet He says He also dwells with the contrite and lowly of spirit in order to REVIVE the spirit of the lowly and REVIVE the heart of the those who are truly sorrowful of sin in their lives. His NAME IS HOLY. The Ruach HaKodesh (Spirit of YHWH) does not dwell with the haughty but only with the lowly. If we want the anointing in our lives, which is YHWH's presence then we need to walk humbly before Him and be quick to repent of disobedience to His Torah/Word, which is sin-missing the mark.

Yeshua said "Matiyahu/Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

### Matthew 11:29

Take my yoke upon you,... The phrase is Rabbinical. The Jewish doctors often speak (a) of עול מלכות שמים, "the yoke of the kingdom of heaven", and of persons taking it upon them; and which they exhort to, and express in much such language as here (b); קבילו עלייכו עול מלכותא קדישא, "take upon you the yoke of the holy kingdom", every day. They distinguish this from the yoke of the law, and say (c).

"a man must first take upon him the yoke of the kingdom of heaven, and after that take upon him the "yoke" of the commandment."

Their sense I take to be this, that a man must first make a profession of his faith in the God of Israel, and then live conformably to his law: agreeably to this, Christ exhorts such persons who come to him for rest and happiness, to profess their faith in him, to embrace the doctrines of the Gospel, to submit to his ordinances, and to walk according to those laws, commands, and orders, which he, as king of saints, has made, and requires obedience to: so those who come to him for life, and believe in him, as the Saviour of their souls, though they are not to trust in, and depend upon any duties performed by them; yet they are not to sit still, or lay aside the performance of good works, or live a licentious course of life, but are always to be doing the will and work of their Lord. And this he calls "his yoke", in distinction from the yoke of the law of Moses, and of the traditions of the elders.

And learn of me, for I am meek, and lowly in heart: respect seems to be had to [Zec 9:9](#) where such characters as these are given of the Messiah. The meekness, humility, and lowliness of Christ appear in his assumption of human nature; in his subjection to his Father; in the whole of his deportment and conversation among men; in his submission to the ordinance of baptism; in the whole course of his obedience to God, and in his sufferings and death: and he is to be imitated herein, by all his followers, who may learn many excellent things from his example, as well as from his doctrine; and particularly,

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

that whereas, though he was so great a person, yet condescended to perform every duty with readiness and cheerfulness, his disciples should not think it below them to conform to every ordinance of his, to every branch of his will; for he has set them an example, that they should tread in his steps, and walk even as he has walked. There never was such an instance of humility, and lowliness of mind, as Christ; nor is there any example so worthy of our imitation as his. The Jews have a saying (d),

"for ever let a man ענוותן כהיילל, "be meek as Hillell", and let him not be wrathful as "Shammai":"

which two men were presidents of their universities about the times of Christ. But our Lord says, "learn of me", not of "Hillell", or any of your doctors,

and ye shall find rest unto your souls; referring to [Jer 6:16](#) and which shows the rest he speaks of in the preceding verse, to be not a corporal, but a spiritual one; and which is to be enjoyed "in", though not "for" the observance of Christ's commands; whose "ways are ways of pleasantness, and all" whose "paths are peace". John Gill Commentary E-Sword

(a) T. Hieros. Beracot, fol. 4. 1. Bab. Beracot, fol. 61. 2. Zohar in Lev. fol. 46. 4. Caphtor, fol. 44. 2. Tzeror Hammor, fol. 2. 2. (b) Zohar in Num. fol. 51. 2. Caphtor, fol. 48. 2. (c) Misn. Beracot, c. 2. sect. 2. T. Hieros. Beracot, fol. 4. 2. (d) T. Bab. Sabbat, fol. 30. 2.

### Yoke in Rabbinic Literature

In rabbinic theology the yoke is a metaphor of great importance. It is the symbol of service and servitude, and in accordance with the principle that the Jew should be free from servitude to man in order to devote himself to the service of God, the "yoke of the kingdom of man" is contrasted with "the yoke of the kingdom of heaven." The doctrine is fully enacted in the statement of \*Nehunya b. ha-Kanah: "Whoever takes upon himself the yoke of the Torah, they remove from him the yoke of government and the yoke of worldly concerns, and whoever breaks off the yoke of the Torah, they place on him the yoke of government and the yoke of worldly concerns" (*Avot* 3:5). The "yoke of the Torah" here presumably refers to the duty of devoting oneself to study but "yoke" is used in a more specific and restricted sense. The proclamation of the unity of God by reading the \*Shema is called "accepting upon oneself the yoke of the kingdom of heaven," while the acceptance of the fulfillment of the Commandments as a whole, referred to in the second paragraph of the *Shema*. is called "accepting the yoke of the Commandments," and it is this which determines the order of the paragraphs. In *Avot* 6:6 the phrase "bearing the yoke with one's fellow" means "sharing his burdens." [Louis Isaac Rabinowitz] Jewish Virtual Library

The Ruach HaKodesh helps us walk in the footsteps of Yeshua and take His Yoke (Torah) upon us so we can learn of Him and rest In Him and walk along side of Him.

Words To Ponder Definition of Lowly & Contrite

## Lowly/Humble H8217

לָפַז

**šāpāl**: An adjective meaning low, humble; lower. It refers to a tree being low ([Eze 17:24](#)) but often refers in a figurative way to low social positions ([2Sa 6:22](#)). It describes a short tree or a shrub in a parable ([Eze 17:6](#)). It has the sense of a humble, despondent, meek, or contrite spirit ([Isa 57:15](#)).

## Humble G5011

ταπεινός

**tapeinós**; fem. **tapeinē**, neut. **tapeinón**, adj. Low, not high, particularly of attitude and social positions.

(I) Of condition or lot, meaning humble, poor, of low degree ([Luk 1:52](#); [Jas 1:9](#) where it is the opposite of **plou̓sios** (G4145), wealthy, rich; Sept.: [1Sa 18:23](#); [Job 12:21](#)).

(II) Of the mind, meaning lowly, humble, modest, including the idea of affliction, depression of mind ([2Co 10:1](#) where it means timid, modest, the opposite of **tharrón**, the pres. part. of **tharréō** [G2292], to exercise courage, courageous). In the masc. ([Rom 12:16](#)). Elsewhere with the accessory idea of piety toward God ([Jas 4:6](#); [1Pe 5:5](#) [in contrast to **huperéphanos** {G5244}, proud] quoted from [Pro 3:34](#)). See [Mat 11:29](#); [2Co 7:6](#); Sept.: [Psa 18:28](#); [Psa 34:19](#); [Isa 11:4](#); [Isa 66:2](#).

Deriv.: **tapeinóō** (G5013), to humble.

Syn.: **eleeinós** (G1652), pitiable.

## Contrite H1793

דָּכָא

**dakkā'**: An adjective meaning destruction, a crumbled substance, an object crushed into a powder, or pulverized dust. Thus, by extension, **dakkā'** can mean humble or contrite. God is the healer and rescuer of one who is crushed in spirit ([Psa 34:18](#) [19]). He also lives with those whose spirits are contrite and humble ([Isa 57:15](#)). It comes from the Hebrew verb **dākā'** (H1792), meaning to crush or to beat to pieces.

## Contrite G4239

πραΰς

praús; fem. praeía, neut. praú, adj. Meek, mild, gentle ([Mat 5:5](#); [Mat 21:5](#); [1Pe 3:4](#); Sept.: [Job 24:4](#); [Psa 37:11](#); [Zec 9:9](#)). See [praútēs \(G4240\)](#), meekness, and [praótēs \(G4236\)](#), meekness, mildness, forbearance, for full discussion of the meaning.

Deriv.: [praútēs \(G4240\)](#), meekness.

Syn.: [ēpios \(G2261\)](#), gentle, of a soothing disposition; [epieikēs \(G1933\)](#), moderate, forbearing, fitting, lenient; [tapeinós \(G5011\)](#), humble; [malakós \(G3120\)](#), soft, tender.

Ant.: [orgílos \(G3711\)](#), irascible, prone to anger; [anēmeros \(G434\)](#), savage, fierce; [chalepós \(G5467\)](#), perilous, difficult, fierce.

Food for Thought:

What areas in my life have I become haughty and proud?

Have I allowed the Ruach to crush me in order that I might receive the oil of the anointing upon me?

Have I taken on the Yoke of Yeshua in my Life?



## STUDY SEVEN - Speak for your servant is listening!

1Sa 3:1 Now the boy Samuel was ministering to the LORD before Eli. And word from the LORD was rare in those days, visions were infrequent.

1Sa 3:2 It happened at that time as Eli was lying down in his place (now his eyesight had begun to grow dim *and* he could not see *well*),

1Sa3:3 and the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD where the ark of God *was*,

1Sa 3:4 that the LORD called Samuel; and he said, "Here I am."

1Sa3:5 Then he ran to Eli and said, "Here I am, for you called me." But he said, "I did not call, lie down again." So he went and lay down.

1Sa3:6 The LORD called yet again, "Samuel!" So Samuel arose and went to Eli and said, "Here I am, for you called me." But he answered, "I did not call, my son, lie down again."

1Sa 3:7 Now Samuel did not yet know the LORD, nor had the word of the LORD yet been revealed to him.

1Sa 3:8 So the LORD called Samuel again for the third time. And he arose and went to Eli and said, "Here I am, for you called me." Then Eli discerned that the LORD was calling the boy.

1Sa3:9 And Eli said to Samuel, "Go lie down, and it shall be if He calls you, that you shall say, 'Speak, LORD, for Your servant is listening.'" So Samuel went and lay down in his place.

1Sa 3:10 Then the LORD came and stood and called as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for Your servant is listening." NASB

1Sa 3:19 Thus Samuel grew and the LORD was with him and let none of his words fail.

1Sa3:20 All Israel from Dan even to Beersheba knew that Samuel was confirmed as a prophet of the LORD. NASB

1Sa3:21 And the LORD appeared again at Shiloh, because the LORD revealed Himself to Samuel at Shiloh by the word of the LORD.

The Word of Elohim, was rare in those days! Samuel was just a young boy when he was called to be a prophet! We are never too young to hear from YHWH. As we look at these verses, we see some key words, Samuel was Ministering To Elohim, Elohim called out to Samuel, Elohim spoke and Samuel listened.

At first he did not know the voice of the Ruach of YHWH, he never experienced it before, yet he heard a voice loud and clear because he kept going to Eli thinking he was the one who was calling him. Eli discerned that it was the Ruach of YHWH calling the young boy and told him to answer when he heard the voice call again to say SPEAK FOR YOUR SERVANT IS LISTENING.

Samuel answered and listened to what YHWH was speaking to him and not only did he listen, but he obeyed the voice.

Samuel was a "miracle" birth because his mother Hanna was barren, but she cried out to YHWH for a child, and promised YHWH that if he was a boy, she would give him to YHWH to serve Him his whole life. Samuel was set apart from His mother's womb to be a prophet, probably one of the greatest prophets of Israel in the Tenach. He went on to start a school to train men, a school of the prophets, so he could have more workers to minister to YHWH's people. He anointed Saul and David and was bold to obey the voice of YHWH Elohim and not afraid to confront sin. All because He listened to the Voice of the Ruach who called him as a young boy and because he LISTENED/SHEMA he was anointed by the RUACH.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Yeshua said that his sheep know His voice and the voice of a stranger they will not follow. However, if we are not listening we can easily miss what He is calling us to do, if we do not spend time in prayer, in the Word and in the presence of YHWH we will not know His voice when he speaks to us.

The Ruach/Spirit of YHWH is calling His people back to Him and His ways, but many do not know His voice and are missing the call because their ears have become dull.

If we want to hear His voice, the voice of the Ruach we must come to Him with the faith of a child. Are we training the next generation how to minister to YHWH, how to hear His voice and how to obey the call? Have we obeyed the call?

### Words to Ponder – Called – Listen - Speak

#### H7121- Called

קרא

qâ râ '

BDB Definition:

1) to call, call out, recite, read, cry out, proclaim

1a) (Qal)

1a1) to call, cry, utter a loud sound

1a2) to call unto, cry (for help), call (with name of God)

1a3) to proclaim

1a4) to read aloud, read (to oneself), read

1a5) to summon, invite, call for, call and commission, appoint, call and endow

1a6) to call, name, give name to, call by

1b) (Niphal)

1b1) to call oneself

1b2) to be called, be proclaimed, be read aloud, be summoned, be named

1c) (Pual) to be called, be named, be called out, be chosen

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root [rather identical with H7122 through the idea of accosting a person met]

Same Word by TWOT Number: 2063

#### H1696 - Speak

דבר

dâ bar

BDB Definition:

1) to speak, declare, converse, command, promise, warn, threaten, sing

1a) (Qal) to speak

1b) (Niphal) to speak with one another, talk

1c) (Piel)

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1c1) to speak

1c2) to promise

1d) (Pual) to be spoken

1e) (Hithpael) to speak

1f) (Hiphil) to lead away, put to flight

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 399

H8085 - Listening

שמע

shâ ma'

BDB Definition:

1) to hear, listen to, obey (verb)

1a) (Qal)

1a1) to hear (perceive by ear)

1a2) to hear of or concerning

1a3) to hear (have power to hear)

1a4) to hear with attention or interest, listen to

1a5) to understand (language)

1a6) to hear (of judicial cases)

1a7) to listen, give heed

1a7a) to consent, agree

1a7b) to grant request

1a8) to listen to, yield to

1a9) to obey, be obedient

1b) (Niphal)

1b1) to be heard (of voice or sound)

1b2) to be heard of

1b3) to be regarded, be obeyed

1c) (Piel) to cause to hear, call to hear, summon

1d) (Hiphil)

1d1) to cause to hear, tell, proclaim, utter a sound

1d2) to sound aloud (musical term)

1d3) to make proclamation, summon

1d4) to cause to be heard

2) sound (noun masculine)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 2412, 2412

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Food for Thought:

Has YHWH been calling you and are you listening to what He is saying?

Have you become dull of hearing the Ruach in your life?

Are we training our children to hear the voice of YHWH and answer when He speaks?

## Study Eight -The Ruach Stirs Us To Give

Exo 35:5a 'Take from among you a contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD'S contribution:

(Exo 35:21 NASB) Everyone whose heart stirred him and everyone whose spirit moved him came *and* brought the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments.

Exo 36:2 Then Moses called Bezalel and Oholiab and every skillful person in whom the LORD had put skill, everyone whose heart stirred him, to come to the work to perform it.

The Ruach of YHWH is looking for hearts that are willing and who will obey the stirring of the Ruach within them to obey in the area of giving. It is sad to hear so many Messianic Leaders speak against tithing, when this is the financial principle of YHWH to make sure His Kingdom is proclaimed throughout the world. Hearts have become hardened and the love of money and pride of life have taken over the willingness to give.

It is YHWH who put those gifts within you, it is YHWH who gave you the ability to prosper, to feed your family, to walk in health.

YHWH's people gave so much so the Tabernacle could be built that they had to tell them to stop giving.

Sadly only about 8% of YHWH's people give to support those who have been called and anointed to start Congregations and ministries and this is why we have not prospered in the work He has called us to do. I am talking about Spiritual prosperity, Souls coming to the knowledge of Messiah, people getting set free from sickness and disease and demonic oppression. Just think what we can do for the Kingdom and to build His spiritual Tabernacle if 100% obeyed the stirring of their hearts to give to His work.

In stead of looking for excuses and loopholes for why we do not have to give or tithe, our heart cry should be 'All that I have belongs to you YHWH and there is no financial sacrifice to great in order that the Name of Yeshua can be proclaimed and YHWH name is sanctified on the earth'

The KEY Principle is to obey whatever the Ruach is STIRRING IN YOUR HEART to do! If everyone did this we would have more then enough to support local congregations and do TZDEKAH for the less fortunate.

*Tzedakah* ([tseda'ka] or *Ṣ'daqah* [sʰəða:'qa:] in Classical Hebrew (Hebrew: צדקה; Arabic: صدقة), is a Hebrew word literally meaning justice or righteousness but commonly used to signify *charity*,<sup>[1]</sup> though it is a different concept than charity because tzedakah is an obligation and charity is typically understood as a spontaneous act of goodwill and a marker of generosity. It is based on the Hebrew word (צדק, *Tzedek*) meaning *righteousness*, *fairness* or *justice*, and it is related to the Hebrew word *Tzadik* meaning *righteous* as an adjective (or *righteous individual* as a noun in the form of a substantive). Source Ref: Wikipedia

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Maimonides eight levels of charity, each greater than the next.

[1] The greatest level, above which there is no greater, is to support a fellow Jew by endowing him with a gift or loan, or entering into a partnership with him, or finding employment for him, in order to strengthen his hand until he need no longer be dependent upon others . . .

[2] A lesser level of charity than this is to give to the poor without knowing to whom one gives, and without the recipient knowing from who he received. For this is performing a mitzvah solely for the sake of Heaven. This is like the “anonymous fund” that was in the Holy Temple [in Jerusalem]. There the righteous gave in secret, and the good poor profited in secret. Giving to a charity fund is similar to this mode of charity, though one should not contribute to a charity fund unless one knows that the person appointed over the fund is trustworthy and wise and a proper administrator, like Rabbi Chananyah ben Teradyon.

[3] A lesser level of charity than this is when one knows to whom one gives, but the recipient does not know his benefactor. The greatest sages used to walk about in secret and put coins in the doors of the poor. It is worthy and truly good to do this, if those who are responsible for distributing charity are not trustworthy.

[4] A lesser level of charity than this is when one does not know to whom one gives, but the poor person does know his benefactor. The greatest sages used to tie coins into their robes and throw them behind their backs, and the poor would come up and pick the coins out of their robes, so that they would not be ashamed.

[5] A lesser level than this is when one gives to the poor person directly into his hand, but gives before being asked.

[6] A lesser level than this is when one gives to the poor person after being asked.

[7] A lesser level than this is when one gives inadequately, but gives gladly and with a smile.

[8] A lesser level than this is when one gives unwillingly.

### Words to Ponder – Heart, Stirred, Moved

Heart

H3820

לב

lê b

BDB Definition:

1) inner man, mind, will, heart, understanding

1a) inner part, midst

1a1) midst (of things)

1a2) heart (of man)

1a3) soul, heart (of man)

1a4) mind, knowledge, thinking, reflection, memory

1a5) inclination, resolution, determination (of will)

1a6) conscience

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1a7) heart (of moral character)

1a8) as seat of appetites

1a9) as seat of emotions and passions

1a10) as seat of courage

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: a form of H3824

Same Word by TWOT Number: 1071a

Stirred

H5375

נָסָה / נָחַה

nâ šâ ' / nâ šâ h

BDB Definition:

1) to lift, bear up, carry, take

1a) (Qal)

1a1) to lift, lift up

1a2) to bear, carry, support, sustain, endure

1a3) to take, take away, carry off, forgive

1b) (Niphal)

1b1) to be lifted up, be exalted

1b2) to lift oneself up, rise up

1b3) to be borne, be carried

1b4) to be taken away, be carried off, be swept away

1c) (Piel)

1c1) to lift up, exalt, support, aid, assist

1c2) to desire, long (figuratively)

1c3) to carry, bear continuously

1c4) to take, take away

1d) (Hithpael) to lift oneself up, exalt oneself

1e) (Hiphil)

1e1) to cause one to bear (iniquity)

1e2) to cause to bring, have brought

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1421

Moved

H5068

נָדַב

nâ dab

BDB Definition:

1) to incite, impel, make willing

1a) (Qal) to incite, impel

1b) (Hithpael)

1b1) to volunteer

1b2) to offer free-will offerings

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1299

Food for Thought:

Have I been making excuses why I can not give, why I can not serve?

Has the Ruach been stirring my heart to help build the spiritual Tabernacle, but I have not obeyed?

Am I one of the 90% who are not giving to the Kingdom, and because of this I have become part of the problem instead of the solution to His Kingdom being proclaimed?

Have I not obeyed the command to give to the poor, the widows and the orphans?

If you have answered NO to the questions above, well done faithful servant of YAH!



## Study Nine - The Ruach Sets Apart the Remnant of Israel

Isa 59:19 So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind of the LORD drives.

Isa 59:20 "A Redeemer will come to Zion, And to those who turn from transgression in Jacob," declares the LORD.

Isa 59:21 "As for Me, this is My covenant with them," says the LORD: "My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the LORD, "from now and forever."

That the Spirit of God shall come to us to be our sanctifier, Isa 59:21. In the Redeemer there was a new covenant made with us a covenant of promises; and this is the great and comprehensive promise of that covenant, that God will give and continue his word and Spirit to his assembly/congregation and people throughout all generations. God's giving the *Spirit to those that ask him* includes the giving of them all *good things*, Luk 11:13; Mat 7:11. This covenant is here said to *be made with them*, that is, with those that turn from transgression; for those that cease to do evil shall be taught to do well. But the promise is made to a single person - *My Spirit that is upon thee*, being,

[1.] To Messiah as the head of the assembly/congregation, who received that he might give. The Spirit promised to the assembly/congregation was first upon him, and from his head that precious ointment descended to the skirts of his garments; and the word of the gospel was first put into his mouth; for *it began to be spoken by the Lord*. And all believers are his seed, in whom he prolongs his days, Isa 53:10. Matthew Henry

Yahweh comes as a Redeemer to His people Israel. The same Ruach/Spirit that dwelled in Yeshua, dwells in us just as He promised. The Ruach sanctifies us/sets us apart. His words are upon our mouth and in our hearts and has with it a generational promise to our children and children's children. Ruach HaKodesh means— The Set Apart Spirit. There is an anointing upon us that sets us apart from the world and those who do not belong to Him. He is there to lead us and guide us into all truth. His truth will always lead us to His Torah/Teachings and Instructions and Messiah.

According to Kiel and Delitzsch

The following prophecy is addressed to Israel, the "servant of Jehovah," which has been hitherto partially faithful and partially unfaithful, but which has now returned to fidelity, viz., the "remnant of Israel," which has been rescued through the medium of a general judgment upon the nations, and to which the great body of all who fear God from east to west attach themselves. This congregation of the new covenant has the Spirit of God over it, for it comes down upon it from above; and the comforting saving words of God are not only the blessed treasure of its heart, but the confession of its mouth which spreads salvation all around. The words intended are those which prove, according to Isa 51:16, the seeds of the new heaven and the new earth. The congregation of the last days, endowed with the Spirit of God, and never again forsaking its calling, carries them as the evangelist of God in her apostolic mouth. The subject of the following prophecy is the new Jerusalem, the glorious centre of this holy congregation.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Words to Ponder -Glory, Redeemer, Wind

Glory

H3519

כבוד / כבוד

kâ bô d

BDB Definition:

1) glory, honour, glorious, abundance

1a) abundance, riches

1b) honour, splendour, glory

1c) honour, dignity

1d) honour, reputation

1e) honour, reverence, glory

1f) glory

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H3513

Same Word by TWOT Number: 943d, 943e

Redeemer

H1350

גאל

gâ 'al

BDB Definition:

1) to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman

1a) (Qal)

1a1) to act as kinsman, do the part of next of kin, act as kinsman-redeemer

1a1a) by marrying brother's widow to beget a child for him, to redeem from slavery, to redeem land, to exact vengeance

1a2) to redeem (by payment)

1a3) to redeem (with God as subject)

1a3a) individuals from death

1a3b) Israel from Egyptian bondage

1a3c) Israel from exile

1b) (Niphal)

1b1) to redeem oneself

1b2) to be redeemed

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 300

Wind

H7307

רוח

rû ach

BDB Definition:

1) wind, breath, mind, spirit

1a) breath

1b) wind

1b1) of heaven

1b2) quarter (of wind), side

1b3) breath of air

1b4) air, gas

1b5) vain, empty thing

1c) spirit (as that which breathes quickly in animation or agitation)

1c1) spirit, animation, vivacity, vigour

1c2) courage

1c3) temper, anger

1c4) impatience, patience

1c5) spirit, disposition (as troubled, bitter, discontented)

1c6) disposition (of various kinds), unaccountable or uncontrollable impulse

1c7) prophetic spirit

1d) spirit (of the living, breathing being in man and animals)

1d1) as gift, preserved by God, God's spirit, departing at death, disembodied being

1e) spirit (as seat of emotion)

1e1) desire

1e2) sorrow, trouble

1f) spirit

1f1) as seat or organ of mental acts

1f2) rarely of the will

1f3) as seat especially of moral character

1g) Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son

1g1) as inspiring ecstatic state of prophecy

1g2) as impelling prophet to utter instruction or warning

1g3) imparting warlike energy and executive and administrative power

1g4) as endowing men with various gifts

1g5) as energy of life

1g6) as manifest in the Shekinah glory

1g7) never referred to as a depersonalized force

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from H7306 Same Word by TWOT Number: 2131a

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Food for Thought:

Do you have areas in your life that have not totally been set apart in order that you may serve Him in a greater way?

Ask the Ruach to come upon you today in a MIGHTY way, let His Wind blow upon you in every area of your life.

## Study Ten -The Ruach is the Breath of Yah.

Gen 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

The human spirit is not a mere individualization of the divine breath which breathed upon the material of the world, or of the universal spirit of nature; nor is his body merely a production of the earth when stimulated by the creative word of God. The earth does not bring forth his body, but God Himself puts His hand to the work and forms him; nor does the life already imparted to the world by the Spirit of God individualize itself in him, but God breathes directly into the nostrils of the one man, in the whole fulness of His personality, the breath of life, that in a manner corresponding to the personality of God he may become a living soul” (*Delitzsch*). This was the foundation of the pre-eminence of man, of his likeness to God and his immortality; for by this he was formed into a personal being, whose immaterial part was not merely soul, but a soul breathed entirely by God, since spirit and soul were created together through the inspiration of God. As the spiritual nature of man is described simply by the act of breathing, which is discernible by the senses, so the name which God gives him (Gen 5:2) is founded upon the earthly side of his being: Adam, from אָדָמָה (*adamah*), earth, the earthly element, like *homo* from *humus*, or from χαμά, χαμαί, χαμαῖθεν, to guard him from self-exaltation, not from the red colour of his body, since this is not a distinctive characteristic of man, but common to him and to many other creatures. The name man (*Mensch*), on the other hand, from the Sanskrit *mâ nuscha*, *manuschja*, from *man* to think, *manas* = *mens*, expresses the spiritual inwardness of our nature. (Keil & Delitzsch)

Job 33:4 "The Spirit of God has made me, And the breath of the Almighty gives me life.

Psa 33:6 By the word of the LORD the heavens were made, And by the breath of His mouth all their host.

Joh 20:22 Having said this, he breathed on them and said to them, "Receive the Ruach HaKodesh! Eze

37:5 To these bones Adonai Elohim says, "I will make breath enter you, and you will live.

At creation Adam became a living being by the Breath of YHWH however because of man's disobedience sin entered and eventually the majority of man did not desire the Ruach of YHWH but created their own gods and bowed down to them. Yet, YHWH always had a remnant that would not bow down to false gods and did desire the Ruach of YHWH in which the Redeemer would come. Yeshua (the second Adam) came, he redeemed us back and those who belong to Him, He breaths upon them once again the Breath of the Ruach to fill us, instruct us and guide us as we serve Him.

It is mind boggling to think that the very Ruach of YHWH dwells within this body that He created to serve Him. We were created in His image to rule and reign upon this earth as his sons and daughters, but the first Adam failed. However, the second Adam, Yeshua DID NOT fail and restored to us the authority that was lost so we can rule and reign in life through Yeshua HaMashiach our Redeemer.

Words to Ponder - Dust, Breathed, Breath, Life

H6083 - Dust

עפר

ʿâ phâ r

BDB Definition:

1) dry earth, dust, powder, ashes, earth, ground, mortar, rubbish

1a) dry or loose earth

1b) debris

1c) mortar

1d) ore

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H6080

Same Word by TWOT Number: 1664a

H5301-Breathed

נפח

nâ phach

BDB Definition:

1) to breathe, blow, sniff at, seethe, give up or lose (life)

1a) (Qal) to breathe, blow

1b) (Pual) to be blown

1c) (Hiphil) to cause to breathe out

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1390

H5397- Breath

נשמה

neshâ mâ h

BDB Definition:

1) breath, spirit

1a) breath (of God)

1b) breath (of man)

1c) every breathing thing

1d) spirit (of man)

Part of Speech: noun feminine

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

A Related Word by BDB/Strong's Number: from H5395

Same Word by TWOT Number: 1433a

H2425 - Life

יָיָא

châ yay

BDB Definition:

1) to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health

1a) (Qal)

1a1) to live

1a1a) to have life

1a1b) to continue in life, remain alive

1a1c) to sustain life, to live on or upon

1a1d) to live (prosperously)

1a2) to revive, be quickened

Food for Thought:

Are we ruling and reigning in life by the power of the Ruach?

Do we understand the authority we have In Messiah Yeshua to make a difference in peoples lives?

Have we allowed Yeshua to breath on us and have we received that gift of the Ruach?

## Study Eleven -The Ruach of YHVW is ‘Gathering’ the Remnant of Israel

Mic 4:6 “In that day,” declares יהוה, “I gather the lame, and I bring together the outcast and those whom I have afflicted.

Mic 4:7 “And I shall make the lame a remnant, and the outcast a strong nation. And יהוה shall reign over them in Mount Tsiyon<sup>1</sup>, from now on and forever. (The Scriptures)

Mic 4:6 "In that day," declares the LORD, "I will assemble the lame And gather the outcasts, Even those whom I have afflicted.

Mic 4:7 "I will make the lame a remnant And the outcasts a strong nation, And the LORD will reign over them in Mount Zion From now on and forever. (NASB)

Mic 4:6-7

From this salvation even the Israel that may be in misery or scattered abroad will not be excluded. Mic 4:6. *“In that day, is the saying of Jehovah, will I assemble that which limps, and gather together that which has been thrust out, and which I have afflicted. Mic 4:7. And I will make that which limps into a remnant, and that which is far removed into a strong nation; and Jehovah will rule over them from henceforth, even for ever.”* “In that day” points back to the end of the days in Mic 4:1.

The gathering together of the nation has already been promised in Mic 2:12; but there the assembling of all Israel was foretold, whereas here it is merely the assembling of the miserable, and of those who are scattered far and wide. There is no discrepancy in these two promises. The difference may easily be explained from the different tendencies of the two addressed. “All Jacob” referred to the two separate kingdoms into which the nation was divided in the time of the prophet, viz., Israel and Judah, and it was distinctly mentioned there, because the banishment of both had been foretold. This antithesis falls into the background here; and, on the other hand, prominence is given, in connection with what precedes, to the idea of happiness in the enjoyment of the blessings of the holy land. The gathering together involves reinstatement in the possession and enjoyment of these blessings. Hence only the miserable and dispersed are mentioned, to express the thought that no one is to be excluded from the salvation which the Lord will bestow upon His people in the future, though now he may be pining in the misery of the exile inflicted upon them. But just as the whole of the nation of Israel to be gathered together, according to Mic 2:12, consists of the remnant of the nation only, so does the gathering together referred to here point only to the restoration of the remnant, which is to become a strong nation, over which Jehovah reigns as King in Zion. is emphatic, expressing the setting up of the <sup>מלכות</sup> perfected monarchy, as it has never yet existed, either in the present or the past.

So far as the realization of this exceedingly glorious promise is concerned, the expression standing at the head, *b'achā rīth hayyā mīm* (at the end of the days), already points to the Messianic times: and the substance of the promise itself points to the times of the completion of the Messianic kingdom, i.e., to the establishment of the kingdom of glory (Mat 19:28). (C9mmentary Kiel & Delitzsh)

(Eze 20:34 CJB) I will bring you out from the peoples and gather you out of the countries where you were scattered, with a mighty hand, with a stretched-out arm and with poured-out fury;



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

(Eze 20:41 CJB) I will accept you with your sweet aroma when I bring you out from the peoples and gather you out of the countries where you were scattered; and through you I will manifest my holiness in the sight of the nations.

He is gathering His people, His Bride in the end of days and we are a part of this remnant, if you are In Messiah and have felt the calling of the Ruach to come back to Torah and forsake the pagan ways that was taught to us by our ancestors and are obeying that call.

The feasts are a picture of our journey In Messiah.

Passover – The Lamb of YHWH Redeemed us and delivered us from Egypt, He passed over our Sins because of the blood of Yeshua.

Unleavened Bread – He who knew no sin (without leaven/chametz) became sin on our behalf so we can become the righteousness of YHWH In Him.

Shavuot – He gave us His Torah/Teaching and instructions and wrote the Torah upon our Hearts.

Yom Teruah – We are awaiting the Shofar Blast as He gathers His flock at His return.

Yom Kippur – He is calling us to judge our heart and actions and repent and return to His ways. Sukkot

– In the wilderness of exile we are being purged of the ways of Egypt and we await His return to regather us into the Promised Land of Israel

Shabbat – We rest in the finished work of Messiah from our labors and look forward to the Messianic Kingdom where we will rule and reign with Messiah.

As we celebrate the Feasts we are rehearsing and preparing our hearts for the return of our King and His Ruach continues to gather His people back to the truth, both the House of Judah and The House of Joseph, becoming One Stick in His Hand! Ezekiel 37

If you have found yourself with a desire to keep Shabbat, keep the feasts and practice a Torah submissive lifestyle as a believer in Messiah, it is the Ruach HaKodesh who has placed this desire within you to return to His ways. As YHWH is calling Judah to return to the land of Israel, the Ruach HaKodesh is calling Ephraim to return to the ways of YHWH, the ways that Yeshua lived, walked and taught, the way of Torah (Torah in Hebrew means, teaching and instructions). This is the last days work of the Ruach HaKodesh in our lives.

Words to Ponder – Assemble, Gather, Dispersed

H622-Gather, Assemble

קָטַף

'â saph

BDB Definition:

1) to gather, receive, remove, gather in

1a) (Qal)

1a1) to gather, collect

1a2) to gather (an individual into company of others)

1a3) to bring up the rear

1a4) to gather and take away, remove, withdraw

1b) (Niphal)

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1b1) to assemble, be gathered

1b2) (passive of Qal 1a2)

1b2a) to be gathered to one's fathers

1b2b) to be brought in or into (association with others)

1b3) (passive of Qal 1a4)

1b3a) to be taken away, removed, perish

1c) (Piel)

1c1) to gather (harvest)

1c2) to take in, receive into

1c3) rearguard, rearward (substantive)

1d) (Pual) to be gathered

1e) (Hithpael) to gather oneself or themselves

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 140

H6908- Gather

קבץ

qâ bats

BDB Definition:

1) to gather, assemble

1a) (Qal) to gather, collect, assemble

1b) (Niphal)

1b1) to assemble, gather

1b2) to be gathered

1c) (Piel) to gather, gather together, take away

1d) (Pual) to be gathered together

1e) (Hithpael) to gather together, be gathered together

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1983

H5080 - Dispersed

נדח

nâ dach

BDB Definition:

1) to impel, thrust, drive away, banish

1a) (Qal)

1a1) to impel

1a2) to thrust away, banish

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

### 1b) (Niphal)

1b1) to be impelled

1b2) to be thrust out, be banished

1b2a) banished, outcast (participle)

1b3) to be driven away

1b4) to be thrust away, thrust aside

### 1c) (Pual) to be thrust into

1c1) thrust (participle)

### 1d) (Hiphil)

1d1) to thrust, move, impel

1d2) to thrust out, banish

1d3) to thrust away, thrust aside

### 1e) (Hophal) to be chased, be hunted

1e1) chased, hunted (participle)

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1304

Food for Thought:

In what ways have you begun to return to His ways?

Has the Ruach been tugging at your heart to come home and return to truth as taught by Yeshua who is the Living Torah in our Heart?

In what ways is the Ruach perfecting you and refining you In Messiah as you count the Omer to Shavout?

## Study Twelve – He Will Pour out His Spirit

Joe 2:23 So rejoice, O sons of Zion, And be glad in the LORD your God; For He has given you the early rain for *your* vindication. And He has poured down for you the rain, The early and latter rain as before.

Joe 2:24 The threshing floors will be full of grain, And the vats will overflow with the new wine and oil.

Joe 2:25 "Then I will make up to you for the years That the swarming locust has eaten, The creeping locust, the stripping locust and the gnawing locust, My great army which I sent among you.

Joe 2:26 "You will have plenty to eat and be satisfied And praise the name of the LORD your God, Who has dealt wondrously with you; Then My people will never be put to shame.

Joe 2:27 "Thus you will know that I am in the midst of Israel, And that I am the LORD your God, And there is no other; And My people will never be put to shame.

Joe 2:28 "It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.

Joe 2:29 "Even on the male and female servants I will pour out My Spirit in those days.

Joe 2:30 "I will display wonders in the sky and on the earth, Blood, fire and columns of smoke.

Joe 2:31 "The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD comes.

Joe 2:32 "And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the Lord calls. NASB

Joel 2:28-30

(Heb. ch. 3). Outpouring of the Spirit of God, and Announcement of Judgment.

Joe 2:28. "And it will come to pass afterwards, I will pour out my Spirit upon all flesh; and your sons and your daughters will prophesy, your old men will dream dreams, and your young men see visions. Joe 2:29. And also upon the men-servants and maid-servants I will put out my Spirit in those days." As '*achā rē-khē n* points back to *bāri'shō n* in Joe 2:23, the formula *v<sup>h</sup>hā yā h achā rē-khē n* describes the outpouring of the Spirit as a second and later consequence of the gift of the teacher for righteousness. פָּשַׁח, to pour out, signifies communication in rich abundance, like a rain-fall or water-fall. For the communication of the Spirit of God was not entirely wanting to the covenant nation from the very first. In fact, the Spirit of God was the only inward bond between the Lord and His people; but it was confined to the few whom God endowed as prophets with the gift of His Spirit. This limitation was to cease in the future.

What Moses expressed as a wish - namely, that the people were all prophets, and the Lord would put His Spirit upon them (Num 11:29) - was to be fulfilled in the future. *Rū āch Y<sup>h</sup>hō vā h* is not the first principle of the physico-creaturely life (i.e., not equivalent to *rū āch Elō hū m* in Gen 1:2), but that of the spiritual or ethical and religious life of man, which filled the prophets under the Old Testament as a spirit of prophecy; consequently Joel describes its operations under this form. "All flesh" signifies all men. The idea that it embraces the irrational animals, even the locusts (Credner), is rejected with perfect justice by Hitzig as an inconceivable thought, and one unheard-of in the Bible; but he is wrong in adding that the Old Testament does not teach a communication of the Spirit of God to all men, but limits it to the people of Israel. A decided protest is entered against this by Gen 6:3, where Jehovah threatens that He will no longer let His Spirit rule *bā ā dām*, i.e., in the human race, because it has become *bā sār* (flesh). *Bā sār*, as contrasted with *rū ā ch Y<sup>h</sup>hō vā h*, always denotes human nature regarded as incapacitated for spiritual and divine life. (Keil & Delitzch)

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Act 2:14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

Act 2:15 "For these men are not drunk, as you suppose, for it is *only* the third hour of the day;

Act 2:16 but this is what was spoken of through the prophet Joel:

Act 2:17 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS;

Act 2:18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy.

Act 2:19 'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE.

Act 2:20 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.

Act 2:21 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.'

Acts was the beginning of the outpouring of the Ruach upon Israel and all those who have been grafted into the Olive Tree by faith in Yeshua HaMashiach. To deny the power of the Ruach and the gifts of the Ruach is to deny the Word and Ruach of YHWH. We need this power in our lives, we need the gifts of the Ruach to operate in our lives to do what Yeshua called us to do. Yeshua walked in the power and fullness of the Ruach and His gifts.

The gifts of the Ruach have not been done away with. If the first century Nazarene Believers needed the power of the Ruach, so do we. We are living in a time when good is being called evil and evil is being called good! It is going to take HOLY BOLDNESS and the POWER OF THE RUACH to do what He has called us to do and that is proclaim the Kingdom of YHWH and Redemption in Yeshua with signs following as the Word declares His people will do. It will take the power of the Ruach to call His people out of Babylon.

Children and youth are being wooed by the power of darkness ie. Harry Potter and Vampires and the Occult. They need to see and experience the TRUE power of YHWH, the same power that led our people out of Egypt into the promised land, the same power Yeshua and the early Talmidim of Yeshua walked in.

Words to Ponder – Prophecy, dreams, visions

H5012- Prophecy

נבא

nâ bâ '

naw-baw'

A primitive root; to *prophecy*, that is, speak (or sing) by inspiration (in prediction or simple discourse): - prophecy (-ing) make self a prophet.

H2472- dreams

חלום / חלם

chă lô m

BDB Definition:

1) dream

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1a) dream (ordinary)

1b) dream (with prophetic meaning)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H2492

Same Word by TWOT Number: 663a

H2384-Visions

חִזְיוֹן

chizzâ yô n

BDB Definition:

1) vision

1a) vision (in the ecstatic state)

1a1) valley of vision (perhaps figuratively of Jerusalem or Hinnom)

1b) vision (in the night)

1c) vision, oracle, prophecy (in divine communication)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H2372

Same Word by TWOT Number: 633e

Food for Thought:

Ask the Ruach of YHWH to reveal to you the gifts that He has placed within you.

As those gifts are revealed to you, ask for the anointing of the Ruach to empower you to step out in faith and use the gifts He has placed within you

Are you keep your gifts dormant or are you using them to bless others, your gifts were not given for you, they are to be used to bless others

## Study Thirteen - The Ruach Searches Our Hearts

(Pro 20:27 NASB) The spirit of man is the lamp of the LORD, Searching all the innermost parts of his being.

27 A candle of Yahve is the soul of man,  
Searching through all the chambers of the heart.

Rom 8:26 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words;

Rom 8:27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.

1Co 2:10 For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the depths of God.

1Co 2:11 For who among men knows the *thoughts* of a man except the spirit of the man which is in him? Even so the *thoughts* of God no one knows except the Spirit of God.

According to which Fleischer explains: “A candle of Yahveh, *i.e.*, a means bestowed on man by God Himself to search out the secrets deeply hid in the spirit of another.” But the candle which God has kindled in man has as the nearest sphere of illumination, which goes forth from it, the condition of the man himself - the spirit comprehends all that belongs to the nature of man in the unity of self-consciousness, but yet more: it makes it the object of reflection; it penetrates, searching it through, and seeks to take it up into its knowledge, and recognizes the problem proposed to it, to rule it by its power. The proverb is thus to be ethically understood: the spirit is that which penetrates that which is within, even into its many secret corners and folds, with its self-testing and self-knowing light - it is, after Mat 6:22, the inner light, the inner eye. Man becomes known to himself according to his moral as well as his natural condition in the light of the *spirit*; “for what man knoweth the things of a man, save the spirit of man which is in him?” says Paul, 1Co 2:11. With reference to this Solomonic proverb, the seven-branched candlestick is an ancient symbol of the soul, *e.g.*, on the Jewish sepulchral monuments of the Roman *viâ Portuensis*. Our texts present the phrase נֵר יְהוָה; but the Talm. *Pesachim* 7b, 8a, the *Pesikta* in part 8, the Midrash *Othijoth de-Rabbi Akiba*, under the letter נ, Alphasi (ר"י) in *Pesachim*, and others, read נֵר יְהוָה; and after this phrase the Targum אֲרַמֵּי translates, while the Syr. and the other old versions render by the word “Lord” (*Venet.* ὀντωτήρ), and thus had יהוה before them. (Kiel and Delitzch)

Words to Ponder –Lamp, Spirit of Man, Searching, Innermost Parts

H5216-Lamp

נֵר / נִיר / נִיר / נִיר / נִיר

nî yr / nir / nê yr / nê r / nê râ h

BDB Definition:

1) lamp

Part of Speech: noun masculine

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

A Related Word by BDB/Strong's Number: from a primitive root [see H5214; H5135] properly, meaning to glisten

Same Word by TWOT Number: 1333b

H5397-Spirit of Man

נשמה

neshâ mâ h

BDB Definition:

1) breath, spirit

1a) breath (of God)

1b) breath (of man)

1c) every breathing thing

1d) spirit (of man)

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from H5395

Same Word by TWOT Number: 1433a

H2664 - Searching

חפח

châ phas

BDB Definition:

1) to search, search for, to search out, disguise oneself

1a) (Qal)

1a1) to search for

1a2) to think out, devise

1a3) to search, test

1b) (Niphal) to be searched out, be exposed

1c) (Piel) to search, search through, search for

1d) (Pual) to be searched for, be sought out

1e) (Hithpael)

1e1) to disguise oneself

1e2) to let oneself be searched for

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 716

H2315 – Innermost Parts

חדר

cheder

BDB Definition:



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1) chamber, room, parlour, innermost or inward part, within

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H2314

Same Word by TWOT Number: 612a

Food for Thought:

Have we allowed the Ruach to search out every chamber in our hearts?

Are there areas in our hearts where we have closed the door of certain inner chambers where the Ruach wants to do a work in our lives?

Has the oil of the Ruach grown dim within the Menorah of our soul and do we need to be refilled with the oil of the Ruach so our inner heart is filled with the light within?

## Study Fourteen – The One Who Fills and Empowers Us

*Ruach/Spirit*

*The One Who  
Fills and Empowers Us*

Holy Spirit  
Covering  
My Delight  
My Joy  
Breath of Life  
Living Water  
Comforter  
My Song  
Patient One  
Searcher of All Hearts  
Dwelling Place  
Face of God—Presence  
Spirit of the Lord  
The Lord Who Has Anointed Me  
Wonder of a Counselor  
God of My Praise  
Consuming Fire<sup>1</sup>

*Isaiah 63:11*

But then his people remembered the days of old, the days of Moshe [Moses]:  
“Where is he who brought them up from the sea with the shepherds of his flock?  
Where is he who put his Holy Spirit right there among them?”<sup>2</sup>

Into the heart of His people (Neh 9:20) Yehovah put the spirit of His holiness: it was present in the midst of Israel, inasmuch as Moses, Aaron, Miriam, the Seventy, and the prophets in the camp possessed it, and inasmuch as Joshua inherited it as the successor of Moses, and all the people might become possessed of it. The majestic might of Yehovah, which manifested itself majestically, is called the “arm of His majesty;” an anthropomorphism to which the expression “who caused it to march at the right hand of Moses” compels us to give an interpretation worthy of God. Stier will not allow that פֶּאֶרְחוֹ is to be taken as the object, and תִּי exclaims, “What a marvellous figure of speech, an arm walking at a person's right hand!” But the arm which is visible in its deeds belongs to the God who is invisible in His own nature; and the meaning is, that the active power of Moses was not left to itself, but he overwhelming omnipotence of God went by its side, and endowed it with superhuman strength. It was by virtue of this that the elevated staff and extended hand of

<sup>1</sup> Vander Meulen, E. L., & Malda, B. D. (2005). *His names are wonderful: Getting to know God through his hebrew names* (77). Baltimore, MD: Messianic Jewish Publishers.

<sup>2</sup> Vander Meulen, E. L., & Malda, B. D. (2005). *His names are wonderful: Getting to know God through his hebrew names* (78). Baltimore, MD: Messianic Jewish Publishers.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Moses divided the Red Sea (Exo\_14:16). בַּנְקֵט has *mahpach* attached to the כ, and therefore the tone drawn back upon the penultimate, and *metheg* with the *tsere*, that it may not be slipped over in the pronunciation. The clause עֵלְיוֹן לֵאמֹר affirms that the absolute purpose of God is in Himself. But He is holy love, and whilst willing for חַיִּים

וְגַם Himself, He wills at the same time the salvation of His creatures. He makes to Himself an “everlasting name,” by glorifying Himself in such memorable miracles of redemption, as that performed in the deliverance of His people out of Egypt. (Kiel & Delitzsch)

When we go through the valleys of life, the Ruach stirs our hearts and brings us back to remembrance of where He has taken us and where we are going in our Walk with Messiah. If we are longing for “how it use to be” in our walk with Him, then maybe we need to check and see where we left the path where His glory and anointing abide.

The Ruach of YHVH is the one who who works within us to accomplish His will upon the Earth, just as He did with our ancestors of Old, Israel. He is looking for vessels like His mighty men and woman of old who will walk in His Power to walk in the demonstration of His power in these last days.

Words to Ponder –His People, Days, of Old,

H5971 – His People

‘am

BDB Definition:

1) nation, people

1a) people, nation

1b) persons, members of one’s people, compatriots, country-men

2) kinsman, kindred

Part of Speech: noun masculine

A Related Word by BDB/Strong’s Number: from H6004

Same Word by TWOT Number: 1640a, 1640e

H3117 - Days

יום

yô m

BDB Definition:

1) day, time, year

1a) day (as opposed to night)

1b) day (24 hour period)

1b1) as defined by evening and morning in Genesis 1 1b2) as a division of time 1b2a) a working day, a day’s journey

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1c) days, lifetime (plural)

1d) time, period (general)

1e) year

1f) temporal references

1f1) today

1f2) yesterday

1f3) tomorrow

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from an unused root meaning to be hot

Same Word by TWOT Number: 852

H5769 – of Old

עולם / עלם

‘ô lâ m

BDB Definition:

1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world

1a) ancient time, long time (of past)

1b) (of future)

1b1) for ever, always

1b2) continuous existence, perpetual

1b3) everlasting, indefinite or unending future, eternity

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H5956

Same Word by TWOT Number: 1631a

Food for Thought:

Do we long for His glory and His miracles in our life, or has it just become a found memory?

If you are a believer then the Spirit of Holiness dwells within you, however the spirit of Holiness will not dwell in a unclean Temple.

Do we long to be a vessel He can use for His Glory?

## Study Fifteen - *The Ruach is – Joy/ Simchati* שמחתִי<sup>1</sup>

*Psalm 4:6-7*

Many ask, “Who can show us some good?” *ADONAI*, lift the light of your face over us! You have filled my heart with more joy than all their grain and new wine.

*Psalm 105:43*

He led out his people with joy, his chosen ones with singing.

*Nehemiah 8:9–10*

... For all the people had been weeping when they heard the words of the *Torah* [teaching]. Then he said to them, “Go, eat rich food, drink sweet drinks, and send portions to those who can’t provide for themselves; for today is consecrated to our Lord. Don’t be sad, because the joy of *ADONAI* is your strength.”

*Psalm 4:6-7 (Kiel & Delitzsch Commentary of the Tenach)*

David, however, despite the hopelessness of the present, is even now at peace in His God. The joy which Yahve has put into his heart in the midst of outward trial and adversity is מִשְׂמֵחַ דָּבָר וַיְהִי עִשְׂתֵּי יָמִים.

*Neh 8:10 (Kiel & Delitzsch Commentary of the Tenach) Feast with Joy*

And he said to them (viz., Nehemiah as governor and head of the community, though the fact that his address is mentioned does not exclude the participation of Ezra and the Levites): “Go, eat the fat, and drink the sweet, and send gifts to them for whom nothing is prepared, for this day is holy to our Lord; neither be ye sorry, for joy in Yahve is your refuge.” שֶׂמֶחַ מִנֶּחֱם, fatnesses (λιπάσματα, *lxx*), fat pieces of meat, not “rich cakes” (Bertheau); comp. *Isa 25:6*. sweetened drinks. The sense is: Make glad repasts on good feast-day food and drink; and send portions to the poor who have prepared nothing, that they too may rejoice on this festival. מִנֶּחֱם, gifts, are portions of food; *Est 9:19*, *Est 9:22*; *1Sa 1:4*. Hence we see that it was customary with the Israelites to send portions of food and drink, on festivals, to the houses of the poor, that theyoo might share in the joy of the day. This joy is to be to them מִנֶּחֱם, a strong citadel or refuge, because the Almighty is their God; comp. *Jer 16:19*.

*One of the fruits of the Ruach is “Simcha/Joy” His Joy is our strength, the Hebrew meaning of strength is a place of safety, refuge, a fortress (see below). Even in the most adverse situations we can have His Joy, because His joy gives us a place of refuge from the spirit that is opposite of joy and that is depression and sadness. It is a joy that comes deep from within the one who has put their total trust in His word and His faithfulness. Just as there was great joy when Israel came out of Eygpt there is great joy when He delivers us from our bondages, i.e. sickness, disease, depression, oppression, suffering etc. This joy can only be found in a deep relationship with the Holy One of Israel.*

*Every Shabbat should be a feast of joy in our lives, not a time of sadness or a burden but of great joy and rejoicing in our hearts. May the light of His Paneh/presense fills us with fullness of joy.*

---

<sup>1</sup> Vander Meulen, E. L., & Malda, B. D. (2005). *His names are wonderful: Getting to know God through his hebrew names* (81). Baltimore, MD: Messianic Jewish Publishers.

Words to Ponder – Countenance, Joy, Strength

H6440-Countenance

פָּנֵה / פָּנִים

pâ nî ym / pâ neh

BDB Definition:

1) face

1a) face, faces

1b) presence, person

1c) face (of seraphim or cherubim)

1d) face (of animals)

1e) face, surface (of ground)

1f) as adverb of loc/temp

1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before

1g) with preposition

1g1) in front of, before, to the front of, in the presence of, in the face of, at the face or front of, from the presence of, from before, from before the face of

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H6437

Same Word by TWOT Number: 1782a

H8057 – Gladness, Joy

תִּמְחָה

śimchâ h

BDB Definition:

1) joy, mirth, gladness

1a) mirth, gladness, joy, gaiety, pleasure

1b) joy (of God)

1c) glad result, happy issue

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from H8056

Same Word by TWOT Number: 2268b

H4581 - Strength

מַעֲזָה / מַעֲזָה / מַעֲזָה / מַעֲזָה

mâ 'ô z / mâ 'û z

BDB Definition:

1) place or means of safety, protection, refuge, stronghold) place of safety, fastness, harbour, stronghold 1b) refuge (of God) (figuratively)

1c) human protection (figuratively)

Part of Speech: noun masculine

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

A Related Word by BDB/Strong's Number: from H5810

Same Word by TWOT Number: 1578a

Food for Thought:

Have you lost your joy?

Is the joy of YHWH truly your strength, refuge?

As the Ruach to fill you with his supernatural joy today!

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

### Study Sixteen – The Breath of YHVH

*Psalm 33:6*

By the word of *ADONAI* the heavens were made, and their whole host by a breath from his mouth.

*Job 32:8*

But it is the spirit in a person, the breath from *Shaddai* [The Almighty], that gives him understanding.

*Job 33:4*

It is the Spirit of God that made me, the breath of *Shaddai* that gives me life.<sup>4</sup>

The spirit of man, on the contrary (for which the language has reserved the name נִשְׁמַת Nishmat, is an inspiration directly coming forth from God the personal being, transferred into the bodily frame, and therefore forming a person.

(Note: God took a small piece of His own life - says the tradition among the Karens, a scattered tribe of Eastern India - blew into the nostrils of His son and daughter, and they became living beings, and were really human.)

In the exalted consciousness of having been originated by the Spirit of God, and being endowed with life from the inbreathed breath of the Almighty (Kiel & Delitzsch)

From Hebrew Word Study –

*Genesis 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

“Breath / living – If you read this verse in Hebrew, you will be impressed at its internal elegance. There is alliteration (*adam – afar – adamah*) (*nishmat chayim – nephesh chaya*) (*va-yipach be-apav*) and structural parallelism (both *yitser* and *chaya* are spelled with double *yod*’s). Read without the usual substitution of *Adonai* or *Ha-Shem*, the opening of the verse contains another alliteration (*va-yitser YHWH* and *Elohim et* – although the *et* is completely hidden in translation). It would take a genius to produce just this single verse even on the structural components, but when you add the depth of meaning, then you are in the realm of divine authorship. In thirteen words, everything we need to know about the nature of Man is revealed.

The *nishmat chayim* is also curious. *Nishmat* (breath) is singular but *chayim* (lives) is plural. What lies behind that idea that God’s “breath of life” is both unity and diversity at the same time? Why is His single breath the animator of lives? And in what way does Man embrace, absorb, retain “lives” given from God? The text tells us that Man became a living *nephesh*, and we think we know what this means. But even here the Hebrew text contains another anomaly. The expression should be *ha-adam nephesh chaya*, but it isn’t. It actually reads, *ha-adam le-nephesh chaya*. What is the purpose of the extraneous preposition *le*. Literally, the text reads “man to person became.” Could it be that Man *transitioned* from something not-a-person into a person? Maimonides thought so. Man *becomes* a person.”



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Praise YHVH for the Ruach of LIFE that we have because of Yeshua our Redeemer. It is His Breath that gives us life!

His breath/Ruach is what makes us unique along with the free will to choose to serve and submit ourselves to our Elohim. To be able to commune with Him, hear his voice, feel His presence, receive revelation in His Word and to have a intimate relationship with the creator of the Universe. The same Ruach of YHWH flows through us as we pray and lay hands on people, it is His Ruach that brings life and healing through the Name of Yeshua.

It is the Ruach that gives us understanding of who YHWH is and illuminates the truth of the Word in our hearts.

Words to Ponder – Almighty , Understanding

H7706 – Shaddai/Almighty

שׁדַּי

shadday

BDB Definition:

1) almighty, most powerful

1a) Shaddai, the Almighty (of God)

Part of Speech: noun masculine deity

A Related Word by BDB/Strong's Number: from H7703

Same Word by TWOT Number: 2333

*Shaddai*: A masculine noun and name for God meaning Shaddai, Almighty. The word occurs only forty-eight times in the Hebrew Bible, thirty-one times in the book of Job. This is a name for the Lord-the Old Testament people of faith referring to Him as El Shaddai, God Almighty. The term is found in the passages that report God's promises of fertility, land, and abundance to them, indicating that He, the Almighty, could fulfill His promises (Gen 17:1; Gen 28:3; Gen 35:11). The Lord appeared to Abraham when he was ninety-nine years old and identified himself as El Shaddai, God Almighty (Gen 17:1). All three patriarchs knew Him by this name (Gen 28:1-3; Gen 35:11); as did Joseph (Gen 48:3; cf. Exo 6:3); Ezekiel the prophet knew the tradition of Shaddai as well (Eze 10:5). Balaam, Naomi, the psalmist, Joel, and Isaiah employed the term Shaddai, Almighty (Num 24:4; Rth 1:20; Psa 68:14 [15]; Isa 13:6; Joe 1:15). But it is especially Job who uses the term appropriately as a non-Israelite (Job 5:17; Job 13:3; Job 24:1; Job 37:23), since it is a universal term for God. It is always found in poetic sections of material. The book of Job also uses the name the LORD, Yahweh, twenty-seven times, and it is found all but five times in the prose sections (Job 1-2; Job 42:7-17; see concordance for specific references). The Complete Word Study Dictionary

H995 -Understanding

בִּין

bî yn

BDB Definition:

1) to discern, understand, consider

1a) (Qal)

1a1) to perceive, discern

1a2) to understand, know (with the mind)

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1a3) to observe, mark, give heed to, distinguish, consider

1a4) to have discernment, insight, understanding

1b) (Niphal) to be discerning, intelligent, discreet, have understanding

1c) (Hiphil)

1c1) to understand

1c2) to cause to understand, give understanding, teach

1d) (Hithpolel) to show oneself discerning or attentive, consider diligently

1e) (Polel) to teach, instruct

2) (TWOT) prudent, regard

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 239

Food for Thought:

As you study the Word do you ask the Ruach to give you wisdom, knowledge, revelation and understanding?

Do you take for granted that the very Breath of YHWH is what gives you Life?

Are you becoming the person that you were born to be in His King

## Study Seventeen

### *The Ruach Is Living Water/ Mayim Hayim*

#### *Jeremiah 2:13*

“For my people have committed two evils:  
they have abandoned me,  
the fountain of living water,  
and dug themselves cisterns, broken cisterns,  
that can hold no water!”

#### *John 4:10–11, 13–14*

Yeshua answered her, “If you knew God’s gift, that is, who it is saying to you, ‘Give me a drink of water,’ then you would have asked him; and he would have given you living water.”

She said to him, “Sir, you don’t have a bucket, and the well is deep; so where do you get this ‘living water?’” ... Yeshua answered, “Everyone who drinks this water will get thirsty again, but whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become a spring of water inside him, welling up into eternal life!”

#### *Revelation 22:17*

“The Spirit and the Bride say, ‘Come!’ Let anyone who hears say, ‘Come!’ And let anyone who is thirsty come—let anyone who wishes, take the water of life free of charge.”

Jeremiah 2:13 says regarding the man who trusts in himself and has walked away from the truth, “they have dug themselves cisterns, broken cisterns, that can hold no water!”

Israel has committed two crimes: *a.* It has forsaken Yahveh, the fountain of living water. מים חיים living water, i.e., water that originates and nourishes life, is a significant figure for God, with whom is the fountain of life (Psa 36:10), i.e., from whose Spirit all life comes. Fountain of living water (here and Jer 17:13) is synonymous with well of life in Pro 10:11; Pro 13:14; Pro 14:27, Sir. 21:13. *b.* The other sin is this, that they hew or dig out wells, broken, rent, full of crevices, that hold no water. The delineation keeps to the same figure. The dead gods have no life and can dispense no life, just as wells with rents or fissures hold no water. The two sins, the forsaking of the living God and the seeking out of dead gods, cannot really be separated. Man, created by God and for God, cannot live without God. If he forsake the living God, he passes in spite of himself into the service of dead, unreal gods. Forsaking the living God is *eo ipso* exchanging Him for an imaginary god. (Kiel & Delitzch Comentary)

Works of self- righteousness will never hold the true water of the Spirit/ Ruach, only a person of faith can contain the Mayim Hayim. Living Water of YHWH.

Only the Ruach of YHWH can quench the spiritual thirst we have in our lives. Things of the flesh only give temporary satisfaction, but do not fill the void within the heart. Only the Living Water, Mayim Hayim can quench the thirst we have inside.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Only His Ruach can fill the void in our lives and the dry riverbeds within our soul. Only Yeshua can give us the water that will well up within us to eternal life! Nothing else satisfies.

As we continue to count the Omer ask Him to continue to satisfy your thirst with His presence.

WordstoPonder— Fountain, Living Water, Thirsty, Eternal

H4726 - Fountain

מקור / מקר

mâ qô r

BDB Definition:

1) spring, fountain 1a)

spring

1a1) of source of life, joy, purification (figuratively) 1b)

of the eye (figuratively)

1c) source (of menstuous blood) 1d)

flow (of blood after child birth)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H6979

Same Word by TWOT Number: 2004a

H2416 - Living

חי

chay

BDB Definition:

1) living, alive (adjective) 1a)

green (of vegetation)

1b) flowing, fresh (of water) 1c)

lively, active (of man)

1d) reviving (of the springtime)

2) relatives (noun masculine)

3) life (abstract emphatic) (noun masculine) 3a)

life

3b) sustenance, maintenance

4) living thing, animal (noun feminine) 4a)

animal

4b) life

4c) appetite

4d) revival, renewal

5) community (noun feminine)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: from H2421

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

H4325 -Water

מים

mayim

BDB Definition:

1) water, waters

1a) water

1b) water of the feet, urine

1c) of danger, violence, transitory things, refreshment (figuratively)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: dual of a primitive noun (but used in a singular sense)

Same Word by TWOT Number: 1188

G1372 -Thirst

διψάω

dipsaō

Thayer Definition:

1) to suffer thirst, suffer from thirst

1a) figuratively, those who are said to thirst who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: from a variation of G1373

Citing in TDNT: 2:226, 177

Food for Thought:

Have you been digging your own wells, works of the flesh that hold no water?

How thirsty are you for the things of YHWH?

Has your well run dry? Repent of your works of the flesh, ask Him to repair the cracks in your life where you have lost spiritual truth and to fill you with the pure water of the Ruach and The Word.

## Study Eighteen – Wonderful Counselor

### *The Ruach Our Wonderful Counselor/ Pele* רִּי *Yo 'etz* יְעִי

*Isaiah 9:5*

For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo 'etz El Gibbor Avi-'Ad Sar-Shalom [Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace].

*Psalm 16:7*

I bless ADONAI, my counselor; at night my inmost being instructs me.

*Psalm 106:13*

But soon they forgot his deeds and wouldn't wait for his counsel.

*John 14:15–16, 26*

“If you love me, you will keep my commands; and I will ask the Father, and he will give you another comforting Counselor like me, the Spirit of Truth, to be with you forever.”

“But the Counselor, the *Ruach HaKodesh* [Holy Spirit], whom the Father will send in my name, will teach you everything; that is, he will remind you of everything I have said to you.”<sup>5</sup>

*Waiting for His Counsel can be a matter of life and death, of making the right decision or the wrong decision. In all things we are to seek His counsel and direction for our lives and our Ministries. The flesh will not wait for His Counsel (Ps 106:13) because it wants it's own way. But when we wait upon Him and get His direction and His Counsel, which He freely gives to those who ask and wait in His presence, He will lead and guide us in all our ways and direct our paths so that we will be successful and prosper in the things He has called us to do for His Kingdom and His glory. YHWH is one and manifests Himself as Our Father, Our Redeemer Yeshua and as The Ruach HaKodesh. It is beyond our natural comprehension to understand the vastness of YHWH but as the Psalmist said, where can we go that His Ruach, presence is not with us? We are the created, He is The Creator, we are the clay, He is the Potter.*

*It is the Ruach who Reveals Messiah to us through the Torah, Prophets and the Writings. Yeshua said “in the volume of the book it is written of me.”*

*(Kiel & Delitzsch Commentary on Isaiah 9:6) The Names Of Messiah*

Just as the angel of Jehovah, when asked by Manoah what was his name (Jdg 13:18), replied ה' (אֱלֹהֵינוּ), and

indicated thereby his divine nature - a nature incomprehensible to mortal men; so here the God-given ruler is also *pele'*, a phenomenon lying altogether beyond human conception or natural occurrence. Not only is this or that wonderful in Him; but He Himself is throughout a wonder - παραδοξασμός, as Symmachus renders it. The second name if *yō 'ē tz*, counselor, because, by virtue of the spirit of counsel which He possesses (Isa 11:2), He can always discern and given counsel for the good of His nation. There is no need for Him to surround Himself with counselors; but without receiving counsel at all, He counsels those that are without counsel, and is thus the end of all want of counsel to His nation as a whole.

<sup>5</sup> Vander Meulen, E. L., & Malda, B. D. (2005). *His names are wonderful: Getting to know God through his hebrew names* (92). Baltimore, MD: Messianic Jewish Publishers.

Words to Ponder – Wonderful, Counselor, instructs

H6382- Wonderful

פלא

pele'

BDB Definition:

1) wonder, marvel

1a) wonder (extraordinary, hard to understand thing)

1b) wonder (of God's acts of judgment and redemption)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H6381

Same Word by TWOT Number: 1768a

H3289-Counselor

יעץ

yâ 'ats

BDB Definition:

1) to advise, consult, give counsel, counsel, purpose, devise, plan

1a) (Qal)

1a1) to advise, counsel, give counsel, consult

1a2) counsellor (participle)

1b) (Niphal) to consult together, exchange counsel, deliberate, counsel together

1c) (Hithpael) to conspire

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 887

H3256-Instructs

יסר

yâ sar

BDB Definition:

1) to chasten, discipline, instruct, admonish

1a) (Qal)

1a1) to chasten, admonish

1a2) to instruct

1a3) to discipline

1b) (Niphal) to let oneself be chastened or corrected or admonished

1c) (Piel)

1c1) to discipline, correct

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1c2) to chasten, chastise

1d) (Hiphil) to chasten

1e) (Nithpael) to teach

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 877

Food for Thought:

Have you sought His counsel today?

Do you go to the Throne Room of grace and ask for His counsel and direction for your life and ministry?

Is He truly Pele Yo'etz in your life?



## Study Nineteen - Comforter

### *The Ruach Our Comforter-Nochem* נֹחֵם

*Isaiah 49:13*

Sing heaven! Rejoice, earth! Break out in song, you mountains!  
For ADONAI is comforting his people, having mercy on his own who have suffered.

*Isaiah 51:12*

“I, yes I, am the one who comforts you! ...”

*Psalms 119:75–76*

I know, ADONAI, that your rulings are righteous, that even when you humble me you are faithful. Let your grace comfort me, in keeping with your promise to your servant.

*John 16:7*

But I tell you the truth, it is to your advantage that I go away; for if I don't go away, the comforting Counselor will not come to you. However, if I do go, I will send him to you.

*2 Corinthians 1:3* Praised be God, Father of our Lord Yeshua the Messiah, compassionate Father, God of all encouragement and comfort.<sup>6</sup>

Isa 51:12-15 (Kiel & Delitzsch Commentary)

In the second half the promise commences again, but with more distinct reference to the oppression of the exiles and the sufferings of Jerusalem. Yehovah Himself begins to speak now, setting His seal upon what is longed and hoped for. “*I am your comforter: who art thou, that thou shouldst be afraid of a mortal who will die, and of a son of man who is made a blade of grass; that thou shouldst forget Jehovah thy Creator, who stretched out the heavens and founded the earth; that thou shouldst be afraid continually all the day of the fury of the tormentor, as he aims to destroy? and where is the fury of the tormentor left? He that is bowed down is quickly set loose, and does not die to the grave, and his bread does not fail him; as truly as I Jehovah am thy God, who frighteneth up the sea, so that its waves roar: Jehovah of hosts is His name.*” אַתָּה אֱלֹהִים after בְּנֵי בְנֵי is an emphatic repetition, and therefore a strengthening of the subject (ἀντὸς ἐγώ), as above, in Isa 51:10, in אֱלֹהֵינוּ.

From this major, that Yehovah is the comforter of His People (Israel) Kahilah, and by means of a minor, that whoever has Him for a comforter has no need to fear, the conclusion is drawn that His People Israel has no cause to fear.

*(I have inserted the words into the commentary, His people, Israel and Kahilah (for Church) because we are His people Israel, His people, grafted into the Olive Tree because of our Messiah Yeshua, both Judah and Ephraim. Yah has one people and that one people is Israel, and His covenant promises are for Israel and those who have been grafted into the Olive Tree.)*

---

<sup>6</sup> Vander Meulen, E. L., & Malda, B. D. (2005). *His names are wonderful: Getting to know God through his hebrew names* (84). Baltimore, MD: Messianic Jewish Publishers.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

The Ruach consoles us, has pity and compassion on us in our grief and test and trials We are never alone because the Ruach is there with us always His compassion and mercy for us is sometimes beyond comprehension. It is that same compassion and mercy of the Ruach within us that moves us to help the afflicted and those who are hurting, suffering and do not know Messiah. He is the Comforter of His people ISRAEL.

He is our counselor, the one who consoles and gives us direction in our lives and ministries. When we are broken hearted over our sins and repent, He is always there to comfort us and reassure us of YHWH forgiveness and love because of the blood of Yeshua our Redeemer.

Words to Ponder –Comforted, Comforter/Helper, Compassion

H5162 – Comforted

נָחַם

nâ cham

BDB Definition:

1) to be sorry, console oneself, repent, regret, comfort, be comforted

1a) (Niphal)

1a1) to be sorry, be moved to pity, have compassion

1a2) to be sorry, rue, suffer grief, repent

1a3) to comfort oneself, be comforted

1a4) to comfort oneself, ease oneself

1b) (Piel) to comfort, console

1c) (Pual) to be comforted, be consoled

1d) (Hithpael)

1d1) to be sorry, have compassion

1d2) to rue, repent of

1d3) to comfort oneself, be comforted

1d4) to ease oneself

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1344

G3875 – Helper, Comforter

παράκλητος

paraklē tos

Thayer Definition:

1) summoned, called to one's side, especially called to one's aid

1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate

1b) one who pleads another's cause with one, an intercessor

1b1) of Messiah in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins

1c) in the widest sense, a helper, succourer, aider, assistant

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1c1) of the Holy Spirit/Ruach HaKodesh destined to take the place of Messiah with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom

Part of Speech: noun masculine

A Related Word by Thayer's/Strong's Number: a root word

Citing in TDNT: 5:800, 782

H7355- Compassion

רחם

râ cham

BDB Definition:

1) to love, love deeply, have mercy, be compassionate, have tender affection, have compassion

1a) (Qal) to love

1b) (Piel)

1b1) to have compassion, be compassionate

1b1a) of God, man

1c) (Pual) to be shown compassion, be compassionate

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 2146

Food for Thought:

Have you sensed the comforting of His Ruach in your life?

Have you allowed the Ruach to comfort you?

Are you grateful for His compassion, mercy, comfort and lov

## Study Twenty – Searcher of Hearts

### *The Ruach Searcher of All Hearts/ Khol L'vavot Doresh* דורש מלבבות

*Jeremiah 17:10*

“I, *ADONAI*, search the heart;  
I test inner motivations; in  
order to give to everyone  
what his actions and conduct deserve.”

*1 Chronicles 28:9*

“As for you, Shlomo [Solomon] my son, know the God of your father. Serve him wholeheartedly and with desire in your being; for *ADONAI* searches all hearts and understands all the inclinations of people’s thoughts. If you seek him, he will let himself be found by you; but if you abandon him, he will reject you forever.”

*Romans 8:26–27*

Similarly, the Spirit helps us in our weakness; for we don’t know how to pray the way we should. But the Spirit himself pleads on our behalf with groanings too deep for words; and the one who searches hearts knows exactly what the Spirit is thinking, because his pleadings for God’s people accord with God’s will.<sup>7</sup> The Ruach HaKodesh searches our Hearts and tests our inner motivations. The Ruach knows what is motivating us to do what we do for His Kingdom and whether the motives are pure or with wrong motives. We need to allow the Ruach to search our hearts and convict us and guide us and correct the inclinations of our hearts.

He also searches our hearts and is our prayer partner, when we do not know how to pray about a situation, or may be tempted to pray with the wrong motive, He searches our hearts and directs us in our prayers.

Jer 17:10-11 (Kiel & Delitzsch Commentary)

Only God searches the heart and tries the reins, the seat of the most hidden emotions and feelings, cf. Jer 11:20; Jer 12:3, and deals accordingly, requiting each according to his life and his doings. The ך before לִבָּ, which is wanting in many MSS and is not expressed by the old translators, is not to be objected to. It serves to separate the aim in view from the rest, and to give it the prominence due to an independent thought; cf. Ew. §340, *b.*; but to corroborate by a common saying, whose truth should be obvious to the people, the greater truth, that God, as Searcher of hearts, requites each according to his works.

Words to Ponder – Search, Heart, Inclinations, Thoughts, Weaknesses

H2713 - Search

---

<sup>7</sup> Vander Meulen, E. L., & Malda, B. D. (2005). *His names are wonderful: Getting to know God through his hebrew names* (87). Baltimore, MD: Messianic Jewish Publishers.

חָקַר

châ qar

BDB Definition:

1) to search, search for, search out, examine, investigate

1a) (Qal)

1a1) to search (for)

1a2) to search through, explore

1a3) to examine thoroughly

1b) (Niphal)

1b1) to be searched out, be found out, be ascertained, be examined

1c) (Piel) to search out, seek out

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 729

H3820 - Heart

לֵב

lê b

BDB Definition:

1) inner man, mind, will, heart, understanding

1a) inner part, midst

1a1) midst (of things)

1a2) heart (of man)

1a3) soul, heart (of man)

1a4) mind, knowledge, thinking, reflection, memory

1a5) inclination, resolution, determination (of will)

1a6) conscience

1a7) heart (of moral character)

1a8) as seat of appetites

1a9) as seat of emotions and passions

1a10) as seat of courage

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: a form of H3824

Same Word by TWOT Number: 1071a

H3336- Intent

יָצַר

yê tser

BDB Definition:

1) form, framing, purpose, framework

1a) form

1a1) pottery

1a2) graven image

1a3) man (as formed from the dust)

1b) purpose, imagination, device (intellectual framework)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H3335

Same Word by TWOT Number: 898a

H4284- Thoughts

מחשבת / מהשבת

machã shâ bâ h / machã shebeth

BDB Definition:

1) thought, device

1a) thought

1b) device, plan, purpose

1c) invention

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from H2803

Same Word by TWOT Number: 767d

G769-Weaknesses

ἀσθένεια

astheneia

Thayer Definition:

1) want of strength, weakness, infirmity

1a) of the body

1a1) its native weakness and frailty

1a2) feebleness of health or sickness

1b) of the soul

1b1) want of strength and capacity requisite

1b1a) to understand a thing

1b1b) to do things great and glorious

1b1c) to restrain corrupt desires

1b1d) to bear trials and troubles

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from G772

Citing in TDNT: 1:490, 83

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Food for Thought:

Have you allowed the Ruach to put the searchlight on your heart?

Has the intent and motives of your heart been pure, or do they need to be cleansed and purified?

## *Study Twenty One - The Seven Works of Ruach HaKodesh in the Believers Life*

### I. The Spirit of Holiness -

#### a. Romans 1:4

Rom 1:4 And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

#### Isaiah 4:3-4

Isa 4:3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

Isa 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning

This filth and these spots of blood the Sovereign Ruler washes and purges away (see 2Ch\_4:6), by causing His spirit or His breath to burst in upon all the inhabitants of Jerusalem, both male and female. This breath is called “the spirit of judgment,” because it punishes evil; and “the spirit of sifting,” inasmuch as it sweeps or cleans it away. **נב**

is to be explained, as in Isa\_6:13, in accordance with Deu\_13:6 (5, Eng. Ver.; “put the evil away”) and other passages, such especially as Isa\_19:13; Isa\_21:9. The “spirit” is in both instances the Spirit of God which pervades the world, not only generating and sustaining life, but also at times destroying and sifting (Isa\_30:27-28), as it does in the case before us, in which the imperishable glory described in Isa\_3:5 is so prepared. (Kiel & Delitzsch Commentary)

The Spirit of Holiness means to allow Ruach HaKodesh to search out, condemn & destroy sin and impurities in our flesh (nature) and spirit. The Fruit of the Ruach is the what Holiness looks like, and we are to walk in the Spirit of Holiness, or walk in the Fruits of Ruach HaKodesh. We can only do this if we allow Him to have control over our flesh and submit to His leading. We are to walk by the Spirit and not the flesh.

Words To Ponder: Holiness, Judgment H6918

– Holy, Holiness

קֹדֶשׁ

qa do sh

BDB Definition:

1) sacred, holy, Holy One, saint, set apart

Part of Speech: adjective

A Related Word by BDB/Strong’s Number: from H6942

Same Word by TWOT Number: 1990b

$\delta$  : An adjective meaning sacred, holy. It is used to denote someone or something that is inherently sacred or has been designated as sacred by divine rite or cultic ceremony. It designates that which is the opposite of common or profane. It could be said the  $\delta$  is a positive term regarding the character of its referent, where common is a neutral term and profane a very negative term. This word is often used to refer to God as being inherently holy, sacred, and set apart (Psa\_22:3 [4]; Isa\_6:3; Isa\_57:15); and as being free from the attributes of fallen humanity (Hos\_11:9). Therefore, in the Old Testament, God is accorded the title "The Holy One of Israel" (2Ki\_19:22; Psa\_78:41; Isa\_17:7; Jer\_50:29). As such, God instructed that humanity should be holy because He is holy (Lev\_11:44-45; Lev\_19:2). In addition to its divine references, this word can also modify places, like the court



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

of the Tabernacle (Exo\_29:31); the camp of Israel (Deu\_23:14 [15]); Jerusalem (Ecc\_8:10); heaven (Isa\_57:15); people, like the priests (Lev\_21:7-8); a Nazirite (Num\_6:5, Num\_6:8); the prophet Elisha (2Ki\_4:9); Levites (2Ch\_35:3); saints [angels] (Job\_5:1; Job\_15:15; Dan\_8:13); water (Num\_5:17); time (Neh\_8:9-11; Isa\_58:13).

H4941 -Judgment

משפט

mishpa t

BDB Definition:

1) judgment, justice, ordinance

1a) judgment

1a1) act of deciding a case

1a2) place, court, seat of judgment

1a3) process, procedure, litigation (before judges)

1a4) case, cause (presented for judgment)

1a5) sentence, decision (of judgment)

1a6) execution (of judgment)

1a7) time (of judgment)

1b) justice, right, rectitude (attributes of God or man)

1c) ordinance

1d) decision (in law)

1e) right, privilege, due (legal)

1f) proper, fitting, measure, fitness, custom, manner, plan

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H8199

Same Word by TWOT Number: 2443c

*Study Twenty Two - The Seven Works of Ruach HaKodesh in the Believers Life*

I. The Ruach/Spirit of Truth

a. John 16:13

<sup>13</sup> However, when the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own initiative but will say only what he hears. He will also announce to you the events of the future.<sup>8</sup>

b. Isaiah 11:2-3a

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

The Spirit of Wisdom, understanding, counsel and might, Spirit of knowledge and fear of the Lord, quick understanding – 7 fold expression of the Ruach of Truth.

f. John 15:26

<sup>26</sup> “When the Counselor comes, whom I will send you from the Father—the Spirit of Truth, who keeps going out from the Father—he will testify on my behalf. 9

g. John 14:16

<sup>6</sup> and I will ask the Father, and he will give you another comforting Counselor like me, the Spirit of Truth, to be with you forever<sup>10</sup>

So, what is Truth? The Biblical definition of Truth is? The Hebrew word is Emet, according to

Psalm 119:160 Psa 119:160 The sum of Your word is truth (Emet), And every one of Your righteous ordinances is everlasting. So the Spirit of Truth, is the Spirit of Torah, or Yah’s Word. It is the Ruach who reveals to us the Spirit of Torah which is written upon our heart and how to walk in it.

This is a Powerful - The Ruach Of Emet! The Spirit of Truth! The Ruach will always lead us to the TRUTH of the Word, He will always reveal to us the TRUTH of the Word. One of His jobs is to reveal events of the future to us, this is the same Ruach that worked through the Prophets of the

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Tenach and Brit Hadasah! He is the same yesterday, today and forever! He is YHWH- The Ruach of YHWH!

Exo 34:6 Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh ( יהוה )  
[Adonai] is God, merciful and compassionate, slow to anger, rich in grace and truth;

Another Hebrew nugget, Elohim means “The God of many powers” according to the late Hebrew *teacher Uri Harel (may he rest in shalom)*. So, whenever you see Lord God, it means YHVH the God of many Powers! That is powerful!!

Joh 1:17 For the Torah was given through Moshe; grace and truth came through Yeshua the Messiah.

Psa 86:11 Adonai, teach me your way, so that I can live by your truth; make me single-hearted, so that I can fear your name.

YHVW gave us His Truth in Torah, Yeshua taught us His truth through His life and teachings and sacrifice for our redemption, The Ruach leads us into ALL truth, which leads us to Yeshua and the Torah of YHWH.

In these last days He is revealing the Truth of the restoration of Israel! He is revealing the truth of who we really are in Messiah Yeshua, i.e. Israel! He is revealing His truth, that His Torah is still to be obeyed, He is revealing by His Truth, that Yeshua lived and taught the Torah and expects His Talmidim to do the same! He has revealed the Truth that Torah has been written upon our heart. He bears witness to the Truth that all Israel shall be restored by Messiah Yeshua!

Words To Ponder:

H571 - Truth

אֱמֶת

<sup>e</sup>met : A feminine noun meaning truth, faithfulness. It is frequently connected with lovingkindness (Pro 3:3; Hos 4:1) and occasionally with other terms such as peace (2Ki 20:19); righteousness (Isa 48:1); and justice (Psa 111:7). To walk in truth is to conduct oneself according to God's holy standards (1Ki 2:4; 1Ki 3:6; Psa 86:11; Isa 38:3). Truth was the barometer for measuring both one's word (1Ki 22:16; Dan 11:2) and actions (Gen 24:49; Jos 2:14). Accordingly, God's words (Psa 119:160; Dan 10:21) and actions (Neh 9:33) are characterized by this Hebrew term also. Indeed, God is the only God of truth (Exo 34:6; 2Ch 15:3; Psa 31:5 [6]).

## Study Twenty Three *The Seven Works of Ruach HaKodesh in the Believers Life*

### VII The Ruach/Spirit of Glory

Exo 16:10 It came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

“and, behold, the glory of Jehovah appeared in the cloud,” i.e., in a flash of light bursting forth from the cloud, and revealing the majesty of God. This extraordinary sign of the glory of God appeared in the desert, partly to show the estrangement of the murmuring nation from its God, but still more to show to the people, that God could glorify Himself by bestowing gifts upon His people even in the barren wilderness. For Jehovah spoke to Moses out of this sign, and confirmed to the people what Moses had promised them (Exo 16:11, Exo 16:12). (Kiel & Delizsch)

2Ch 7:1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house.

2Ch 7:2 The priests could not enter into the house of the LORD because the glory of the LORD filled the LORD'S house.

2Ch 7:3 All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, saying, "Truly He is good, truly His loving kindness is everlasting."

2 Chronicles 7: 1-3 In the heavenly fire which devoured the sacrifices, the assembled congregation saw the glory of the Lord descend upon the temple and fill it. But the filling of the temple by the cloud when the ark was brought in and set in its place (2Ch 5:13) can be without difficulty reconciled with this manifestation of the divine glory in the fire. Just as the manifestation of the gracious divine presence in the temple by a cloud, as its visible vehicle, does not exclude the omnipresence of God or His sitting enthroned in heaven, God's essence not being so confined to the visible vehicle of His gracious presence among His people that He ceases thereby to be enthroned in heaven, and to manifest Himself therefrom; so the revelation of the same God from heaven by a descending fire is not excluded or set aside by the presence of the cloud in the holy place of the temple, and in the most holy. We may consequently quite well represent to ourselves the course of events, by supposing, that while the gracious presence of God enthroned above the cherubim on the ark made itself known in the cloud which filled the temple, or while the cloud filled the interior of the temple, God revealed His glory from heaven, before the eyes of the assembled congregation, in the fire which descended upon the sacrifices, so that the temple was covered or overshadowed by His glory. (Kiel & Delizsch)

#### c. 1 Peter 4:14

1Pe 4:14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

d. Romans 8:16-18

<sup>16</sup>The Spirit himself bears witness with our own spirits that we are children of God; <sup>17</sup> and if we are children, then we are also heirs, heirs of God and joint-heirs with the Messiah—provided we are suffering with him in order also to be glorified with him.

<sup>18</sup>I don't think the sufferings we are going through now are even worth comparing with the glory that will be revealed to us in the future. 11

The Ruach/Spirit of glory works His glory into our lives, stores it up for the day of Redemption, thus Adonai is glorified

Acts 7:55 -The Glory of God revealed to Stephan as he was martyred

<sup>54</sup> On hearing these things, they were cut to their hearts and ground their teeth at him. <sup>55</sup> But he, full of the *Ruach HaKodesh*, looked up to heaven and saw God's *Shekhinah*, with Yeshua standing at the right hand of God." <sup>56</sup> "Look!" he exclaimed, "I see heaven opened and the Son of Man standing at the right hand of God!"<sup>12</sup>

1Co 1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

The Ruach is The Glory of YHWH manifested in the Temple, In Yeshua and now in the lives of those who truly serve Him in holiness as the Temple of the Ruach HaKodesh. The Glory comes when we truly enter into His presence and worship Him in Spirit and Truth.

We can experience His Glory today if we truly enter into Worship and Praise and when we truly love Him with All our Heart, All our Soul and All our Mind, holding back nothing our ourselves that He may be glorified.

Mat 22:37 And He said to him, " 'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.'

Words To Ponder: Glory

H3519

כְּבוֹד

*kā b̄ ôd* , כְּבוֹד

*kā b̄ôd*: A masculine singular noun meaning honor, glory, majesty, wealth. This term is commonly used of God (Exo 33:18; Psa 72:19; Isa 3:8; Eze 1:28); humans (Gen 45:13; Job 19:9; Psa 8:5 [6]; Psa 21:5 [6]); and objects (1Sa 2:8; Est 1:4; Isa 10:18), particularly of the ark of the covenant (1Sa 4:21-22).

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

### Food ForThought

When we come together on Shabbat, are our hearts prepared to receive His Glory?

Are our minds truly focused on being in His presence, or are we sending out messages on our phone, thinking about things we have to do etc etc when we should be worshipping Him and entering into His Presence?

Does His presence cause us to bow our knees as we stand before the very Throne room of YHWH?

## Now About Spiritual Gifts

### Part 1

We need to study the Spiritual gifts of the Ruach HaKodesh and how to flow in them.

1 Corinthians 12

<sup>1</sup> But, brothers, I do not want you to go on being ignorant about the things of the Spirit. <sup>2</sup> 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. <sup>3</sup> 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*.<sup>13[2]</sup>

<sup>4</sup> Now there are different kinds of gifts, but the same Spirit gives them. <sup>5</sup> Also there are different ways of serving, but it is the same Lord being served. <sup>6</sup> And there are different modes of working, but it is the same God working them all in everyone. <sup>7</sup> Moreover, to each person is given the particular manifestation of the Spirit that will be for the common good. <sup>8</sup> To one, through the Spirit, is given a word of wisdom; to another, a word of knowledge, in accordance with the same Spirit; <sup>9</sup> to another, faith, by the same spirit; and to another, gifts of healing, by the one Spirit; <sup>10</sup> 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. <sup>11</sup> One and the same Spirit is at work in all these things, distributing to each person as he chooses. <sup>12</sup> For just as the body is one but has many parts; and all the parts of the body, though many, constitute one body; so it is with the Messiah. <sup>13</sup> For it was by one Spirit that we were all immersed into one body, whether Jews or Gentiles, slaves or free; and we were all given the one Spirit to drink.<sup>14[3]</sup>

<sup>14</sup> For indeed the body is not one part but many. <sup>15</sup> If the foot says, "I'm not a hand, so I'm not part of the body," that doesn't make it stop being part of the body. <sup>16</sup> And if the ear says, "I'm not an eye, so I'm not part of the body," that doesn't make it stop being part of the body. <sup>17</sup> If the whole body were an eye, how could it hear? If it were all hearing, how could it smell? <sup>18</sup> But as it is, God arranged each of the parts in the body exactly as he wanted them. <sup>19</sup> Now if they were all just one part, where would the body be? <sup>20</sup> But as it is, there are indeed many parts, yet just one body. <sup>21</sup> So the eye cannot say to the hand, "I don't need you;" or the head to the feet, "I don't need you." <sup>22</sup> On the contrary, the parts of the body that seem to be less important turn out to be all the more necessary; <sup>23</sup> and upon body parts which we consider less dignified we bestow greater dignity; and the parts that aren't attractive are the ones we make as attractive as we can, <sup>24</sup> while our attractive parts have no need for such treatment.

Indeed, God has put the body together in such a way that he gives greater dignity to the parts that lack it, <sup>25</sup> So that there will be no disagreements within the body, but rather all the parts will be equally concerned for all the others. <sup>26</sup> Thus if one part suffers, all the parts suffer with it; and if one part is honored, all the parts share its happiness.

<sup>27</sup> Now you together constitute the body of the Messiah, and individually you are parts of it. <sup>28</sup> And God has placed in the Messianic Community first, emissaries; second, prophets; third, teachers; then those who work miracles; then those with gifts of healing; those with ability to help; those skilled in administration; and those who speak in various tongues. <sup>29</sup> Not all are emissaries, are they? Not all are

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

prophets, are they? or teachers? or miracle-workers? <sup>30</sup>Not all have gifts of healing, not all speak in tongues, not all interpret, do they? <sup>31</sup>Eagerly seek the better gifts. But now I will show you the best way of all. <sup>15</sup>[4]

Here we have the gifts of the Ruach HaKodesh classified.. 3 Gifts of Revelation

Word of Wisdom

Word of Knowledge

Discerning of spirits

3 Gifts of Power

Faith

Miracles

Healing

3 Gifts of Utterance

Prophecy

Tongues

Interpretation of Tongues

Wisdom is greatest in its class

Faith greatest in its class. The Complete Jewish Bible uses the word “Trust/faith” for “Faith”. I have inserted faith for further clarification.

Matthew 17:14-20

<sup>14</sup>As they came up to the crowd, a man approached Yeshua, kneeled down in front of him, <sup>15</sup>and said, “Sir, have mercy on my son, because he is an epileptic and has such terrible fits that he often falls into the fire or into the water. <sup>16</sup>I brought him to your *talmidim*, but they couldn’t heal him.” <sup>17</sup>Yeshua answered, “Perverted people, without any trust/faith/faith! How long will I be with you? How long must I put up with you? Bring him here to me!” <sup>18</sup>Yeshua rebuked the demon, and it came out of the boy, so that from that moment he was healed.

<sup>19</sup>Then the *talmidim* went to him privately and said, “Why couldn’t we drive it out?” <sup>20</sup>He said to them, “Because you have such little trust/faith/faith! Yes! I tell you that if you have trust/faith/faith as tiny as a mustard seed, you will be able to say to this mountain,



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

‘Move from here to there!’ and it will move; indeed, nothing will be impossible for you!

<sup>21</sup> 16[5]

Prophecy greatest in its class 1

Corinthians 14:5

<sup>5</sup> 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.<sup>17</sup>[6]

Prophecy greatest of all 1

Corinthians 12:31

<sup>31</sup> Eagerly seek the better gifts. But now I will show you the best way of all.<sup>18</sup>[7]

1 Corinthians 14:1,39

<sup>1</sup> Pursue love!<sup>19</sup>[8]

<sup>39</sup> So, my brothers, eagerly seek to prophesy; and do not forbid speaking in tongues; <sup>40</sup> but let all things be done in a proper and orderly way.<sup>20</sup>[9]

Teaching and Exhortation

Romans 12:6-8

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/faith; <sup>7</sup> if it is serving, use it to serve; if you are a teacher, use your gift in teaching; <sup>8</sup> 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.<sup>21</sup>[10]1

Corinthians 14:39

<sup>39</sup> So, my brothers, eagerly seek to prophesy; and do not forbid speaking in tongues; <sup>40</sup> but let all things be done in a proper and orderly way.<sup>22</sup>[11]

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

### Acts 6:8-10

<sup>8</sup> Now Stephen, full of grace and power, performed great miracles and signs among the people. <sup>9</sup> But opposition arose from members of the Synagogue of the Freed Slaves (as it was called), composed of Cyrenians, Alexandrians and people from Cilicia and the province of Asia. They argued with Stephen, <sup>10</sup> but they could not stand up against his wisdom or the Spirit by which he spoke. <sup>23</sup>[12]

Ministering, ruling, giving, showing mercy, ministry of serving in the Congregation Romans 12:7

<sup>6</sup> 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/faith; <sup>7</sup> if it is serving, use it to serve; if you are a teacher, use your gift in teaching; <sup>8</sup> 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. <sup>24</sup>[13]

Acts 13:1-5 The Ruach HaKodesh will never send you out without the gifts you need to do your job.

**13** <sup>1</sup> In the Antioch congregation were prophets and teachers—*Bar-Nabba*, Shim'on (known as “the Black”), Lucius (from Cyrene), Menachem (who had been brought up with Herod the governor) and Sha'ul. <sup>2</sup> One time when they were worshipping the Lord and fasting, the *Ruach HaKodesh* said to them, “Set aside for me *Bar-Nabba* and Sha'ul for the work to which I have called them.” <sup>3</sup> After fasting and praying, they placed their hands on them and sent them off.

<sup>4</sup> So these two, after they had been sent out by the *Ruach HaKodesh*, went down to Seleucia and from there sailed to Cyprus. <sup>5</sup> After landing in Salamis, they began proclaiming the word of God in the synagogues, with Yochanan (Mark) as an assistant; <sup>6</sup> and thus they made their way throughout the whole island. <sup>25</sup>[14]

1 Timothy 3:8

<sup>8</sup> Likewise, the *shammashim* must be of good character, people whose word can be trusted/faithed. They must not give themselves to excessive drinking or be greedy for dishonest gain. <sup>26</sup>[15]

Romans 12:1-7 Every member in the Body of Messiah has been given gifts to use for His Glory

**12** <sup>1</sup> I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical “Temple worship” for you. <sup>2</sup> In other words, do not let yourselves be conformed to the standards of the *>olam hazeh*. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed. <sup>3</sup> For I am telling every single one of you, through the grace that has been given to me, not to have exaggerated ideas about your own

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

importance. Instead, develop a sober estimate of yourself based on the standard which God has given to each of you, namely, trust/faith. <sup>4</sup>For just as there are many parts that compose one body, but the parts don't all have the same function; <sup>5</sup>so there are many of us, and in union with the Messiah we comprise one body, with each of us belonging to the others. <sup>6</sup>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/faith; <sup>7</sup>if it is serving, use it to serve; if you are a teacher, use your gift in teaching; <sup>8</sup>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. <sup>27</sup>[16]

Other references to Gifts

1 Peter 4:10-11 Gift of speech and serving

<sup>10</sup>As each one has received some spiritual gift, he should use it to serve others, like good managers of God's many-sided grace— <sup>11</sup>if someone speaks, let him speak God's words; if someone serves, let him do so out of strength that God supplies; so that in everything God maybe glorified through Yeshua the Messiah—to him be glory and power forever and ever. *Amen.* <sup>28</sup>[17]

1 Corinthians 1:5,7

<sup>4</sup>I thank my God always for you because of God's love and kindness given to you through the Messiah Yeshua, <sup>5</sup>in that you have been enriched by him in so many ways, particularly in power of speech and depth of knowledge. <sup>6</sup>Indeed, the testimony about the Messiah has become firmly established in you; <sup>7</sup>so that you are not lacking any spiritual gift and are eagerly awaiting the revealing of our Lord Yeshua the Messiah. <sup>8</sup>He will enable you to hold out until the end and thus be blameless on the Day of our Lord Yeshua the Messiah— <sup>9</sup>God is trust/faithworthy: it was he who called you into fellowship with his Son, Yeshua the Messiah, our Lord. <sup>29</sup>[18]

11 Corinthians 8:7 – Gift of Giving

**8** <sup>1</sup>Now, brothers, we must tell you about the grace God has given the congregations in Macedonia. <sup>2</sup>Despite severe trials, and even though they are desperately poor, their joy has overflowed in a wealth of generosity. <sup>3</sup>I tell you they have not merely given according to their means, but of their own free will they have given beyond their means. <sup>4</sup>They begged and pleaded with us for the privilege of sharing in this service for God's people. <sup>5</sup>Also, they didn't do this in the way we had expected, but first they gave themselves to the Lord, which means, by God's will, to us.

<sup>6</sup>All this has led us to urge Titus to bring this same gracious gift to completion among you, since he has already made a beginning of it. <sup>7</sup>Just as you excel in everything—in faith, in speech, in knowledge, in diligence of every kind, and in your love for us—see that you excel in this gift too. <sup>8</sup>I am not issuing an order; rather, I am testing the genuineness of your love against the diligence of others. <sup>9</sup>For you know how generous our Lord Yeshua the Messiah was—for your sakes he impoverished himself, even though he was rich, so that he might make you rich by means of his poverty. <sup>10</sup>As I say, in regard to this matter I am only giving an opinion. A year ago you were not only the first to take action but the first to want to do so. Now it would be to

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

your advantage <sup>11</sup> to finish what you started, so that your eagerness in wanting to commence the project may be matched by your eagerness to complete it, as you contribute from what you have. <sup>12</sup> For if the eagerness to give is there, the acceptability of the gift will be measured by what you have, not by what you don't have. <sup>13</sup> It is not that relief for others should cause trouble for you, but that there should be a kind of reciprocity: <sup>14</sup> at present your abundance can help those in need; so that when you are in need, their abundance can help you—thus there is reciprocity. <sup>15</sup> It is as the *Tanakh* says,

“He who gathered much had nothing extra,

and he who gathered little had nothing lacking.”<sup>30</sup>[19]

1 Thessalonians 5:19-21

<sup>19</sup> Don't quench the Spirit, <sup>20</sup> don't despise inspired messages. <sup>21</sup> But do test everything—hold onto what is good, <sup>22</sup> but keep away from every form of evil.<sup>31</sup>[20]

It is essential to be a person of prayer in order to be used by the Ruach HaKodesh. We need to be in constant communion with Him if we want His gifts to flow in our lives.

James 5:12-17 Prayer is the Key to Spiritual Power

<sup>12</sup> Above all, brothers, stop swearing oaths—not “By heaven,” not “By the earth,” and not by any other formula; rather, let your “Yes” be simply “Yes” and your “No” simply “No,” so that you won't fall under condemnation.

<sup>13</sup> Is someone among you in trouble? He should pray. Is someone feeling good? He should sing songs of praise.<sup>32</sup>[21]

<sup>14</sup> Is someone among you ill? He should call for the elders of the congregation. They will pray for him and rub olive oil on him in the name of the Lord. <sup>15</sup> The prayer offered with trust/faith will heal the one who is ill—the Lord will restore his health; and if he has committed sins, he will be forgiven. <sup>16</sup> Therefore, openly acknowledge your sins to one another, and pray for each other, so that you may be healed. The prayer of a righteous person is powerful and effective. <sup>17</sup> Eliyahu was only a human being like us; yet he prayed fervently that it might not rain, and no rain fell on the Land for three years and six months. <sup>18</sup> Then he prayed again, and heaven gave rain, and the Land produced its crops.<sup>33</sup>[22]

Acts 3:12,16 It is the Power of the Ruach HaKodesh, not ours.

<sup>12</sup> Seeing this, Kefa addressed the people: “Men of Israel! Why are you amazed at this? Or why do you stare at us as if we had made this man walk through some power or godliness of our own? <sup>13</sup> The God of Avraham, Yitzchak and Ya'akov, the God of our fathers, has glorified his servant Yeshua—the same Yeshua you handed over and disowned before

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Pilate, even after he had decided to release him. <sup>14</sup> you denied the holy and innocent one, and instead asked for the reprieve of a murderer! <sup>15</sup> You killed the author of life!

“But God has raised him from the dead! Of this we are witnesses. <sup>16</sup> And it is through putting trust/faith in his name that his name has given strength to this man whom you see and know. Yes, it is the trust/faith that comes through Yeshua which has given him this perfect healing in the presence of you all.<sup>34</sup>[23]

Gifts must be ministered in LOVE 1 Corinthians

13-14:1

**13** <sup>1</sup> 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.

<sup>2</sup> I may have the gift of prophecy, I may fathom all mysteries, know all things, have all faith—enough to move mountains; but if I lack love, I am nothing.

<sup>3</sup> I may give away everything that I own, I may even hand over my body to be burned; but if I lack love, I gain nothing.

<sup>4</sup> Love is patient and kind, not jealous, not boastful,  
<sup>5</sup> not proud, rude or selfish, not easily angered, and it keeps no record of wrongs.

<sup>6</sup> Love does not gloat over other people’s sins but takes its delight in the truth.

<sup>7</sup> Love always bears up, always trust/faiths, always hopes, always endures.

<sup>8</sup> Love never ends; but prophecies will pass, tongues will cease, knowledge will pass.

<sup>9</sup> For our knowledge is partial, and our prophecy partial;  
<sup>10</sup> but when the perfect comes, the partial will pass.

<sup>11</sup> When I was a child, I spoke like a child, thought like a child, argued like a child; now that I have become a man, I have finished with childish ways.

<sup>12</sup> For now we see obscurely in a mirror, but then it will be face to face. Now I know partly; then I will know fully, just as God has fully known me.

<sup>13</sup> But for now, three things last—  
trust/faith, hope, love;

and the greatest of these is love.

**14** <sup>1</sup> Pursue love! 35[24]

1 Corinthians 3:1-3 We are not to be “wordly” or walk after the “Flesh” but after the Ruach/Spirit. We are not to be in spiritual competition with one another, but walk as one unit bringing glory to G-d with the gifts He has given us.

**3** <sup>1</sup> As for me, brothers, I couldn't talk to you as spiritual people but as worldly people, as babies, so far as experience with the Messiah is concerned. <sup>2</sup> I gave you milk, not solid food, because you were not yet ready for it. But you aren't ready for it now either! <sup>3</sup> For you are still worldly! Isn't it obvious from all the jealousy and quarrelling among you that you are worldly and living by merely human standards? <sup>4</sup> For when one says, “I follow Sha'ul” and another, “I follow Apollos,” aren't you being merely human? <sup>5</sup> After all, what is Apollos? What is Sha'ul? Only servants through whom you came to trust/faith. Indeed, it was the Lord who brought you to trust/faith through one of us or through another. <sup>6</sup> I planted theseed, and Apollos watered it, but it was God who made it grow. <sup>7</sup> So neither the planter nor the waterer is anything, only God who makes things grow— <sup>8</sup> planter and waterer are the same.

However, each will be rewarded according to his work. <sup>9</sup> For we are God's co-workers; you are God's field, God's building. <sup>10</sup> Using the grace God gave me, I laid a foundation, like a skilled master-builder; and another man is building on it. But let each one be careful how he builds. <sup>11</sup> For no one can lay any foundation other than the one already laid, which is Yeshua the Messiah. <sup>12</sup> Some will use gold, silver or precious stones in building on this foundation; while others will use wood, grass or straw. <sup>13</sup> But each one's work will be shown for what it is; the Day will disclose it, because it will be revealed by fire—the fire will test the quality of each one's work. <sup>14</sup> If the work someone has built on the foundation survives, he will receive a reward; <sup>15</sup> if it is burned up, he will have to bear the loss: he will still escape with his life, but it will be like escaping through a fire.

<sup>16</sup> Don't you know that you people are God's temple and that God's Spirit lives in you? <sup>17</sup> So if anyone destroys God's temple, God will destroy him. For God's temple is holy, and you yourselves are that temple.

<sup>18</sup> Let no one fool himself. If someone among you thinks he is wise (by this world's standards), let him become “foolish” so that he may become really wise. <sup>19</sup> For the wisdom of this world is nonsense, as far as God is concerned; inasmuch as the *Tanakh* says, “He traps the wise in their own cleverness,” <sup>20</sup> and again, “*Adonai* knows that the thoughts of the wise are worthless.” <sup>21</sup> So let no one boast about human beings, for all things are yours— <sup>22</sup> whether Sha'ul or Apollos or Kefa or the world or life or death or the present or the future: they all belong to you, <sup>23</sup> and you belong to the Messiah, and the Messiah belongs to God. 36[25]

We are not to despise the gifts, but learn to flow in them, and yield ourselves the Ruach HaKodesh. Which is the best gift? The one that is needed at the time. The gifts of Ruach HaKodesh are to bless others with, to exhort, encourage and edify, to heal, to set free, to deliver and they are a witness to the world of God's Power and Love.

## Now About Spiritual Gifts

### Part 2 Word of Wisdom

#### 1 Corinthians 12:8-10

8 To one is given in *and* through the [Holy] Spirit/Ruach [the power to speak] a message of wisdom, and to another [the power to express] a word of knowledge *and* understanding according to the same [Holy] Spirit/Ruach;

9 To another [wonder-working] faith by the same [Holy] Spirit/Ruach, to another the extraordinary powers of healing by the one Spirit/Ruach;

10 To another the working of miracles, to another prophetic insight (the gift of interpreting the divine will and purpose); to another the ability to discern *and* distinguish between [the utterances of true] Spirit/Ruachs [and false ones], to another various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.<sup>37[3]</sup>

Donald Gee “Concerning Spirititual Gifts”<sup>38[4]</sup>

Standing at the head of the list of Spirit/Ruachual gifts given to us in 1 Corinthians 12:8-10 we find the word of wisdom. It is fitting that this should be so. We are reminded of Proverbs 4:7 “Wisdom is the principal thing, therefore, get wisdom, and with all they getting get understanding.”

For even knowledge, without wisdom can end in sheer fanaticism and the proper exercise of all the other gifts of the Spirit/Ruach must largely depend upon a true value being placed upon the word of wisdom. It is true that divine love, so eloquently described in 1 Corinthians 13 in connection with Spirit/Ruachual gifts, is the supreme essential in the heart for their edifying use in the church; but this divine wisdom is only that same love operating in understanding. There can be conceivable conflict between that love that is the first fruit of the Spirit/Ruach (Galatians 5:22) and that wisdom that is the first gift of the Spirit/Ruach (1 Corinthians 12:8). They move hand in hand. Hence we feel no reason to doubt that here we have one of those “best gifts” which we are commanded to covet earnestly.

#### Gods Wisdom

Wisdom builds with the material which knowledge provides. You must keep filled with The Word/Torah so Wisdom can flow in you. Ruach HaKodesh always speaks in accordance with the Word/Torah of G-d.

Proverbs 8:22-30

**2** “The LORD possessed me at the beginning of His way, Before His works of old.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

23 “From everlasting I was established,  
From the beginning, from the earliest times of the earth. 24 “When there  
were no depths I was brought forth,  
When there were no springs abounding with water. 25 “Before  
the mountains were settled,  
Before the hills I was brought forth;

**26** While He had not yet made the earth and the fields, Nor the  
first dust of the world.

**27** “When He established the heavens, I was there, When  
He inscribed a circle on the face of the deep,

**28** When He made firm the skies above, When the  
springs of the deep became fixed, 29 When He set

for the sea its boundary

So that the water would not transgress His command, When He marked out  
the foundations of the earth;

30 Then I was beside Him, *as* a masterworkman; And I was  
daily *His* delight,  
Rejoicing always before Him,

Luke 11:49-50

**47** Woe to you! For you are rebuilding *and* repairing the tombs of the prophets, whom your  
fathers killed (destroyed).

**48** So you bear witness and give your full approval *and* consent to the deeds of your fathers; for they  
actually killed them, and you rebuild *and* repair monuments to them.

**49** For this reason also the wisdom of God said, I will send them prophets and apostles,  
[some] of whom they will put to death and persecute,

**50** 50 So that the blood of all the prophets shed from the foundation of the world may be  
charged against *and* required of this age *and* generation, 39[5]

**1** **Corinthian 1:21**

**21** For when the world with all its earthly wisdom failed to perceive *and* recognize *and* know God by means of  
its own philosophy, God in His wisdom was pleased through the foolishness of preaching [salvation, procured  
by Christ/Messiah and to be had through Him], to save those who believed (who clung to and trusted in and  
relied on Him). 40[6]



## Gods Advise

Gods wisdom tells us what is right

Proverbs 9:10

10 The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.41[7]

Proverbs 8:13-14

“The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverted mouth, I hate.

14 14 “Counsel is mine and sound wisdom I am understanding, power is mine.42[8]

Proverbs 8:20-21

20 “I walk in the way of righteousness, In the midst of the paths of justice,  
21 21 To endow those who love me with wealth, That I may fill their treasuries.43[9]

1 Corinthians 1:24

24 But to those who are called, whether Jew or Greek (Gentile), Christ/Messiah [is] the Power of God and the Wisdom of God.44[10]

Colossians 2:3

3 In Him all the treasures of [divine] wisdom (comprehensive insight into the ways and purposes of God) and [all the riches of Spirit/Ruach ] knowledge *and* enlightenment are stored up *and* lie hidden.45[11]

## Personal Guidance

There are times when God gives specific personal advice to His children through a Word of Wisdom

---

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Galatians 2:1-2

**THEN AFTER** [an interval] of fourteen years I again went up to Jerusalem. [This time I went] with Barnabas, taking Titus along with [me] also.

2 I went because it was specially *and* divinely revealed to me that I should go, and I put before them the Gospel [declaring to them that] which I preach among the Gentiles. However, [I presented the matter] privately before those of repute, [for I wanted to make certain, by thus at first confining my communication to this private conference] that I was not running or had not run in vain [guarding against being discredited either in what I was planning to do or had already done].46[12]

1 Corinthians 14:6,26

6 6 Now, brethren, if I come to you speaking in [unknown] tongues, how shall I make it to your advantage unless I speak to you either in revelation (disclosure of God's will to man) in knowledge or in prophecy or in instruction?47[13]

26 What then, brethren, is [the right course]? When you meet together, each one has a hymn, a teaching, a disclosure of special knowledge *or* information, an utterance in a [strange] tongue, or an interpretation of it. [But] let everything be constructive *and* edifying *and* for the good of all.48[14]

Acts 13:2

**2** While they were worshiping the Lord and fasting, the Holy Spirit/Ruach HaKodesh said, Separate now for Me Barnabas and Saul for the work to which I have called them.49[15]

### Anointed preaching

Acts 6:10

10 But they were not able to resist the intelligence *and* the wisdom and [the inspiration of] the Spirit/Ruach with which *and* by Whom he spoke50[16]

1 Corinthians 2:1-7

**AS FOR** myself, brethren, when I came to you, I did not come proclaiming to you the testimony *and* evidence *or* *mystery and secret* of God [concerning what He has done through Christ/Messiah for the salvation of men] in lofty words of eloquence or human philosophy *and* wisdom;

**2** For I resolved to know nothing (to be acquainted with nothing, to make a display of the knowledge of nothing, and to be conscious of nothing) among you except Jesus/Yeshua Christ/Messiah (the Messiah) and Him crucified.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

**3** And I was in (passed into a state of) weakness and fear (dread) and great trembling [after I had come] among you.

**4** And my language and my message were not set forth in persuasive (enticing and plausible) words of wisdom, but they were in demonstration of the [Holy] Spirit/Ruach and power [a proof by the Spirit/Ruach and power of God, operating on me and stirring in the minds of my hearers the most holy emotions and thus persuading them],

**5** So that your faith might not rest in the wisdom of men (human philosophy), but in the power of God.

**6** Yet when we are among the full-grown (Spirit/Ruachually mature Christ/Messiahians who are ripe in understanding), we do impart a [higher] wisdom (the knowledge of the divine plan previously hidden); but it is indeed not a wisdom of this present age *or* of this world nor of the leaders *and* rulers of this age, who are being brought to nothing *and* are doomed to pass away.

**7** But rather what we are setting forth is a wisdom of God once hidden [from the human understanding] and now revealed to us by God—[that wisdom] which God devised *and* decreed before the ages for our glorification [to lift us into the glory of His presence].

1 Corinthians 2:10

10 Yet to us God has unveiled *and* revealed them by *and* through His Spirit/Ruach, for the [Holy] Spirit/Ruach searches diligently, exploring *and* examining everything, even sounding the profound and bottomless things of God [the divine counsels and things hidden and beyond man's scrutiny].51[17]

Colosians 1:28

28 Him we preach *and* proclaim, warning *and* admonishing everyone and instructing everyone in all wisdom (comprehensive insight into the ways and purposes of God), that we may present every person mature (full-grown, fully initiated, complete, and perfect) in Christ/Messiah (the Anointed One).52[18]

### Assembly Government

He gives the “Word of Wisdom” as it is needed in the direction of our lives and in the execution of our Christ/Messiah tasks and responsibilities.

Acts 6

**NOW ABOUT** this time, when the number of the disciples was greatly increasing, complaint was made by the Hellenists (the Greek-speaking Jews) against the [native] Hebrews because their widows were being overlooked *and* neglected in the daily ministrations (distribution of relief).

**2** So the Twelve [apostles] convened the multitude of the disciples and said, It is not seemly *or* desirable *or* right that we should have to give up *or* neglect [preaching] the

---

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Word of God in order to attend to serving at tables *and* superintending the distribution of food.

**3** Therefore select out from among yourselves, brethren, seven men of good *and* attested character *and* repute, full of the [Holy] Spirit/Ruach and wisdom, whom we may assign to look after this business *and* duty.

**4** But we will continue to devote ourselves steadfastly to prayer and the ministry of the Word.

**5** And the suggestion pleased the whole assembly, and they selected Stephen, a man full of faith (a strong and welcome belief that Jesus/Yeshua is the Messiah) and full of *and* controlled by the Holy Spirit/Ruach HaKodesh and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte (convert) from Antioch.

**6** These they presented to the apostles, who after prayer laid their hands on them.

**7** And the message of God kept on spreading, and the number of disciples multiplied greatly in Jerusalem; and [besides] a large number of the priests were obedient to the faith [in Jesus/Yeshua as the Messiah, through Whom is obtained eternal salvation in the kingdom of God].

**8** Now Stephen, full of grace (divine blessing and favor) and power (strength and ability) worked great wonders and signs (miracles) among the people.

**9** However, some of those who belonged to the synagogue of the Freedmen (freed Jewish slaves), as it was called, and [of the synagogues] of the Cyrenians and of the Alexandrians and of those from Cilicia and [the province of] Asia, arose [and undertook] to debate *and* dispute with Stephen.

**10** But they were not able to resist the intelligence *and* the wisdom and [the inspiration of] the Spirit/Ruach with which *and* by Whom he spoke.

**11** So they [secretly] instigated *and* instructed men to say, We have heard this man speak, using slanderous *and* abusive *and* blasphemous language against Moses and God.

**12** [Thus] they incited the people as well as the elders and the scribes, and they came upon Stephen and arrested him and took him before the council (Sanhedrin).

**13** And they brought forward false witnesses who asserted, This man never stops making statements against this sacred place and the Law [of Moses];

**14** For we have heard him say that this Jesus/Yeshua the Nazarene will tear down *and* destroy this place, and will alter the institutions *and* usages which Moses transmitted to us.

**15** Then all who sat in the council (Sanhedrin), as they gazed intently at Stephen, saw that his face had the appearance of the face of an angel.<sup>53</sup>[19]

Acts 15

**BUT SOME** men came down from Judea and were instructing the brethren, Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved.[Gen. 17:9–14].

**2** And when Paul and Barnabas had no small disagreement and discussion with them, it was decided that Paul and Barnabas and some of the others of their number should go up to Jerusalem [and confer] with the apostles (special messengers) and the elders about this matter.

**3** So, being fitted out *and* sent on their way by the church, they went through both Phoenicia and Samaria telling of the conversion of the Gentiles (the heathen), and they caused great rejoicing among all the brethren.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

**4** When they arrived in Jerusalem, they were heartily welcomed by the church and the apostles and the elders, and they told them all that God had accomplished through them.

**5** But some who believed [who acknowledged Jesus/Yeshua as their Savior and devoted themselves to Him] belonged to the sect of the Pharisees, and they rose up and said, It is necessary to circumcise [the Gentile converts] and to charge them to obey the Law of Moses.

**6** The apostles and the elders were assembled together to look into *and* consider this matter.

**7** And after there had been a long debate, Peter got up and said to them, Brethren, you know that quite a while ago God made a choice *or* selection from among you, that by my mouth the Gentiles should hear the message of the Gospel [concerning the attainment through Christ/Messiah of salvation in the kingdom of God] and believe (credit and place their confidence in it).

**8** And God, Who is acquainted with *and* understands the heart, bore witness to them, giving them the Holy Spirit/Ruach HaKodesh as He also did to us;

**9** And He made no difference between us and them, but cleansed their hearts by faith (by a strong and welcome conviction that Jesus/Yeshua is the Messiah, through Whom we obtain eternal salvation in the kingdom of God).

**10** Now then, why do you try to test God by putting a yoke on the necks of the disciples, such as neither our forefathers nor we [ourselves] were able to endure?

**11** But we believe that we are saved through the grace (the undeserved favor and mercy) of the Lord Jesus/Yeshua, just as they [are].

**12** Then the whole assembly remained silent, and they listened [attentively] as Barnabas and Paul rehearsed what signs and wonders God had performed through them among the Gentiles.

**13** When they had finished talking, James replied, Brethren, listen to me.

**14** Simeon [Peter] has rehearsed how God first visited the Gentiles, to take out of them a people [to bear and honor] His name.

**15** And with this the predictions of the prophets agree, as it is written,

**16** After this I will come back, and will rebuild the house of David, which has fallen; I will rebuild its [very] ruins, and I will set it up again,

**17** So that the rest of men may seek the Lord, and all the Gentiles upon whom My name has been invoked,

**18** Says the Lord, Who has been making these things known from the beginning of the world. [Isa. 45:21; Jer. 12:15; Amos 9:11, 12].

**19** Therefore it is my opinion that we should not put obstacles in the way of *and* annoy *and* disturb those of the Gentiles who turn to God,

**20** But we should send word to them in writing to abstain from *and* avoid anything that has been polluted by being offered to idols, and all sexual impurity, and [eating meat of animals] that have been strangled, and [tasting of] blood.

**21** For from ancient generations Moses has had his preachers in every town, for he is read [aloud] every Sabbath in the synagogues.

**22** Then the apostles and the elders, together with the whole church, resolved to select men from among their number and send them to Antioch with Paul and Barnabas. They chose Judas called Barsabbas, and Silas, [both] leading men among the brethren, *and* sent them.

**23** With [them they sent] the following letter: The brethren, both the apostles and the elders, to the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greetings:

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

**24** As we have heard that some persons from our number have disturbed you with their teaching, unsettling your minds *and* throwing you into confusion, although we gave them no express orders *or* instructions [on the points in question],

**25** It has been resolved by us in assembly to select men and send them [as messengers] to you with our beloved Barnabas and Paul,

**26** Men who have hazarded their lives for the sake of our Lord Jesus/Yeshua Christ/Messiah.

**27** So we have sent Judas and Silas, who themselves will bring you the same message by word of mouth.

**28** For it has seemed good to the Holy Spirit/Ruach HaKodesh and to us not to lay upon you any greater burden than these indispensable requirements:

**29** That you abstain from what has been sacrificed to idols and from [tasting] blood and from [eating the meat of animals] that have been strangled and from sexual impurity. If you keep yourselves from these things, you will do well. Farewell [be strong]!

**30** So when [the messengers] were sent off, they went down to Antioch; and having assembled the congregation, they delivered the letter.

**31** And when they read it, the people rejoiced at the consolation *and* encouragement [it brought them].

**32** And Judas and Silas, who were themselves prophets (inspired interpreters of the will and purposes of God), urged *and* warned *and* consoled *and* encouraged the brethren with many words and strengthened them.

**33** And after spending some time there, they were sent back by the brethren with [the greeting] peace to those who had sent them.

**34** *However, Silas decided to stay on there.*

**35** But Paul and Barnabas remained in Antioch and with many others also continued teaching and proclaiming the good news, the Word of the Lord [concerning the attainment through Christ/Messiah of eternal salvation in God's kingdom].

**36** And after some time Paul said to Barnabas, Come, let us go back and again visit *and* help *and* minister to the brethren in every town where we made known the message of the Lord, and see how they are getting along.

**37** Now Barnabas wanted to take with them John called Mark [his near relative].

**38** But Paul did not think it best to have along with them the one who had quit *and* deserted them in Pamphylia and had not gone on with them to the work.

**39** And there followed a sharp disagreement between them, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus.

**40** But Paul selected Silas and set out, being commended by the brethren to the grace (the favor and mercy) of the Lord.

**41** And he passed through Syria and Cilicia, establishing *and* strengthening the churches.<sup>54</sup>[20]

1 Corinthians 7:6,10,25,40

**6** But I am saying this more as a matter of permission *and* concession, not as a command *or* regulation.

**7** I wish that all men were like I myself am [in this matter of self-control]. But each has his own special gift from God, one of this kind and one of another.

**8** But to the unmarried people and to the widows, I declare that it is well (good, advantageous, expedient, and wholesome) for them to remain [single] even as I do.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

9 But if they have not self-control (restraint of their passions), they should marry. For it is better to marry than to be aflame [with passion and tortured continually with ungratified desire].

10 10 But to the married people I give charge—not I but the Lord—that the wife is not to separate from her husband.<sup>55</sup>[21]

25 25 Now concerning the virgins (the marriageable maidens) I have no command of the Lord, but I give my opinion *and* advice as one who by the Lord's mercy is rendered trustworthy *and* faithful.<sup>56</sup>[22]

40 But in my opinion [a widow] is happier (more blessed and to be envied) if she does not remarry. And also I think I have the Spirit/Ruach of God.

57[23]

11 11 Peter 3:15

15 And consider that the long-suffering of our Lord [His slowness in avenging wrongs and judging the world] is salvation (that which is conducive to the soul's safety), even as our beloved brother Paul also wrote to you according to the Spirit/Ruach's insight given him,<sup>58</sup>[24]

Acts 7:9-10

9 And the patriarchs [Jacob's sons], boiling with envy *and* hatred *and* anger, sold Joseph into slavery in Egypt; but God was with him, [Gen. 37:11, 28; 45:4].

10 And delivered him from all his distressing afflictions and won him goodwill *and* favor and wisdom *and* understanding in the sight of Pharaoh, king of Egypt, who made him governor over Egypt and all his house. [Gen. 39:2, 3, 21; 41:40–46; Ps. 105:21–29][25]

Deuteronomy 34:9

9 Now Joshua the son of Nun was filled with the Spirit/Ruach of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses.<sup>60</sup>[26]

## Personal Revelation

Ephesians 1:17

17 [For I always pray to] the God of our Lord Jesus/Yeshua Christ/Messiah, the Father of glory, that He may grant you a Spirit/Ruach of wisdom and revelation [of insight into mysteries and secrets] in the [deep and intimate] knowledge of Him.<sup>61</sup>[27]

Colossians 1:19

19 For it has pleased [the Father] that all the divine fullness (the sum total of the divine perfection, powers, and attributes) should dwell in Him permanently.<sup>62</sup>[28]

James 3:13

13 Who is there among you who is wise and intelligent? Then let him by his noble living show forth his [good] works with the [unobtrusive] humility [which is the proper attribute] of true wisdom.<sup>63</sup>[29]

James 3:17

17 But the wisdom from above is first of all pure (undefiled); then it is peace-loving, courteous (considerate, gentle). [It is willing to] yield to reason, full of compassion and good fruits; it is wholehearted *and* straightforward, impartial *and* unfeigned (free from doubts, wavering, and insincerity).<sup>64</sup>[30]

James 1:5-6

5 If any of you is deficient in wisdom, let him ask of the giving God [Who gives] to everyone liberally *and* ungrudgingly, without reproaching *or* faultfinding, and it will be given him.

6 Only it must be in faith that he asks with no wavering (no hesitating, no doubting). For the one who wavers (hesitates, doubts) is like the billowing surge out at sea that is blown hither *and* thither and tossed by the wind.<sup>65</sup>[31]

Colossians 3:16

16 Let the word [spoken by] Christ/Messiah (the Messiah) have its home [in your hearts and minds] *and* dwell in you in [all its] richness, as you teach and admonish *and* train one another in all insight *and* intelligence *and* wisdom [in Spiritual things, and as you sing] psalms and hymns and Spiritual songs, making melody to God with [His] grace in your hearts.<sup>66</sup>[32]

---



## Ruach HaKodesh Defense

Luke 21:15

15 For I [Myself] will give you a mouth *and* such utterance and wisdom that all of your foes combined will be unable to stand against or refute.<sup>67</sup>[33]

Luke 12:11-12

**11** And when they bring you before the synagogues and the magistrates and the authorities, do not be anxious [beforehand] how you shall reply in defense or what you are to say.

**12** For the Holy Spirit/Ruach HaKodesh will teach you in that very hour *and* moment what [you] ought to say.<sup>68</sup>[34] Luke 20:20- 26

**20** So they watched [for an opportunity to ensnare] Him, and sent spies who pretended to be upright (honest and sincere), that they might lay hold of something He might say, so as to turn Him over to the control and authority of the governor.

**21** They asked Him, Teacher, we know that You speak and teach what is right, and that You show no partiality to anyone but teach the way of God honestly *and* in truth.

**22** Is it lawful for us to give tribute to Caesar or not?

**23** But He recognized *and* understood their cunning *and* unscrupulousness and said to them,

**24** Show Me a denarius (a coin)! Whose image and inscription does it have? They answered, Caesar's.

**25** He said to them, Then render to Caesar the things that are Caesar's, and to God the things that are God's.

**26** So they could not in the presence of the people take hold of anything He said to turn it against Him; but marveling at His reply, they were silent.<sup>69</sup>[35]

Acts 7 - Read

## Wisdom is Pure

James 3:17

7 But the wisdom from above is first of all pure (undefiled); then it is peace-loving, courteous (considerate, gentle). [It is willing to] yield to reason, full of compassion and good fruits; it is wholehearted *and* straightforward, impartial *and* unfeigned (free from doubts, wavering, and insincerity).70[36]

James 3:13

13 Who is there among you who is wise and intelligent? Then let him by his noble living show forth his [good] works with the [unobtrusive] humility [which is the proper attribute] of true wisdom.71[37]

Matthew 11:29

**29** Take My yoke upon you and learn of Me, for I am gentle (meek) and humble (lowly) in heart, and you will find rest (relief and ease and refreshment and recreation and blessed quiet) for your souls. [Jer. 6:16].

**30** For My yoke is wholesome (useful, good—not harsh, hard, sharp, or pressing, but comfortable, gracious, and pleasant), and My burden is light *and* easy to be borne.72[38]

Donald Gee “Concerning Spiritual Gifts”

“In a manifestation of the Spirit/Ruach gift of the word of wisdom something flashes. There is a sense of the Divine, a consciousness of an utterance transcending all the garnered stores of merely human experience. One is deeply conscious that the supremely right thing has been said and the true course of action indicated. No further appeal is desired because the heart rests in a calm satisfaction that the will of God has been revealed. Such an operation of the Spirit/Ruach of God glorifies the council chamber with a sense of the Divine Presence as precious and powerful as anything that can be experienced....”

Colossians 2:3 In Messiah all wisdom is found

3 In Him all the treasures of [divine] wisdom (comprehensive insight into the ways and purposes of God) and [all the riches of Spirit/Ruach ] knowledge *and* enlightenment are stored up *and* lie hidden73[39]

## Now About Spirit/Ruach Gifts Part III

### Word of Knowledge

#### 1 Corinthians 12:8-10

8 To one is given in *and* through the [Holy] Spirit/Ruach [the power to speak] a message of wisdom, and to another [the power to express] a word of knowledge *and* understanding according to the same [Holy] Spirit/Ruach;

9 To another [wonder-working] faith by the same [Holy] Spirit/Ruach, to another the extraordinary powers of healing by the one Spirit/Ruach;

11 10 To another the working of miracles, to another prophetic insight (the gift of interpreting the divine will and purpose); to another the ability to discern *and* distinguish between [the utterances of true] Spirit/Ruachs [and false ones], to another various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.<sup>74[3]</sup>

Ralph M. Riggs “The Spirit Himself”<sup>75[4]</sup>

The gift of the word of knowledge is of and from the Ruach HaKodesh. Since the Ruach HaKodesh is God and knows all things, the knowledge which He give in this gift is a measure of understanding of the great facts of life and of the universe as they are known to God. This is a might reservoir. At His pleasure He dips from the boundless ocean and pours into the understanding of His waiting servants that extent of information and revelation which it pleases Him to give.

The first three gifts listed above are the “Gifts of Knowing” Word of Wisdom –

Wisdom is knowledge rightly applied

Word of Knowledge – You need knowledge so wisdom can flow and you can teach Teaching is imparting that knowledge, and wisdom shows you how

Romans 11:33

<sup>33</sup> O the depth of the riches  
and the wisdom and knowledge of God! How  
inscrutable are his judgments!

How unsearchable are his ways!<sup>76[5]</sup> Why is it

“A WORD OF KNOWLEDGE”?

---

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Ralph M. Riggs “In the phrases, the word of wisdom and the word of knowledge, the same word Logos is used. These gifts then are expressions of wisdom and knowledge. Not necessarily flashes of fragmentary bits, but degrees of wisdom and knowledge that He, the Sovereign Spirit, wishes to impart. Neither is there a transfer of great reservoirs of wisdom and knowledge, but a ‘word’ – a revelation, an expression – sufficient for the occasion-of the wisdom and knowledge of God.

Gods knowledge -Gift from the Ruach HaKodesh

John 21:17 – Yeshua knows where all the “fish” are. He will show us where to go fishing and we will not come up empty

**21** <sup>1</sup> After this, Yeshua appeared again to the *talmidim* at Lake Tiberias. Here is how it happened: <sup>2</sup> Shim‘on Kefa and T’oma (his name means “twin”) were together with Natan’el from Kanah in the Galil, the sons of Zavdai, and two other *talmidim*. <sup>3</sup> Shim‘on Kefa said, “I’m going fishing.” They said to him, “We’re coming with you.” They went and got into the boat, but that night they didn’t catch anything. <sup>4</sup> However, just as day was breaking, Yeshua stood on shore, but the *talmidim* didn’t know it was he. <sup>5</sup> He said to them, “You don’t have any fish, do you?” “No,” they answered him. <sup>6</sup> He said to them, “Throw in your net to starboard and you will catch some.” So they threw in their net, and there were so many fish in it that they couldn’t haul it aboard. <sup>7</sup> The *talmid* Yeshua loved said to Kefa, “It’s the Lord!” On hearing it was the Lord, Shim‘on Kefa threw on his coat, because he was stripped for work, and plunged into the lake; <sup>8</sup> but the other *talmidim* followed in the boat, dragging the net full of fish; for they weren’t far from shore, only about a hundred yards. 77[6]

Collosians 2:3

<sup>3</sup> It is in him that all the treasures of wisdom and knowledge are hidden.78[7]

Hebrews 4:13

<sup>13</sup> Before God, nothing created is hidden, but all things are naked and open to the eyes of him to whom we must render an account.79[8]

Acts 15:18

<sup>8</sup> And God, who knows the heart, bore them witness by giving the *Ruach HaKodesh* to them, just as he did to us80[9]

1 Peter 1:2

<sup>2</sup> chosen according to the foreknowledge of God the Father and set apart by the Spirit for obeying Yeshua the Messiah and for sprinkling with his blood:81[10]

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Romans 8:29

<sup>29</sup> because those whom he knew in advance, he also determined in advance would be conformed to the pattern of his Son, so that he might be the firstborn among many brothers;<sup>82</sup>[11]

Acts 2:23

<sup>23</sup> This man was arrested in accordance with God's predetermined plan and foreknowledge; and, through the agency of persons not bound by the *Torah*, you nailed him up on a stake and killed him!<sup>83</sup>[12]

YHWH knows the future, through the "Word of Knowledge" at times the Ruach HaKodesh will give you a glimpse of what is to come in order that you may minister to someone, who YHWH wants to encourage and help or give direction to. Word of knowledge reveals something.

12 11 Chronicles 16:9

"For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars."<sup>84</sup>[13]

Knowledge of G-d Proverbs 1:7

7            7            The fear of the LORD is the beginning of knowledge;

Fools despise wisdom and instruction.<sup>85</sup>[14]

Ephesians 1:17-19

**16** the God of our Lord Yeshua the Messiah, the glorious Father, to give you a spirit of wisdom and revelation, so that you will have full knowledge of him. <sup>18</sup> I pray that he will give light to the eyes of your hearts, so that you will understand the hope to which he has called you, what rich glories there are in the inheritance he has promised his people, <sup>19</sup> and how surpassingly great is his power working in us who trust him. It works with the same mighty strength he used <sup>86</sup>[15]

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Ephesians 3:18-19

<sup>18</sup>so that you, with all God's people, will be given strength to grasp the breadth, length, height and depth of the Messiah's love, <sup>19</sup>yes, to know it, even though it is beyond all knowing, so that you will be filled with all the fullness of God.<sup>87</sup>[16]

Colossians 1:10

<sup>10</sup>so that you may live lives worthy of the Lord and entirely pleasing to him, being fruitful in every good work and multiplying in the full knowledge of God.<sup>88</sup>[17]

Philippians 3:10

<sup>10</sup>Yes, I gave it all up in order to know him, that is, to know the power of his resurrection and the fellowship of his sufferings as I am being conformed to his death,<sup>89</sup>[18]

Ephesians 3:3-6

<sup>3</sup>and that it was by a revelation that this secret plan was made known to me. I have already written about it briefly, <sup>4</sup>and if you read what I have written, you will grasp how I understand this secret plan concerning the Messiah. <sup>5</sup>In past generations it was not made known to mankind as the Spirit is now revealing it to his emissaries and prophets, <sup>6</sup>that in union with the Messiah and through the Good News the Gentiles were to be joint heirs, a joint body and joint sharers with the Jews in what God has promised.<sup>90</sup>[19]

11 Corinthians 6:6

<sup>6</sup>We commend ourselves by our purity, knowledge, patience and kindness; by the *Ruach HaKodesh*; by genuineness of love <sup>91</sup>[20]

11 Corinthians 11:6

<sup>6</sup>I may not be a skilled speaker, but I do have the knowledge; anyhow, we have made this clear to you in every way and in every circumstance.<sup>92</sup>[21]

**11** Peter 3:18

<sup>18</sup>And keep growing in grace and knowledge of our Lord and Deliverer, Yeshua the Messiah. To him be the glory, both now and forever! *Amen*.<sup>93</sup>[22]

Exodus 33:12-33

**12** Then Moses said to the LORD, "See, You say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.'

**13** Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people."

**14** And He said, "My presence shall go *with you*, and I will give you rest."

**15** Then he said to Him, "If Your presence does not go *with us*, do not lead us up from here.

**16** "For how then can it be known that I have found favor in Your sight, I and Your people? Is it

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

not by Your going with us, so that we, I and Your people, may be distinguished from all the *other* people who are upon the face of the earth?"

17 The LORD said to Moses, "I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name."

18 Then Moses said, "I pray You, show me Your glory!"

19 And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion."

20 But He said, "You cannot see My face, for no man can see Me and live!"

21 Then the LORD said, "Behold, there is a place by Me, and you shall stand *there* on the rock;

22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.

23 "Then I will take My hand away and you shall see My back, but My face shall not be seen."94[23]

Psalms 103:7

7 He made known His ways to Moses, His

acts to the sons of Israel.95[24]

Knowledge of Happenings John

1:48

48 Natan'el said to him, "How do you know me?" Yeshua answered him, "Before Philip called you, when you were under the fig tree, I saw you."96[25]

John 11:5-14

<sup>5</sup> Yeshua loved Marta and her sister and El'azar; <sup>6</sup> so when he heard he was sick, first he stayed where he was two more days; <sup>7</sup> then, after this, he said to the *talmidim*, "Let's go back to Y'hudah." <sup>8</sup> The *talmidim* replied, "Rabbi! Just a short while ago the Judeans were out to stone you—and you want to go back there?" <sup>9</sup> Yeshua answered, "Aren't there twelve hours of daylight? If a person walks during daylight, he doesn't stumble; because he sees the light of this world. <sup>10</sup> But if a person walks at night, he does stumble; because he has no light with him."

<sup>11</sup> Yeshua said these things, and afterwards he said to the *talmidim*, "Our friend El'azar has gone to sleep; but I am going in order to wake him up." <sup>12</sup> The *talmidim* said to him, "Lord, if he has gone to sleep, he will get better." <sup>13</sup> Now Yeshua had used the phrase to speak about El'azar's death, but they

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

thought he had been talking literally about sleep. <sup>14</sup> So Yeshua told them in plain language, “El‘azar has died. <sup>15</sup> And for your sakes, I am glad that I wasn’t there, so that you may come to trust. But let’s go to him.”<sup>97[26]</sup>

John 4:15-24

<sup>15</sup> “Sir, give me this water,” the woman said to him, “so that I won’t have to be thirsty and keep coming here to draw water.” <sup>16</sup> He said to her, “Go, call your husband, and come back.” <sup>17</sup> She answered, “I don’t have a husband.” Yeshua said to her, “You’re right, you don’t have a husband! <sup>18</sup> You’ve had five husbands in the past, and you’re not married to the man you’re living with now! You’ve spoken the truth!”

<sup>19</sup> “Sir, I can see that you are a prophet,” the woman replied. <sup>20</sup> “Our fathers worshipped on this mountain, but you people say that the place where one has to worship is in Yerushalayim.” <sup>21</sup> Yeshua said, “Lady, believe me, the time is coming when you will worship the Father neither on this mountain nor in Yerushalayim. <sup>22</sup> You people don’t know what you are worshipping; we worship what we do know, because salvation comes from the Jews. <sup>23</sup> But the time is coming—indeed, it’s here now—when the true worshippers will worship the Father spiritually and truly, for these are the kind of people the Father wants worshipping him. <sup>24</sup> God is spirit; and worshippers must worship him spiritually and truly”<sup>98[27]</sup>

11 Kings 6:8-12

8 Now the king of Aram was warring against Israel; and he counseled with his servants saying, “In such and such a place shall be my camp.”

9 The man of God sent *word* to the king of Israel saying, “Beware that you do not pass this place, for the Arameans are coming down there.”

10 The king of Israel sent to the place about which the man of God had told him; thus he warned him, so that he guarded himself there, more than once or twice.

11 Now the heart of the king of Aram was enraged over this thing; and he called his servants and said to them, “Will you tell me which of us is for the king of Israel?”

12 One of his servants said, “No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom.”<sup>99[28]</sup>

11 Kings 5:21-26

21 So Gehazi pursued Naaman. When Naaman saw one running after him, he came down from the chariot to meet him and said, “Is all well?”

22 He said, “All is well. My master has sent me, saying, ‘Behold, just now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothes.’ ”

23 Naaman said, “Be pleased to take two talents.” And he urged him, and bound two talents of silver in two bags with two changes of clothes and gave them to two of his servants; and they carried *them* before him.

24 When he came to the hill, he took them from their hand and deposited them in the house, and he sent the men away, and they departed.

25 But he went in and stood before his master. And Elisha said to him, “Where have you been, Gehazi?” And he said, “Your servant went nowhere.”

26 Then he said to him, “Did not my heart go *with you*, when the man turned from his chariot to meet you? Is it a time to receive money and to receive clothes and olive groves and vineyards and sheep and oxen and male and female servants?”



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

27 “Therefore, the leprosy of Naaman shall cling to you and to your descendants forever.” So he went out from his presence a leper *as white* as snow.100[29]

Acts 10:19-20

<sup>9</sup> The next day about noon, while they were still on their way and approaching the city, Kefa went up onto the roof of the house to pray. <sup>10</sup> He began to feel hungry and wanted something to eat; but while they were preparing the meal, he fell into a trance <sup>11</sup> in which he saw heaven opened, and something that looked like a large sheet being lowered to the ground by its four corners. <sup>12</sup> In it were all kinds of four-footed animals, crawling creatures and wild birds. <sup>13</sup> Then a voice came to him, “Get up, Kefa, slaughter and eat!” <sup>14</sup> But Kefa said, “No, sir! Absolutely not! I have never eaten food that was unclean or *treif*.” <sup>15</sup> The voice spoke to him a second time: “Stop treating as unclean what God has made clean.” <sup>16</sup> This happened three times, and then the sheet was immediately taken back up into heaven.

<sup>17</sup> Kefa was still puzzling over the meaning of the vision he had seen, when the men Corneliushad sent, having inquired for Shim'on's house, stood at the gate <sup>18</sup> and called out to ask if the Shim'on known as Kefa was staying there. <sup>19</sup> While Kefa's mind was still on the vision, the Spirit said, “Three men are looking for you. <sup>20</sup> Get up, go downstairs, and have no misgivings about going with them, because I myself have sent them.”101[30]

Acts 5:1-7 Ruach HaKodesh revealed to Peter what Ananias & Sapphire did in secret

**BUT** A certain man named Ananias with his wife Sapphira sold a piece of property,

2 And with his wife's knowledge *and* connivance he kept back *and* wrongfully appropriated some of the proceeds, bringing only a part and putting it at the feet of the apostles.

3 But Peter said, Ananias, why has Satan filled your heart that you should lie to *and* attempt to deceive the Holy Spirit, and should [in violation of your promise] withdraw secretly *and* appropriate to your own use part of the price from the sale of the land?

4 As long as it remained unsold, was it not still your own? And [even] after it was sold, was not [the money] at your disposal *and* under your control? Why then, is it that you have proposed *and* purposed in your heart to do this thing? [How could you have the heart to do such a deed?] You have not [simply] lied to men [playing false and showing yourself utterly deceitful] but to God.

5 Upon hearing these words, Ananias fell down and died. And great dread *and* terror took possession of all who heard of it.102[31]

1 Samuel 9:15-16

15 Now a day before Saul's coming, the LORD had revealed *this* to Samuel saying,

16 “About this time tomorrow I will send you a man from the land of Benjamin, and you shall anoint him to be prince over My people Israel; and he will deliver My people from the hand of the Philistines. For I have regarded My people, because their cry has come to Me.”103[32]

1 Samuel 10:2

1 Then Samuel took the flask of oil, poured it on his head, kissed him and said, “Has not the LORD

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

anointed you a ruler over His inheritance?

2 “When you go from me today, then you will find two men close to Rachel’s tomb in the territory of Benjamin at Zelzah; and they will say to you, ‘The donkeys which you went to look for have been found. Now behold, your father has ceased to be concerned about the donkeys and is anxious for you, saying, “What shall I do about my son?” ’

3 “Then you will go on further from there, and you will come as far as the oak of Tabor, and there three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a jug of wine;

4 and they will greet you and give you two *loaves* of bread, which you will accept from their hand. 5 “Afterward you will come to the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying.

6 “Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man.

7        7        “It shall be when these signs come to you, do for yourself what the occasion requires, for God is with you.104[33]

Instances of bits of knowledge concerning facts and happenings which are supernaturally revealed to the servants of G-d.

The Gifts Imparted by the Ruach HaKodesh 1

Corinthians 2:14

<sup>14</sup> Now the natural man does not receive the things from the Spirit of God—to him they are nonsense! Moreover, he is unable to grasp them, because they are evaluated through the Spirit.105[34]

Matthew 11:25

<sup>25</sup> It was at that time that Yeshua said, “I thank you, Father, Lord of heaven and earth, that you concealed these things from the sophisticated and educated and revealed them to ordinary folks. <sup>26</sup> Yes, Father, I thank you that it pleased you to do this.106[35]

---

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Matthew 16:17

<sup>17</sup>“Shim‘on *Bar*-Yochanan,” Yeshua said to him, “how blessed you are! For no human being revealed this to you, no, it was my Father in heaven.107[36]

## Now About Spirit/Ruach Gifts Part IV

### The Gift of Faith, Healing and Working of Miracles

#### 1 Corinthians 12:8-10

8 To one is given in *and* through the [Holy] Spirit/Ruach [the power to speak] a message of wisdom, and to another [the power to express] a word of knowledge *and* understanding according to the same [Holy] Spirit/Ruach;

9 To another [wonder-working] faith by the same [Holy] Spirit/Ruach, to another the extraordinary powers of healing by the one Spirit/Ruach;

13 10 To another the working of miracles, to another prophetic insight (the gift of interpreting the divine will and purpose); to another the ability to discern *and* distinguish between [the utterances of true] Spirit/Ruachs [and false ones], to another various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.108[3]

Donald Gee “Concerning Spiritual Gifts”

The spiritual gift of faith is to be distinguished from that ordinary faith without which it is impossible to please God. (Hebrews 11:6). Nothing is plainer in the New Testament than that a certain element of faith is essential to the very salvation of the soul. “The just shall live by faith” provides the keynote of the Christian life. It is true that even this saving faith is a gift of God (Ephesians 2:8), but this is not the spiritual gift of faith referred to in 1 Corinthians 12:9, “To another faith by the same Spirit” evidently applies that this is a particular manifestation of the Holy Ghost granted only to certain individuals and not bestowed upon all equally. Weymouth translates it “To a third man, by means of the same Spirit, special faith.”

The spiritual gift of faith is a special quality of faith. Sometimes called by our older theologians the “faith of miracles”. It would seem to come upon certain of God’s servants in times of special crisis or opportunity in such might power that they are lifted right out of the realm of even natural and ordinary faith in God<sup>0</sup>-and have a divine certainty put within their souls that triumphs over everything. It is a magnificent gift and is probably exercised frequently with far-reaching results by some unrecognized children of God.

Perhaps one of the most striking examples of that special endowment of power is Elijah on Mount Carmel. In the face of simply overwhelming odds, he is calmly triumphant to the point of mocking his opponents; he even glories in making the thing he is asking of God more than ever naturally impossible, he soaks the sacrifice with water (1 Kings 18:33-35). The quiet certainty of his evening prayer is one of the most powerful passages in the Bible.

Faith is the Power by which God works

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Matthew 17:20

20 He said to them, Because of the littleness of your faith [that is, your lack of firmly relying trust]. For truly I say to you, if you have faith [that is living] like a grain of mustard seed, you can say to this mountain, Move from here to yonder place, and it will move; and nothing will be impossible to you.109[4]

1 Corinthians 13:2

2 And if I have prophetic powers (the gift of interpreting the divine will and purpose), and understand all the secret truths *and* mysteries and possess all knowledge, and if I have [sufficient] faith so that I can remove mountains, but have not love (God's love in me) I am nothing (a useless nobody).110[5]

Genesis 1:3,6,7,9,14,20,24 – Faith is the power with which God speaks, and by speaking, brings things to pass.

3 3 Then God said, “Let there be light”; and there was light.111[6]

6 6 Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”112[7]

7 7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.113[8]

9 9 Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.114[9]

14 Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;

15 15 and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.115[10]

20 Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

22 God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”

23 There was evening and there was morning, a fifth day.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

24 Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.116[11]

Hebrews 11:3

3 By faith we understand that the worlds [during the successive ages] were framed (fashioned, put in order, and equipped for their intended purpose) by the word of God, so that what we see was not made out of things which are visible.117[12]

This is the power by which Yeshua, God's Son, tuned the water into wine, multiplied the loaves and fishes, stilled the storm, cast out devils, and raised the dead. It is the Word of Divine Authority.

We may have God's Faith

When the gift of faith is operative, it is the faith of God which functions through men. Mark 11:22

21 And Peter remembered and said to Him, Master, look! The fig tree which You doomed has withered away!

22 And Jesus, replying, said to them, Have faith in God [constantly]. (Some margins read have the Faith of God, or the God kind of faith)

23 Truly I tell you, whoever says to this mountain, Be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him.

24 For this reason I am telling you, whatever you ask for in prayer, believe (trust and be confident) that it is granted to you, and you will [get it].118[13]

Acts 3:15-22

15 But having ordered [the prisoners] to go aside out of the council [chamber], they conferred (debated) among themselves,

16 Saying, What are we to do with these men? For that an extraordinary miracle has been performed by (through) them is plain to all the residents of Jerusalem, and we cannot deny it.

17 But in order that it may not spread further among the people *and* the nation, let us warn *and* forbid them with a stern threat to speak any more to anyone in this name [or about this Person]. 18 [So]

they summoned them and imperatively instructed them not to converse in any way *or* teach at all in *or* about the name of Jesus.

19 But Peter and John replied to them, Whether it is right in the sight of God to listen to you *and* obey you rather than God, you must decide (judge).

20 But we [ourselves] cannot help telling what we have seen and heard.

21 Then when [the rulers and council members] had further threatened them, they let them go, not seeing how they could secure a conviction against them because of the people; for everybody was praising *and* glorifying God for what had occurred.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

22 For the man on whom this sign (miracle) of healing was performed was more than forty years old.119[14]

1 Kings 18:20-39 – Elijah believed God for the mighty sign of the fire falling upon the water-soaked sacrifice. His instructions were from God and his faith also.

20 So Ahab sent *a message* among all the sons of Israel and brought the prophets together at Mount Carmel.

21 Elijah came near to all the people and said, “How long *will* you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him.” But the people did not answer him a word.

22 Then Elijah said to the people, “I alone am left a prophet of the LORD, but Baal’s prophets are 450 men.

23 “Now let them give us two oxen; and let them choose one ox for themselves and cut it up, and place it on the wood, but put no fire *under it*; and I will prepare the other ox and lay it on the wood, and I will not put a fire *under it*.

24 “Then you call on the name of your god, and I will call on the name of the LORD, and the God who answers by fire, He is God.” And all the people said, “That is a good idea.”

25 So Elijah said to the prophets of Baal, “Choose one ox for yourselves and prepare it first for you are many, and call on the name of your god, but put no fire *under it*.”

26 Then they took the ox which was given them and they prepared it and called on the name of Baal from morning until noon saying, “O Baal, answer us.” But there was no voice and no one answered. And they leaped about the altar which they made.

27 It came about at noon, that Elijah mocked them and said, “Call out with a loud voice, for he is a god; either he is occupied or gone aside, or is on a journey, or perhaps he is asleep and needs to be awakened.”

28 So they cried with a loud voice and cut themselves according to their custom with swords and lances until the blood gushed out on them.

29 When midday was past, they raved until the time of the offering of the *evening* sacrifice; but there was no voice, no one answered, and no one paid attention.

30 Then Elijah said to all the people, “Come near to me.” So all the people came near to him. And he repaired the altar of the LORD which had been torn down.

31 Elijah took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, “Israel shall be your name.”

32 So with the stones he built an altar in the name of the LORD, and he made a trench around the altar, large enough to hold two measures of seed.

33 Then he arranged the wood and cut the ox in pieces and laid *it* on the wood.

34 And he said, “Fill four pitchers with water and pour *it* on the burnt offering and on the wood.” And he said, “Do it a second time,” and they did it a second time. And he said, “Do it a third time,” and they did it a third time.

35 The water flowed around the altar and he also filled the trench with water.

36 At the time of the offering of the *evening* sacrifice Elijah the prophet came near and said, “O LORD, the God of Abraham, Isaac and Israel, today let it be known that You are God in Israel and that I am Your servant and I have done all these things at Your word.

37 “Answer me, O LORD, answer me, that this people may know that You, O LORD, are God, and *that* You have turned their heart back again.”

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

38 Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench.

39 When all the people saw it, they fell on their faces; and they said, “The LORD, He is God; the LORD, He is God.”<sup>120[15]</sup>

Numbers 16:28 When Moshe decreed the death of Korah, Dathan, and Abiram and their 250 followers, by the earth’s opening her mouth and swallowing them up alive; God had given him instructions what to say and do, and also the faith with which to do it.

19 Thus Korah assembled all the congregation against them at the doorway of the tent of meeting. And the glory of the LORD appeared to all the congregation.

20 Then the LORD spoke to Moses and Aaron, saying,

21 “Separate yourselves from among this congregation, that I may consume them instantly.”

22 But they fell on their faces and said, “O God, God of the spirits of all flesh, when one man sins, will You be angry with the entire congregation?”

23 Then the LORD spoke to Moses, saying,

24 “Speak to the congregation, saying, ‘Get back from around the dwellings of Korah, Dathan and Abiram.’ ”

25 Then Moses arose and went to Dathan and Abiram, with the elders of Israel following him,

26 and he spoke to the congregation, saying, “Depart now from the tents of these wicked men, and touch nothing that belongs to them, or you will be swept away in all their sin.”

27 So they got back from around the dwellings of Korah, Dathan and Abiram; and Dathan and Abiram came out *and* stood at the doorway of their tents, along with their wives and their sons and their little ones.

28 Moses said, “By this you shall know that the LORD has sent me to do all these deeds; for this is not my doing.

29 “If these men die the death of all men or if they suffer the fate of all men, *then* the LORD has not sent me.

30 “But if the LORD brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into Sheol, then you will understand that these men have spurned the LORD.”

**31** As he finished speaking all these words, the ground that was under them split open;

**32** and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with *their* possessions.

33 So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly.

34 All Israel who *were* around them fled at their outcry, for they said, “The earth may swallow us up!”

35 Fire also came forth from the LORD and consumed the two hundred and fifty men who were offering the incense.



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

### The Gift Defined John

15:7

7 If you live in Me [abide vitally united to Me] and My words remain in you *and* continue to live in your hearts, ask whatever you will, and it shall be done for you.121[16]

### 1 Kings 17:1-7

1 Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, “As the LORD, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word.”

2 The word of the LORD came to him, saying,

3 “Go away from here and turn eastward, and hide yourself by the brook Cherith, which is east of the Jordan.

4 “It shall be that you will drink of the brook, and I have commanded the ravens to provide for you there.”

5 So he went and did according to the word of the LORD, for he went and lived by the brook Cherith, which is east of the Jordan.

6 The ravens brought him bread and meat in the morning and bread and meat in the evening, and he would drink from the brook.

8       8       It happened after a while that the brook dried up, because there was no rain in the land.122[17]

### James 5:16

16 Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

17       Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months.

18       18       Then he prayed again, and the sky poured rain and the earth produced its fruit.123[18]

### 1 Kings 17:9-24 –Elijah also had Miracle Working Faith to Raise the Dead

9       “Arise, go to Zarephath, which belongs to Sidon, and stay there; behold, I have commanded a widow there to provide for you.”

10       So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, “Please get me a little water in a jar, that I may drink.”

11       As she was going to get *it*, he called to her and said, “Please bring me a piece of bread in your hand.”

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

12 But she said, “As the LORD your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die.”

13 Then Elijah said to her, “Do not fear; go, do as you have said, but make me a little bread cake from it first and bring *it* out to me, and afterward you may make *one* for yourself and for your son.

14 “For thus says the LORD God of Israel, ‘The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the LORD sends rain on the face of the earth.’”

15 So she went and did according to the word of Elijah, and she and he and her household ate for *many* days.

16 The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the LORD which He spoke through Elijah.

17 Now it came about after these things that the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him.

18 So she said to Elijah, “What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance and to put my son to death!”

19 He said to her, “Give me your son.” Then he took him from her bosom and carried him up to the upper room where he was living, and laid him on his own bed.

20 He called to the LORD and said, “O LORD my God, have You also brought calamity to the widow with whom I am staying, by causing her son to die?”

21 Then he stretched himself upon the child three times, and called to the LORD and said, “O LORD my God, I pray You, let this child’s life return to him.”

22 The LORD heard the voice of Elijah, and the life of the child returned to him and he revived.

23 Elijah took the child and brought him down from the upper room into the house and gave him to his mother; and Elijah said, “See, your son is alive.”

24 Then the woman said to Elijah, “Now I know that you are a man of God and that the word of the LORD in your mouth is truth.”<sup>124[19]</sup>

– Joshua was a man in whom was the Ruach of Yahweh/Spirit of G-d and who had faith to believe for miracles when needed for Israel. Moshe imparted some of his authority and anointing over to Joshua per Yahweh’s instructions so he could lead Israel.

Numbers 27:18

15 Then Moses spoke to the LORD, saying,

16 “May the LORD, the God of the spirits of all flesh, appoint a man over the congregation,

17 who will go out and come in before them, and who will lead them out and bring them in, so that the congregation of the LORD will not be like sheep which have no shepherd.”

18 So the LORD said to Moses, “Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him;

19 and have him stand before Eleazar the priest and before all the congregation, and commission him in their sight.

20 “You shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey *him*.

21 “Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his command they shall go out and at his command they shall come in, *both* he and the sons of Israel with him, even all the congregation.”

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

22 Moses did just as the LORD commanded him; and he took Joshua and set him before Eleazar the priest and before all the congregation.

23 Then he laid his hands on him and commissioned him, just as the LORD had spoken through Moses.125[20]

Deuteronomy 34:9

9 Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses.126[21]

Joshua 10:12-14

12 Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the sons of Israel, and he said in the sight of Israel,  
“O sun, stand still at Gibeon,  
And O moon in the valley of Aijalon.”  
13 So the sun stood still, and the moon stopped, Until the nation avenged themselves of their enemies.  
Is it not written in the book of Jashar? And the sun stopped in the middle of the sky and did not hasten to go *down* for about a whole day.

14 There was no day like that before it or after it, when the LORD listened to the voice of a man; for the LORD fought for Israel.127[22]

This was the gift of faith bringing things to pass by His Word. Elijah had this gift

1 Kings 17:14

2 The word of the LORD came to him, saying,  
3 “Go away from here and turn eastward, and hide yourself by the brook Cherith, which is east of the Jordan.  
4 “It shall be that you will drink of the brook, and I have commanded the ravens to provide for you there.”  
5 So he went and did according to the word of the LORD, for he went and lived by the brook Cherith, which is east of the Jordan  
6 The ravens brought him bread and meat in the morning and bread and meat in the evening, and he would drink from the brook.128[23]

14 11 Kings 1:10

---

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

- 1 Now Moab rebelled against Israel after the death of Ahab.  
2 And Ahaziah fell through the lattice in his upper chamber which *was* in Samaria, and became ill. So he sent messengers and said to them, “Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness.”  
3 But the angel of the LORD said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria and say to them, ‘Is it because there is no God in Israel *that* you are going to inquire of Baal-zebub, the god of Ekron?’  
4 “Now therefore thus says the LORD, ‘You shall not come down from the bed where you have gone up, but you shall surely die.’ ” Then Elijah departed.  
5 When the messengers returned to him he said to them, “Why have you returned?”  
6 They said to him, “A man came up to meet us and said to us, ‘Go, return to the king who sent you and say to him, “Thus says the LORD, ‘Is it because there is no God in Israel *that* you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed where you have gone up, but shall surely die.’ ” ’ ”  
7 He said to them, “What kind of man was he who came up to meet you and spoke these words to you?”  
8 They answered him, “*He was* a hairy man with a leather girdle bound about his loins.” And he said, “It is Elijah the Tishbite.”  
9 Then *the king* sent to him a captain of fifty with his fifty. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, “O man of God, the king says, ‘Come down.’ ”

10 Elijah replied to the captain of fifty, “If I am a man of God, let fire come down from heaven and consume you and your fifty.” Then fire came down from heaven and consumed him and his fifty. 129[24]

Elisha had this gift 11

Kings 2:19-25

- 19 Then the men of the city said to Elisha, “Behold now, the situation of this city is pleasant, as my lord sees; but the water is bad and the land is unfruitful.”  
20 He said, “Bring me a new jar, and put salt in it.” So they brought *it* to him.  
21 He went out to the spring of water and threw salt in it and said, “Thus says the LORD, ‘I have purified these waters; there shall not be from there death or unfruitfulness any longer.’ ”  
22 So the waters have been purified to this day, according to the word of Elisha which he spoke.  
23 Then he went up from there to Bethel; and as he was going up by the way, young lads came out from the city and mocked him and said to him, “Go up, you baldhead; go up, you baldhead!”  
24 When he looked behind him and saw them, he cursed them in the name of the LORD. Then two female bears came out of the woods and tore up forty-two lads of their number.

25 He went from there to Mount Carmel, and from there he returned to Samaria. 130[25]

15 12 Kings 3:16-20

---

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

13 Now Elisha said to the king of Israel, “What do I have to do with you? Go to the prophets of your father and to the prophets of your mother.” And the king of Israel said to him, “No, for the LORD has called these three kings *together* to give them into the hand of Moab.”

14 Elisha said, “As the LORD of hosts lives, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look at you nor see you.

15 “But now bring me a minstrel.” And it came about, when the minstrel played, that the hand of the LORD came upon him.

16 He said, “Thus says the LORD, ‘Make this valley full of trenches.’

17 “For thus says the LORD, ‘You shall not see wind nor shall you see rain; yet that valley shall be filled with water, so that you shall drink, both you and your cattle and your beasts.

18 ‘This is but a slight thing in the sight of the LORD; He will also give the Moabites into your hand.

19 ‘Then you shall strike every fortified city and every choice city, and fell every good tree and stop all springs of water, and mar every good piece of land with stones.’”

20 It happened in the morning about the time of offering the sacrifice, that behold, water came by the way of Edom, and the country was filled with water. 131[26]

11 Kings 6:18

15 Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, “Alas, my master! What shall we do?”

16 So he answered, “Do not fear, for those who are with us are more than those who are with them.”

17 Then Elisha prayed and said, “O LORD, I pray, open his eyes that he may see.” And the LORD opened the servant’s eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.

18 When they came down to him, Elisha prayed to the LORD and said, “Strike this people with blindness, I pray.” So He struck them with blindness according to the word of Elisha.

19 Then Elisha said to them, “This is not the way, nor is this the city; follow me and I will bring you to the man whom you seek.” And he brought them to Samaria.

20 When they had come into Samaria, Elisha said, “O LORD, open the eyes of these *men*, that they may see.” So the LORD opened their eyes and they saw; and behold, they were in the midst of Samaria. 132[27]

Paul had this gift Acts

13:9-11

9 But Saul, who is also called Paul, filled with *and* controlled by the Holy Spirit, looked steadily at [Elymas]

10 And said, You master in every form of deception *and* recklessness, unscrupulousness, *and* wickedness, you son of the devil, you enemy of everything that is upright *and* good, will you ever

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

stop perverting *and* making crooked the straight paths of the Lord *and* plotting against His saving purposes? [Hos. 14:9].

10 And now, behold, the hand of the Lord is upon you, and you will be blind, [so blind that you will be] unable to see the sun for a time. Instantly there fell upon him a mist and darkness, and he groped about seeking persons who would lead him by the hand.133[28]

Acts 16:16-18

16 As we were on our way to the place of prayer, we were met by a slave girl who was possessed by a spirit of divination [claiming to foretell future events and to discover hidden knowledge], and she brought her owners much gain by her fortunetelling.

17 She kept following Paul and [the rest of] us, shouting loudly, These men are the servants of the Most High God! They announce to you the way of salvation!

18 And she did this for many days. Then Paul, being sorely annoyed *and* worn out, turned and said to the spirit within her, I charge you in the name of Jesus Christ to come out of her! And it came out that very moment.134[29]

Acts 14:10

8 Now at Lystra a man sat who found it impossible to use his feet, for he was a cripple from birth and had never walked.

9 He was listening to Paul as he talked, and [Paul] gazing intently at him and observing that he had faith to be healed,

10 Shouted at him, saying, Stand erect on your feet! And he leaped up and walked.135[30]

Acts 20:9-12

9 And there was a young man named Eutychus sitting in the window. He was borne down with deep sleep as Paul kept on talking still longer, and [finally] completely overcome by sleep, he fell down from the third story and was picked up dead.

10 But Paul went down and bent over him and embraced him, saying, Make no ado; his life is within him.

11 When Paul had gone back upstairs and had broken bread and eaten [with them], and after he had talked confidentially *and* communed with them for a considerable time—until daybreak [in fact]—he departed.

12 They took the youth home alive, and were not a little comforted *and* cheered *and* refreshed *and* encouraged.136[31]

Act 19:11 And God wrought special miracles by the hands of Paul:

---

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Yeshua operated all the time this Gift. Of course ALL the GIFTS of the Ruach were operating in the life of Yeshua.

(Joh 2:11 KJV) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

(Joh 2:23 KJV) Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

(Joh 3:2 KJV) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

(Joh 6:2 KJV) And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

(Joh 6:26 KJV) Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

(Joh 7:31 KJV) And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

(Joh 9:16 KJV) Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

(Joh 11:47 KJV) Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

(Joh 12:37 KJV) But though he had done so many miracles before them, yet they believed not on him:

Other Who Operated in this gift

(Act 2:22 KJV) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

(Act 6:8 KJV) And Stephen, full of faith and power, did great wonders and miracles among the people.

(Act 8:6 KJV) And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

(Act 8:13 KJV) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Acts 9:40

36 Now there was at Joppa a disciple [a woman] named [in Aramaic] Tabitha, which [in Greek] means Dorcas. She was abounding in good deeds and acts of charity.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

37 About that time she fell sick and died, and when they had cleansed her, they laid [her] in an upper room.

38 Since Lydda was near Joppa [however], the disciples, hearing that Peter was there, sent two men to him begging him, Do come to us without delay.

39 So Peter [immediately] rose and accompanied them. And when he had arrived, they took him to the upper room. All the widows stood around him, crying and displaying undershirts (tunics) and [other] garments such as Dorcas was accustomed to make while she was with them.

40 But Peter put them all out [of the room] and knelt down and prayed; then turning to the body he said, Tabitha, get up! And she opened her eyes; and when she saw Peter, she raised herself *andsat* upright.

41 And he gave her his hand and lifted her up. Then calling in God's people and the widows, he presented her to them alive.

42 And this became known throughout all Joppa, and many came to believe on the Lord [to adhere to and trust in and rely on Him as the Christ and as their Savior].

43 And Peter remained in Joppa for considerable time with a certain Simon a tanner.<sup>137</sup>[32]

(Act 15:12 KJV) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

(Gal 3:5 KJV) He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

(Heb 2:4 KJV) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Donald Gee "Concerning Spiritual Gifts"

"To suggest that the gift of working of miracles may be expected today will appear to be bordering upon presumption or fanaticism. Yet such a position is perfectly logical. We have no ground for distinguishing between the gifts. The present challenge of spiritism, and all the other forms of supernatural power at work today which are NOT FROM GOD, make us all the more ready to believe God who answered Jannes and Jambres <sup>i</sup>of old by a still greater exhibition of HIS DIVINE POWER will meet this challenge in the same way today."

Exodus 7:8-12

8 Now the LORD spoke to Moses and Aaron, saying,

9 "When Pharaoh speaks to you, saying, 'Work a miracle,' then you shall say to Aaron, 'Take your staff and throw *it* down before Pharaoh, *that* it may become a serpent.' "

10 So Moses and Aaron came to Pharaoh, and thus they did just as the LORD had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it became a serpent.

11 Then Pharaoh also called for *the* wise men and *the* sorcerers, and they also, the magicians of Egypt, did the same with their secret arts.



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

12 For each one threw down his staff and they turned into serpents. But Aaron's staff swallowed up their staffs.138[33]

11 Timothy 3:8-17

8 Now just as Jannes and Jambres were hostile to *and* resisted Moses, so these men also are hostile to *and* oppose the Truth. They have depraved *and* distorted minds, and are reprobate *and* counterfeit *and* to be rejected as far as the faith is concerned. [Exod. 7:11].

9 But they will not get very far, for their rash folly will become obvious to everybody, as was that of those [magicians mentioned].

10 Now you have closely observed *and* diligently followed my teaching, conduct, purpose in life, faith, patience, love, steadfastness,

11 Persecutions, sufferings—such as occurred to me at Antioch, at Iconium, and at Lystra, persecutions I endured, but out of them all the Lord delivered me.

12 Indeed all who delight in piety *and* are determined to live a devoted *and* godly life in Christ Jesus will meet with persecution [will be made to suffer because of their religious stand].

13 But wicked men and imposters will go on from bad to worse, deceiving *and* leading astray others and being deceived *and* led astray themselves.

14 But as for you, continue to hold to the things that you have learned and of which you are convinced, knowing from whom you learned [them],

15 15 And how from your childhood you have had a knowledge of *and* been acquainted with the sacred Writings, which are able to instruct you *and* give you the understanding for salvation which comes through faith in Christ Jesus [through the leaning of the entire human personality on God in Christ Jesus in absolute trust and confidence in His power, wisdom, and goodness].

16 16 Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof *and* conviction of sin, for correction of error *and* discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action),

17 17 So that the man of God may be complete *and* proficient, well fitted *and* thoroughly equipped for every good work.139[34]

I might add also, Witchcraft, Sorcery i.e .Harry Potter, Occult practices and Satanic Worship are on the rise. How much more in our day, do we need the World to see the TRUE POWER OF YHWH and the Gifts of the Ruach Ha Kodesh in operation in the Life of the Believer in Messiah, instead of Ha Satan's counterfeits at work in the lives of those who have rejected God and who are fighting for the very souls of our children and families.

DO WE BELIEVE THE WORD OR NOT. WE MUST YIELD OURSELVES TO THE RUACH HAKODESH MORE THEN EVER BEFORE, AND ASK THAT HIS GIFTS BE MANIFEST IN OUR LIVES AS HE WILLS TO TOUCH THE LIVES OF OTHERS.

## Now About Spiritual Gifts Part V

### The Gift of Discerning of Spirits

#### 1 Corinthians 12:8-10

8 To one is given in *and* through the [Holy] Spirit/Ruach [the power to speak] a message of wisdom, and to another [the power to express] a word of knowledge *and* understanding according to the same [Holy] Spirit/Ruach;

9 To another [wonder-working] faith by the same [Holy] Spirit/Ruach, to another the extraordinary powers of healing by the one Spirit/Ruach;

16 10 To another the working of miracles, to another prophetic insight (the gift of interpreting the divine will and purpose); to another the ability to discern *and* distinguish between [the utterances of true] Spirit/Ruachs [and false ones], to another various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.<sup>140</sup>[2]

Very often these three gifts work together

Word of Wisdom – Gives us the revelation of the mind and purpose of God

Word of Knowledge-Gives us the revelation of things that are now or have been

Discerning of Spirits-Gives insight into the spirit world as the Ruach HaKodesh wills

Remember, Ha Satan is a counterfeiter, the occult, horoscopes, fortune telling etc., are a perversion of the Gifts of the Ruach HaKodesh. He can not create, he can only imitate in order to deceive, i.e. when people say they see ghosts, or have talked to dead loved ones, what they really have been seeing and talking to are demons, but they are deceived into thinking they have seen the ghost of someone from the past, or have talked with a loved one. Fortune tellers get their information from demons also. A Messianic believer/Christian has no business getting involved in ANY OCCULTIC PRACTICES, for they are an abomination to God.

2Ch 33:6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

Gal 5:19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

That is why it is so important to understand the gifts and workings of the Ruach HaKodesh and how they operate. All of these gifts are as the Ruach wills, you can not manipulate these gifts, that is witchcraft.

This was what Simon wanted to do, he had wrong motives.....

Act 8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Act 8:19 Saying, Give me also this power, that on whomsoever I lay hands, they may receive the Holy Ghost.

Act 8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Act 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Act 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Act 8:23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

Act 8:24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

The Gifts of the Ruach HaKodesh are to bless and help people and bring glory to God.

### The Discerning of Spirits

Definition of Discerning – Noah Webster Dictionary

Discerning

DISCERNING, ppr.

1. Distinguishing; seeing; discovering; knowing; judging.

2. a. Having power to discern; capable of seeing, discriminating, knowing and judging; sharp-sighted; penetrating; acute; as a discerning man or mind.

DISCERNING, n. The act of discerning; discernment.

Discernment

DISCERNMENT, n. The act of discerning; also, the power or faculty of the mind, by which it distinguishes one thing from another, as truth from falsehood, virtue from vice; acuteness of judgment; power of perceiving differences of things or ideas, and their relations and tendencies. The errors of youth often proceed from the want of discernment. Discerning.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1Co 14:29;

29 So let two or three prophets speak [those inspired to preach or teach], while the rest pay attention *and* weigh *and* discern what is said.141[3]

Act 5:3;

3 3 But Peter said, Ananias, why has Satan filled your heart that you should lie to *and* attempt to deceive the Holy Spirit, and should [in violation of your promise] withdraw secretly *and* appropriate to your own use part of the price from the sale of the land?142[4]

1Jo 4:1-3

**BELOVED**, DO not put faith in every spirit, but prove (test) the spirits to discover whether they proceed from God; for many false prophets have gone forth into the world.

2 By this you may know (perceive and recognize) the Spirit of God: every spirit which acknowledges *and* confesses [the fact] that Jesus Christ (the Messiah) [actually] has become man *and* has come in the flesh is of God [has God for its source];

3 And every spirit which does not acknowledge *and* confess *that* Jesus Christ has come in the flesh [but would annul, destroy, sever, disunite Him] is not of God [does not proceed from Him]. This [nonconfession] is the [spirit] of the antichrist, [of] which you heard that it was coming, and now it is already in the world.143[5]

Rev 2:2;

2 I know your industry *and* activities, laborious toil *and* trouble, and your patient endurance, and how you cannot tolerate wicked [men] and have tested *and* critically appraised those who call [themselves] apostles (special messengers of Christ) and yet are not, and have found them to be impostors *and* liars.144[6]

It has to do with spirits, good and bad, it is supernatural insight into the realm of spirits. Example

Isaiah 6:1

1 In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.

2 Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew.

3 And one called out to another and said,  
"Holy, Holy, Holy, is the LORD of hosts,  
The whole earth is full of His glory."

4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

5 Then I said,  
"Woe is me, for I am ruined! Because I  
am a man of unclean lips,  
And I live among a people of unclean lips;  
For my eyes have seen the King, the LORD of hosts."

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

6 Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs.

7 He touched my mouth *with it* and said, “Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven.”<sup>145[7]</sup>

Through the discerning of spirits, seeing in the spirit realm, you could discern the risen Messiah/Christ. Through this super natural gift of discerning of spirits people have been able to see into the spirit realm and sometimes have seen Yeshua.

i.e. some people have seen angels, or Yeshua has appeared to them, or they were ministering to someone to get them set free from demonic forces, and they saw into the spirit realm the kind of demon that was keeping the person in bondage. All such visions would be a manifestation of the gift of discerning of spirits. To discern means to see, or seeing into the realm of spirits.

In the spirit world there are Divine spirits, i.e. Angels, and evil spirits, i.e. demons. We also have the human spirit to deal with.

#1. Discerning of Spirits may be a vision as in Isaiah 6:1

1 In the year of King Uzziah’s death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.

#2. The discerning of the risen Messiah/Christ – Revelation 1:12-18

12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands;

13 and in the middle of the lampstands *I saw* one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.

14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire.

15 His feet *were* like burnished bronze, when it has been made to glow in a furnace, and His voice *was* like the sound of many waters.

16 In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

17 When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not be afraid; I am the first and the last,

18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.<sup>146[8]</sup>

#3. The discerning of the Ruach HaKodesh – Revelation, Wisdom and seeing into the spirit realm

It also means discerning Cherubims, Seraphims, archangels or the host of angels or the discerning of legions, also discerning of the human spirit, the good or evil tendencies in the spirit, or the power that is evil or good that may be behind the manifestation. A lot of manifestations in the realm in which we live come from different sources, things that seem miraculous to us, actually do not come from God. Ha Satan is a supernatural being as

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

well.

When the Ruach HaKodesh gives you this gift of discerning of spirits it is for a purpose, and that purpose is always to help people and bring glory to God.

We do not need discerning of spirits to know when something is wrong. We should know the Torah/Word of Yahweh well enough for ourselves that our inward witness, the spirit within, lets us know whether a manifestation, teaching etc is of G-d or not.

We are to be led by the Ruach

Romans 8:14

<sup>14</sup> All who are led by God's Spirit are God's sons. 147[9]

Warnings

This is gift, is not spiritual thought reading. There are three kinds of spirits that we have to deal with.

#1. Divine

#2. Satanic

#3. Human

This is not psychological insight. It is not mental penetration, it is not power to discern the faults of others. This gift is not the power to discover the faults of others; that is absolutely forbidden in the scriptures.

Matthew 7:1-5

**DO NOT** judge *and* criticize *and* condemn others, so that you may not be judged *and* criticized *and* condemned yourselves.

2 For just as you judge *and* criticize *and* condemn others, you will be judged *and* criticized *and* condemned, and in accordance with the measure you [use to] deal out to others, it will be dealt out again to you.

3 Why do you stare from without at the very small particle that is in your brother's eye but do not become aware of *and* consider the beam of timber that is in your own eye?

4 Or how can you say to your brother, Let me get the tiny particle out of your eye, when there is the beam of timber in your own eye?

5 You hypocrite, first get the beam of timber out of your own eye, and then you will see clearly to take the tiny particle out of your brother's eye. 148[10] DISCERN A SPIRIT IS TO SEE THE SPIRIT, AS THE RUACH HAKODESH WILLS, NOT AS YOU WILL. THE WORD OF KNOWLEDGE OR WORD OF WISDOM REVEALS THINGS TO YOU, GIVES YOU INSIGHT INTO WHAT OR WHY SOMETHING IS HAPPENING, OR REVEALS SOMETHING TO YOU ABOUT A PERSON YOU ARE MINISTERING TO IN ORDER TO HELP THEM GET FREE

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

FROM DEMONIC INFLUENCE OR POWERS; OR TO HELP YOU INTERCEED AND PRAY FOR A PERSON/PERSONS, MINISTRIES, COUNTRIES ETC. ACCURATELY.

Example

2 Kings 5:26

2Ki 6:16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them. 2Ki 6:17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

Instance of the Operation of this gift Acts

13:6-12

6 When they had passed through the entire island of Cyprus as far as Paphos, they came upon a certain Jewish wizard *or* sorcerer, a false prophet named Bar-Jesus.

7 He was closely associated with the proconsul, Sergius Paulus, who was an intelligent *and* sensible man of sound understanding; he summoned to him Barnabas and Saul and sought to hear the Word of God [concerning salvation in the kingdom of God attained through Christ].

8 But Elymas the wise man—for that is the translation of his name [which he had given himself]—opposed them, seeking to keep the proconsul from accepting the faith.

9 But Saul, who is also called Paul, filled with *and* controlled by the Holy Spirit, looked steadily at [Elymas]

10 And said, You master in every form of deception *and* recklessness, unscrupulousness, *and* wickedness, you son of the devil, you enemy of everything that is upright *and* good, will you never stop perverting *and* making crooked the straight paths of the Lord *and* plotting against His saving purposes? [Hos. 14:9].

11 And now, behold, the hand of the Lord is upon you, and you will be blind, [so blind that you will be] unable to see the sun for a time. Instantly there fell upon him a mist and a darkness, and he groped about seeking persons who would lead him by the hand.

12 Then the proconsul believed (became a Christian) when he saw what had occurred, for he was astonished *and* deeply touched at the teaching concerning the Lord *and* from Him. 149[11]

Acts 16:16-18

16 As we were on our way to the place of prayer, we were met by a slave girl who was possessed by a spirit of divination [claiming to foretell future events and to discover hidden knowledge], and she brought her owners much gain by her fortunetelling.

17 She kept following Paul and [the rest of] us, shouting loudly, These men are the servants of the Most High God! They announce to you the way of salvation!

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

18 And she did this for many days. Then Paul, being sorely annoyed *and* worn out, turned and said to the spirit within her, I charge you in the name of Jesus Christ to come out of her! And it came out that very moment. 150[12]

Peter had this gift Acts

5:1-11

**BUT** A certain man named Ananias with his wife Sapphira sold a piece of property,

2 And with his wife's knowledge *and* connivance he kept back *and* wrongfully appropriated some of the proceeds, bringing only a part and putting it at the feet of the apostles.

3 But Peter said, Ananias, why has Satan filled your heart that you should lie to *and* attempt to deceive the Holy Spirit, and should [in violation of your promise] withdraw secretly *and* appropriate to your own use part of the price from the sale of the land?

4 As long as it remained unsold, was it not still your own? And [even] after it was sold, was not [the money] at your disposal *and* under your control? Why then, is it that you have proposed *and* purposed in your heart to do this thing? [How could you have the heart to do such a deed?] You have not [simply] lied to men [playing false and showing yourself utterly deceitful] but to God.

5 Upon hearing these words, Ananias fell down and died. And great dread *and* terror took possession of all who heard of it.

6 And the young men arose and wrapped up [the body] and carried it out and buried it.

7 Now after an interval of about three hours his wife came in, not having learned of what had happened.

8 And Peter said to her, Tell me, did you sell the land for so much? Yes, she said, for so much.

9 Then Peter said to her, How could you two have agreed *and* conspired together to try to deceive the Spirit of the Lord? Listen! The feet of those who have buried your husband are at the door, and they will carry you out [also].

10 And instantly she fell down at his feet and died; and the young men entering found her dead, and they carried her out and buried her beside her husband.

11 And the whole church and all others who heard of these things were appalled [great awe and strange terror and dread seized them].

Acts 8:23

23 For I see that you are in the gall of bitterness and in a bond forged by iniquity [to fetters souls]. [Isa. 58:6]. 151[13]

Last Day Demons – Ha Satan's purpose is not only to torment and afflict his victims, but to use them as tools to oppose the Gospel and to deceive.

1 Timothy 4:1

**BUT THE** [Holy] Spirit distinctly *and* expressly declares that in latter times some will turn away from the faith, giving attention to deluding *and* seducing spirits and doctrines that demons teach, 152[14]



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1 Thessalonians 2:9-10

9 The coming [of the lawless one, the antichrist] is through the activity *and* working of Satan and will be attended by great power and with all sorts of [pretended] miracles and signs *and* delusive marvels—[all of them] lying wonders—

10 And by unlimited seduction to evil *and* with all wicked deception for those who are perishing (going to perdition) because they did not welcome the Truth *but* refused to love it that they might be saved.153[15]

Revelation 13:14

14 And because of the signs (miracles) which he is allowed to perform in the presence of the [first] beast, he deceives those who inhabit the earth, commanding them to erect a statue (an image) in the likeness of the beast who was wounded by the [small] sword and still lived. [Deut. 13:1–5].154[16]

Revelation 16:14

14 14 For really they are the spirits of demons that perform signs (wonders, miracles). And they go forth to the rulers *and* leaders all over the world, to gather them together for war on the great day of God the Almighty.155[17]

Do you know how they train people to know a counterfeit bill from a real bill (money), the person is trained to know the real bill (money) so well, every line and detail, that he is able to spot a counterfeit immediately, he knows immediately what is real and what is fake.

It is our responsibility to know the Torah/Word of G-d so well and the Gifts and operations of His Ruach HaKodesh that we will not be able to be deceived by Ha Satan and his counterfeits but unmask them so people can be set free.

## The Nine Gifts of Ruach HaKodesh in the Believers Life

Here we have the gifts of the Ruach HaKodesh classified.. 3

### Gifts of Revelation

Word of Wisdom

Word of Knowledge

Discerning of spirits

### 3 Gifts of Power

Faith

Miracles

Healing

### 3 Gifts of Utterance

Prophecy

Tongues

Interpretation of Tongues

We need to study the Spiritual gifts of the Ruach HaKodesh and how to flow in them. 1

### Corinthians 12

<sup>1</sup> But, brothers, I do not want you to go on being ignorant about the things of the Spirit. <sup>2</sup> 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. <sup>3</sup> 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*.156[2]

<sup>4</sup> Now there are different kinds of gifts, but the same Spirit gives them. <sup>5</sup> Also there are different ways of serving, but it is the same Lord being served. <sup>6</sup> And there are different modes of working, but it is the same God working them all in everyone. <sup>7</sup> Moreover, to each person is given the particular manifestation of the Spirit that will be for the common good. <sup>8</sup> To one, through the Spirit, is given a word of wisdom; to another, a word of knowledge, in accordance with the same Spirit; <sup>9</sup> to another, faith, by the same spirit; and to another, gifts of healing, by the one Spirit; <sup>10</sup> 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. <sup>11</sup> One and the same Spirit is at work in all these things, distributing to each person as he chooses. <sup>12</sup> For just as the body is one but has many parts; and all the parts of the body, though many, constitute one body; so it is with the Messiah. <sup>13</sup> For it was by one Spirit that we were all immersed into one body,

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

whether Jews or Gentiles, slaves or free; and we were all given the one Spirit to drink.157[3]

*We need to use the gifts that YHWH has placed within us and to yield to the Ruach in using these gifts to edify the Body of Messiah. We are not to be ignorant of the things of the Spirit. We are to operate in these gifts. What is the purpose of these gifts? To demonstrate the power and authority of Yahweh in the earth and to operate in Kingdom power in Yeshua's name.*

*These gifts are just as much needed today as they were in the time of Yeshua!*

Words To Ponder: Gifts, Ministries, Wisdom G5486

Gifts

χάρισμα

charisma

Thayer Definition:

- 1) a favour with which one receives without any merit of his own
- 2) the gift of divine grace
- 3) the gift of faith, knowledge, holiness, virtue
- 4) the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ (Messiah) laid hold of by faith
- 5) grace or gifts denoting extraordinary powers, distinguishing certain Believers and enabling them to serve the Kahilah of Messiah, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit./Ruach HaKodesh

Part of Speech: noun neuter

A Related Word by Thayer's/Strong's Number: from G5483

Citing in TDNT: 9:402, 1298

G1248 - Ministries

διακονία

diakonia

Thayer Definition:

- 1) service, ministering, especially of those who execute the commands of others
- 2) of those who by the command of God proclaim and promote religion among men  
2a) of the office of Moses  
2b) of the office of the apostles and its administration  
2c) of the office of prophets, evangelists, elders etc.
- 3) the ministration of those who render to others the offices of Christian affection especially those who help meet need by either collecting or distributing of charities
- 4) the office of the deacon in the church
- 5) the service of those who prepare and present food

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from G1249

Citing in TDNT: 2:87, 152

G1755 - Effects

ἐνέργημα

*energē ma*; gen. *energē matos*, neut. noun from *energēō* (G1754), to effect. Effect, working. The suffix *-ma* makes it the result or effect of *enérgeia* (G1753), energy. In the NT, used only in 1Co 12:6, 1Co 12:10 of the results of the energy of God in the believer. Though *energē ma* is translated "operations," it is actually the results energized by God's grace.

Food ForThought

Are you longing for the gifts to flow through you to others? Do

you allow the Ruach HaKodesh to use you in these gifts?

Have you quenched the anointing and power of the Ruach in your life because you believed the lie that His gifts are not for today?

Do you realize that these gifts were given to His people so they can destroy the works of hasatan?

## The Nine Gifts of Ruach HaKodesh in the Believers Life

The Ruach HaKodesh directs us

Your life can be in a shambles but if you let the Ruach HaKodesh take over, he can put your personal life, thought life and your family back in order

The Ruach HaKodesh can bring life into a dead situation The

Ruach HaKodesh brings wisdom

The Ruach HaKodesh convicts and strives with people The

Ruach HaKodesh is very protective of His Torah

Every great man and woman of Yah has learned to walk in obedience to the Ruach Hakodesh and to know His voice and direction. This is critical in these last days that we are living in. It takes maturity in the Word and a listening heart to hear His voice, but Yeshua said that His sheep hear His voice and the voice of a stranger they will not follow. Yeshua is the voice of the Ruach HaKodesh.

The Ruach bears witness to the blood/dam – 1 John 5:6

1Jn 5:6 He is the one who came by means of water and blood, Yeshua the Messiah — not with water only, but with the water and the blood. And the Spirit bears witness, because the Spirit is the truth.

1Jn 5:7 There are three witnesses —

1Jn 5:8 the Spirit, the water and the blood — and these three are in agreement.

Don't Quench The Ruach 1

Thessalonians 5:19-21

<sup>19</sup> Don't quench the Spirit, <sup>20</sup> don't despise inspired messages. <sup>21</sup> But do test everything—hold onto what is good, <sup>22</sup> but keep away from every form of evil.158[20]

It is essential to be a person of prayer in order to be used by the Ruach HaKodesh. We need to be in constant communion with Him if we want His gifts to flow in our lives. We always need to test everything as the Word says and hold onto what is good – The Word.

James 5:12-17 Prayer is the Key to Spiritual Power

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

<sup>12</sup> Above all, brothers, stop swearing oaths—not “By heaven,” not “By the earth,” and not by any other formula; rather, let your “Yes” be simply “Yes” and your “No” simply “No,” so that you won’t fall under condemnation.

<sup>13</sup> Is someone among you in trouble? He should pray. Is someone feeling good? He should sing songs of praise. 159[21]

<sup>14</sup> Is someone among you ill? He should call for the elders of the congregation. They will pray for him and rub olive oil on him in the name of the Lord. <sup>15</sup> The prayer offered with trust/faith will heal the one who is ill—the Lord will restore his health; and if he has committed sins, he will be forgiven. <sup>16</sup> Therefore, openly acknowledge your sins to one another, and pray for each other, so that you may be healed. The prayer of a righteous person is powerful and effective. <sup>17</sup> Eliyahu was only a human being like us; yet he prayed fervently that it might not rain, and no rain fell on the Land for three years and six months. <sup>18</sup> Then he prayed again, and heaven gave rain, and the Land produced its crops. 160[22]

Acts 3:12,16 It is because of Yeshua we have the Power of the Ruach HaKodesh .

<sup>12</sup> Seeing this, Kefa addressed the people: “Men of Israel! Why are you amazed at this? Or why do you stare at us as if we had made this man walk through some power or godliness of our own? <sup>13</sup> The God of Avraham, Yitzchak and Ya‘akov, the God of our fathers, has glorified his servant Yeshua—the same Yeshua you handed over and disowned before Pilate, even after he had decided to release him. <sup>14</sup> you denied the holy and innocent one, and instead asked for the reprieve of a murderer! <sup>15</sup> You killed the author of life!

“But God has raised him from the dead! Of this we are witnesses. <sup>16</sup> And it is through putting trust/faith in his name that his name has given strength to this man whom you see and know. Yes, it is the trust/faith that comes through Yeshua which has given him this perfect healing in the presence of you all. 161[23]

Words To Ponder:

Quench, Examine, Witness

G4570 - Quench

σβέννυμι

*sbénnumi*; fut. *sbésō* . To quench, extinguish. Trans.:

(I) Of light or fire with the acc. (Mat 12:20; Eph 6:16; Heb 11:34). Pass., to be quenched, go out (Mat 25:8; Mar 9:44, Mar 9:46, Mar 9:48; Sept.: Lev 6:12-13; Job 21:17; Isa 42:3).

(II) Figuratively to dampen, hinder, repress, as in preventing the Holy Spirit from exerting His full influence, with the acc. (1Th 5:19; Sept.: Son 8:7).

Deriv.: *ásbestos* (G762), unquenchable.

Ant.: *anáptō* (G381), to kindle; *purōō* (G4448), to be fiery, on fire, burn; *kaíō* (G2545), to burn, set on fire; *phlogízō* (G5394), to cause a blaze, inflame, set on fire; *anazō puréō* (G329), rekindle, stir up, set on fire; *katakaiō* (G2618), to burn down.

G1381-Examine

δοκιμάζω

*dokimázō* ; fut. *dokimásō* , from *dókimos* (G1384), tested, approved. To try, prove, discern, distinguish, approve. It has the notion of proving a thing whether it is worthy or not.

(I) Metaphorically, to make trial of, put to the proof, examine, e.g., by fire (1Co 3:13; 1Pe 1:7; Sept.: Pro 17:3; Zec 13:9); other things, by use (Luk 14:19); generally, by any method (Rom 12:2; 1Co 11:28; 2Co 8:8; 2Co 8:22; 2Co 13:5; Gal 6:4; Eph 5:10; 1Th 2:4, "our hearts"; 1Th 5:21; 1Ti 3:10; 1Jn 4:1; Sept.: Psa 17:3; Psa 139:1, Psa 139:23; Jer 11:20). By implication, to examine and judge, i.e., to estimate, distinguish (Luk 12:56; see Mat 16:3; Rom 2:18; Php 1:10; Sept.: Zec 11:13). Spoken with reference to God meaning to put to the proof, i.e., to tempt, which is equivalent to *peirázō* (G3985), to tempt, but with the meaning of to try or test (Heb 3:9 [cf. Mal 3:15]). *Dokimázō* , to prove to bring forth the good in us or to make us good, is at times contrasted with *peirázō* , to tempt to make us fall. *Dokimázō* could not be used of Satan since he never wants us to experience God's approval. He always tempts (*peirázei*) us with the intent to make us fall.

(II) In the sense of to have proved, i.e., to hold as tried, to regard as proved, and generally to approve, judge fit and proper, e.g., persons (1Co 16:3; 1Th 2:4); things (Rom 14:22), followed by the inf. (Rom 1:28).

G3140 – Testifies/Witness

G3140

μαρτυρέω

*martureō*

Thayer Definition:

1) to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration

1a) to give (not to keep back) testimony

1b) to utter honourable testimony, give a good report

1c) conjure, implore

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: from G3144

Citing in TDNT: 4:474, 564

Μαρτυρέω – Word Study

*marturéō* ; contracted *marturō* , fut. *marturē sō* , from *mártus* (G3144), witness. To be a witness, bear witness.

(I) To be a witness, to be able or ready to testify. With the dat. (Joh 3:28; Act 22:5); used in an absolute sense (2Co 8:3); followed by the dat. of person or thing, meaning in favor of whom or what one bears testimony (Joh 3:26; Joh 5:33; Joh 18:37).

(II) To bear witness, to testify to the truth of what one has seen, heard, or knows.

Figuratively, of God as testifying by His Spirit, by signs and miracles. Followed by *perí* (G4012), concerning (Joh 5:37; Joh 8:18; 1Jn 5:9-10); *hóti* (G3754), that, of quotation (Heb 7:17). Of the Scriptures or prophets, with *perí*, concerning (Joh 5:39); with the dat. and followed by inf. with the acc. (Act 10:43). Of one's deeds, works with *perí* (Joh 5:36; Joh 10:25). See Sept.: Gen 31:48.

## **A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS**

### **Food For Thought**

We need to test/examine every teaching to make sure it is in line with the Word, the Ruach helps us to discern truth from error.

Have you tested the teachings you have heard, the websites you have visited? Are the teachings in line with the Word?

Do you feel His Shalom or do you feel an uneasiness that something is not right?



## The Nine Gifts of Ruach HaKodesh in the Believers Life

### 1. Word of Wisdom

#### 1 Corinthians 12:8-21

- 17 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.  
18 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.  
19 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.  
20 1Co 12:4 Now there are varieties of gifts, but the same Spirit.  
21 1Co 12:5 And there are varieties of ministries, and the same Lord.  
22 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.  
23 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.  
24 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;  
25 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,  
26 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.  
27 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.
- 28 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.162[3]

He gives Words of Wisdom to speak and inner Wisdom to guide our lives.

Donald Gee "Concerning Spiritual Gifts"<sup>163[4]</sup>

Standing at the head of the list of Spiritual gifts given to us in 1 Corinthians 12:8-10 we find the word of wisdom. It is fitting that this should be so. We are reminded of Proverbs 4:7 "Wisdom is the principal thing, therefore, get wisdom, and with all they getting get understanding."

For even knowledge, without wisdom can end in sheer fanaticism and the proper exercise of all the other gifts of the Spirit/Ruach must largely depend upon a true value being placed upon the word of wisdom. It is true that divine love, so eloquently described in 1 Corinthians 13 in connection with Spiritual gifts, is the supreme essential in the heart for their edifying use in the Kahilah/Assembly; but this divine wisdom is only that same love operating in understanding. There can be conceivable conflict between that love that is the first fruit of the Spirit/Ruach (Galatians 5:22) and that wisdom that is the first gift of the Spirit/Ruach (1 Corinthians 12:8). They move hand in hand. Hence we feel no reason to doubt that here we have one of those "best gifts" which we are commanded to covet earnestly.

#### YHVH'S Wisdom

Wisdom builds with the material which knowledge provides. You must keep filled with The Word/Torah so Wisdom can flow in you. Ruach HaKodesh always speaks in accordance with the Word/Torah of G-d.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Proverbs 8:22-30

- 2 “The LORD possessed me at the beginning of His way,  
Before His works of old.  
23 “From everlasting I was established,  
From the beginning, from the earliest times of the earth.  
24 “When there were no depths I was brought forth,  
When there were no springs abounding with water.  
25 “Before the mountains were settled,  
Before the hills I was brought forth;  
26 While He had not yet made the earth and the fields,  
Nor the first dust of the world.  
27 “When He established the heavens, I was there,  
When He inscribed a circle on the face of the deep,  
28 When He made firm the skies above,  
When the springs of the deep became fixed,  
29 When He set for the sea its boundary  
So that the water would not transgress His command, When  
He marked out the foundations of the earth;  
30 Then I was beside Him, *as* a master workman;  
And I was daily *His* delight,  
Rejoicing always before Him,

1 Corinthian 1:21

21 For when the world with all its earthly wisdom failed to perceive *and* recognize *and* know God by means of its own philosophy, God in His wisdom was pleased through the foolishness of preaching [salvation, procured by Christ/Messiah and to be had through Him], to save those who believed (who clung to and trusted in and relied on Him).164[6]

YHVH’S Advise

Gods wisdom tells us what is right

Proverbs 9:10

10 The fear of the LORD is the beginning of wisdom,

And the knowledge of the Holy One is understanding.165[7]

Proverbs 8:13-14

“The fear of the LORD is to hate evil;  
Pride and arrogance and the evil way And  
the perverted mouth, I hate.

15 14 “Counsel is mine and sound wisdom I  
am understanding, power is mine.166[8]

# A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Proverbs 8:20-21

20 “I walk in the way of righteousness,  
In the midst of the paths of justice,  
21 To endow those who love me with wealth,  
That I may fill their treasuries.167[9]

1 Corinthians 1:24

24 But to those who are called, whether Jew or Greek (Gentile), Christ/Messiah [is] the Power of God and the Wisdom of God.168[10]

Collosians 2:3

3 In Him all the treasures of [divine] wisdom (comprehensive insight into the ways and purposes of God) and [all the riches of Spiritual knowledge *and* enlightenment are stored up *and* lie hidden.169[11]

Words To Ponder:

Counsel, Wisdom, Understanding

H6098 - Counsel

עֲצָה

'*ēṣāh*: A feminine noun meaning advice, a plan. It sometimes may suggest the idea of a plot (Neh 4:15 [4:9]; Pro 21:30); of a judgment or decision (Jdg 20:7; 2Sa 16:20; Ezr 10:3, Ezr 10:8). The term occurs in a positive sense in association with wisdom and understanding (Job 12:13; Pro 8:14; Pro 12:15). Thus, the meaning of advice came from the sages of Israel and the astrologers of Babylon who were viewed as wise in their communities (Isa 47:13; Jer 18:18). Kings and would-be kings sought out advice but did not always have the discernment to choose the good (2Sa 17:7, 2Sa 17:14, 2Sa 17:23; 1Ki 12:8, 1Ki 12:13-14). This term is used quite often as a possession of God and the promised Messiah (Pro 19:21; Isa 5:19; Isa 11:2; Jer 32:19).

H8454 - Wisdom

חֵן וְדָבָר

---

The Complete Word Study Dictionary – E-Sword module

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

*tûš iyā h*: A feminine noun meaning sound wisdom, continuing success. The primary meaning of this Hebrew word is wisdom or ability that brings continued advancement. Used in the Wisdom Literature of the Old Testament, it describes the wisdom of the Lord that keeps a person on the right path (Pro 3:21; Isa 28:29); the wisdom that recognizes the things of God (Mic 6:9); and the success that comes from heeding wise counsel (Job 5:12; Job 6:13).

H998 - Understanding

בִּינָה

*biynā h*: A feminine noun meaning understanding, comprehension, discernment, righteous action. The word is found mainly in wisdom literature, the Psalms, in several of the major prophets, and 1 and 2 Chronicles. In nearly all the literary contexts in the Bible where it occurs with these basic meanings, it carries strong moral and religious connotations. In Job 28:28, the act of turning away from evil was said to be understanding and was based on a prior proper discernment of what was evil. A lack of this kind of understanding was morally culpable and resulted in sin and even drove away God's compassion for persons who did not have it (Isa 27:11). Happily, understanding as a moral or religious entity can be acquired (Pro 4:5, Pro 4:7) and even increased (Isa 29:24) by seeking after it diligently. The understanding that God desires has a cognitive dimension, therefore, as further illustrated when the author of Proverbs spoke of words of "understanding" (Pro 1:2). The understanding and discernment that is the object of all knowing is the knowledge of the Holy One (Pro 9:10). Understanding is to mark God's people. It is not surprising, therefore, to learn that by means of understanding, God made all His created order (cf. Psa 136:5).

God has graciously endowed human beings with the ability of understanding and comprehension, but this faculty is not infallible, and, therefore, we are to ask God for guidance at all times (Pro 3:5). Our own ability of understanding should, however, function to give us discernment, for instance, in showing a proper attitude toward seeking the riches of this world (Pro 23:4). Our understanding is also the ability that enables us to understand languages (Isa 33:19), literature, visions, and dreams (Dan 1:20). It is the ability that decodes the symbols of communication for us. The writer of Proverbs personifies understanding along with wisdom in the famous wisdom chapter of Proverbs (Pro 2:3; Pro 8:14).

Food For Thought

The Ruach wants to give you the Counsel, Wisdom and Understanding you need in your life. He is ever ready to lead and guide you in the Word, on your job and in raising you children, in your marriage relationships and even who to marry. He is the one called alongside to help us.

Ask Him today to give you the Counsel, Wisdom and Understanding you need to walk in victory and to grow spiritually in all areas of your life.

## The Nine Gifts of Ruach HaKodesh in the Believers Life

### 1. Word of Wisdom – Part II

#### 1 Corinthians 12:8-21

- 29 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.  
30 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.  
31 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.  
32 1Co 12:4 Now there are varieties of gifts, but the same Spirit.  
33 1Co 12:5 And there are varieties of ministries, and the same Lord.  
34 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.  
35 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.  
36 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;  
37 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,  
38 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.  
39 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

40 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.170[3]

#### Personal Guidance

There are times when YHVH our Elohim through the Ruach HaKodesh gives specific personal direction and divine revelation regarding our ministry and call through a Word of Wisdom. The best way I can describe this gift is being given “understanding” on what to do or what to say for situations or decisions you need to make. Or a knowing what to do in a situation after you have prayed for His wisdom and guidance.

#### Galatians 2:1-2

THEN AFTER [an interval] of fourteen years I again went up to Jerusalem. [This time I went] with Barnabas, taking Titus along with [me] also.

2 I went because it was specially *and* divinely revealed to me that I should go, and I put before them the Gospel [declaring to them that] which I preach among the Gentiles. However, [I presented the matter] privately before those of repute, [for I wanted to make certain, by thus at first confining my

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

communication to this private conference] that I was not running or had not run in vain [guarding against being discredited either in what I was planning to do or had already done].171[12]

Acts 13:2

2 While they were worshiping the Lord and fasting, the Holy Spirit/Ruach HaKodesh said, Separate now for Me Barnabas and Saul for the work to which I have called them.172[15]

Anointed preaching

When we are operating in the gift of Wisdom it brings conviction to those who hear.

Acts 6:10 (read entire chapter regarding Steven's sermon, this is a man who walked in the fullness and anointing of the Ruach even in the face of death)

10 But they were not able to resist the intelligence *and* the wisdom and [the inspiration of] the Spirit/Ruach with which *and* by Whom he spoke173[16]

1 Corinthians 2:1-7

AS FOR myself, brethren, when I came to you, I did not come proclaiming to you the testimony *and* evidence *or mystery and secret* of God [concerning what He has done through Christ/Messiah for the salvation of men] in lofty words of eloquence or human philosophy *and* wisdom;

2 For I resolved to know nothing (to be acquainted with nothing, to make a display of the knowledge of nothing, and to be conscious of nothing) among you except Yeshua The Messiah and Him crucified.

3 And I was in (passed into a state of) weakness and fear (dread) and great trembling [after I had come] among you.

4 And my language and my message were not set forth in persuasive (enticing and plausible) words of wisdom, but they were in demonstration of the [Holy] Spirit/Ruach and power [a proof by the Spirit/Ruach and power of God, operating on me and stirring in the minds of my hearers the most holy emotions and thus persuading them],

5 So that your faith might not rest in the wisdom of men (human philosophy), but in the power of God.

6 Yet when we are among the full-grown (Spirit/Ruachually mature Christ/Messiahians who are ripe in understanding), we do impart a [higher] wisdom (the knowledge of the divine plan previously hidden); but it is indeed not a wisdom of this present age *or* of this world nor of the leaders *and* rulers of this age, who are being brought to nothing *and* are doomed to pass away.

7 But rather what we are setting forth is a wisdom of God once hidden [from the human understanding] and now revealed to us by God—[that wisdom] which God devised *and* decreed before the ages for our glorification [to lift us into the glory of His presence].

*Here Shaul, one of the most brilliant men of his time sees his personal abilities are nothing, only the power of the Ruach Hakodesh flowing through him to give him the words of wisdom to speak to stir the hearts of the hearers matters. The wisdom of YHWH Elohim is more important than mere human wisdom as useful as it is, it is the wisdom of YHVH Elohim that moves men's heart's.*

1 Corinthians 2:10

10 Yet to us God has unveiled *and* revealed them by *and* through His Spirit/Ruach, for the [Holy] Spirit/Ruach searches diligently, exploring *and* examining everything, even sounding the profound and

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

bottomless things of God [the divine counsels and things hidden and beyond man's scrutiny].174[17]

Colosians 1:28

28 Him we preach *and* proclaim, warning *and* admonishing everyone and instructing everyone in all wisdom (comprehensive insight into the ways and purposes of God), that we may present every person mature (full-grown, fully initiated, complete, and perfect) in Christ/Messiah (the Anointed One).175[18]

Words To Ponder: Revealed, Searches, Depths

G601 - Revealed

ἀποκαλύπτω

*apokalúptō* ; fut. *apokalúpsō* , from *apó* (G575), from, and *kalúptō* (G2572), to cover, conceal. Literally, to remove a veil or covering exposing to open view what was before hidden. To make manifest or reveal a thing previously secret or unknown (Luk 2:35; 1Co 3:13). Particularly applied to supernatural revelation (Mat 11:25; Mat 11:27; Mat 16:17; 1Co 2:10). See Mat 10:26; Luk 17:30; Joh 12:38; Rom 1:17-18; Rom 8:18; 1Co 14:30; Gal 1:16; Gal 3:23; Eph 3:5; Php 3:15; 2Th 2:3, 2Th 2:6, 2Th 2:8; 1Pe 1:5, 1Pe 1:12; 1Pe 5:1.

Deriv.: *apokálupsis* (G602), disclosure, revelation.

Syn.: *chrē matízō* (G5537), to give divine instruction; *apostegázō* (G648), to unroof, uncover; *anakalúptō* (G343), to unveil, discover, open up; *emphanízō* (G1718), to manifest; *anaptússō* (G380), to unroll, open up.

Ant.: *epikalúptō* (G1943), to conceal, cover; *perikalúptō* (G4028), to cover all around; *peribállō* (G4016), to clothe around; *ependúō* (G1902), to place clothing upon, to invest upon oneself; *sugkalúptō* (G4780), to cover or conceal closely; *krúptō* (G2928), to hide; *apokrúptō* (G613), to hide from someone.

G2045 Searches

ἐρευνάω

*ereunáō* ; contracted *ereunō* , fut. *ereunē sō* . To search into, investigate, explore. Used trans. (Joh 5:39; Joh 7:52; Rom 8:27; 1Co 2:10; 1Pe 1:11; Rev 2:23; Sept.: Gen 44:12; 2Sa 10:3; 1Ki 20:6; Pro 20:27).

Deriv.: *exereunáō* (G1830), to search diligently.

Syn.: *exetázō* (G1833), to examine closely; *anakrínō* (G350), to search; *zē téō* (G242), to seek; *anazē téō* (G327), to search out; *thē reúō* (G2340), to hunt.

Ant.: *apokrúptō* (G613), to hide, keep secret.

G899-Depths

βάθος

*báthos*; contracted *báthous*, gen. *bathéos* neut. noun from *bathús* (G901), deep. Depth.

(I) A deep (Mat 13:5; Mar 4:5; Luk 5:4; Rom 8:39; Sept.: Isa 51:10; Eze 27:34; Eze 31:14, Eze 31:18; Zec 10:11). Depth in a figurative sense, as poverty (2Co 8:2, deep, abject poverty).

(II) Metaphorically meaning greatness, immensity, as riches (Rom 11:33; Sept.: Pro 18:3). Depth, profoundness, inscrutability, abstruseness (1Co 2:10, "the secret, unrevealed purposes of God" [a.t.]; Eph 3:18; Rev 2:24 [TR], of Satan; Sept.: Ecc 7:25 [cf. Psa 92:5; Dan 2:22]).

Syn.: *pélagos* (G3989), deep or open sea.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Ant.: *epipháneia* (G2015), surface.

### Food For Thought

Do we trust the wisdom of YHWH our Elohim through the Ruach HaKodesh to give us the right words at the right time to speak?

Do we cherish the wisdom of YHWH our Elohim above human wisdom and reasoning?

Have we sought His wisdom in His Torah?



## The Nine Gifts of Ruach HaKodesh in the Believers Life

### 2 Word of Knowledge

1 Corinthians 12:8-21

- 41 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.  
42 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.  
43 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.  
44 1Co 12:4 Now there are varieties of gifts, but the same Spirit.  
45 1Co 12:5 And there are varieties of ministries, and the same Lord.  
46 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.  
47 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.  
48 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;  
49 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,  
50 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.  
51 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

52 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.176[3]

#### Blue Letter Bible-Know Facts Supernaturally

The gift of the word of knowledge refers to the ability to know facts about a situation or a spiritual principle that could not have been known by natural means. This allows someone to see a situation as God sees it.

This word of knowledge is exercised when the Spirit of God provides information to someone about the condition of another person. It does not have to come with fanfare. In fact, it can be exercised without the person being aware of it. The gift must be used with a humble heart, never to take advantage of another person or situation.

The word of knowledge is not the same as the occult gifts that some spiritual mediums claim. It is not an occult power, but a God-given ability to build up the body of Messiah.

Ralph M. Riggs "The Spirit Himself",<sup>177[4]</sup>

The gift of the word of knowledge is of and from the Ruach HaKodesh. Since the Ruach HaKodesh is God and knows all things, the knowledge which He give in this gift is a measure of understanding of the great facts of life and of the universe as they are known to God. This is a might reservoir. At His

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

pleasure He dips from the boundless ocean and pours into the understanding of His waiting servants that extent of information and revelation which it pleases Him to give.

The first three gifts listed above are the “Gifts of Knowing”

Word of Wisdom – Wisdom is knowledge rightly applied

Word of Knowledge – You need knowledge so wisdom can flow and you can teach      Teaching is imparting that knowledge, and wisdom shows you how

Romans 11:33

<sup>33</sup> O the depth of the riches and the wisdom and knowledge of God! How inscrutable are his judgments!

How unsearchable are his ways!178[5] Why

is it “A WORD OF KNOWLEDGE”?

Ralph M. Riggs “In the phrases, the word of wisdom and the word of knowledge, the same word Logos is used. These gifts then are expressions of wisdom and knowledge. Not necessarily flashes of fragmentary bits, but degrees of wisdom and knowledge that He, the Sovereign Spirit, wishes to impart. Neither is there a transfer of great reservoirs of wisdom and knowledge, but a ‘word’ – a revelation, an expression – sufficient for the occasion-of the wisdom and knowledge of God.

G-ds knowledge -Gift from the Ruach HaKodesh

John 21:17 – Yeshua knows where all the “fish” are. He will show us where to go fishing and we will not come up empty

21 <sup>1</sup> After this, Yeshua appeared again to the *talmidim* at Lake Tiberias. Here is how it happened: <sup>2</sup> Shim‘on Kefa and T’oma (his name means “twin”) were together with Natan’el from Kanah in the Galil, the sons of Zavdai, and two other *talmidim*. <sup>3</sup> Shim‘on Kefa said, “I’m going fishing.” They said to him, “We’re coming with you.” They went and got into the boat, but that night they didn’t catch anything. <sup>4</sup> However, just as day was breaking, Yeshua stood on shore, but the *talmidim* didn’t know it was he. <sup>5</sup> He said to them, “You don’t have any fish, do you?” “No,” they answered him. <sup>6</sup> He said to them, “Throw in your net to starboard and you will catch some.” So they threw in their net, and there were so many fish in it that they couldn’t haul it aboard. <sup>7</sup> The *talmid* Yeshua loved said to Kefa, “It’s the Lord!” On hearing it was the Lord, Shim‘on Kefa threw on his coat, because he was stripped for work, and plunged into the lake; <sup>8</sup> but the other *talmidim* followed in the boat, dragging the net full of fish; for they weren’t far from shore, only about a hundred yards. 179[6]

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Colosians 2:3

<sup>3</sup> It is in him that all the treasures of wisdom and knowledge are hidden.180[7]

Hebrews 4:13

<sup>13</sup> Before God, nothing created is hidden, but all things are naked and open to the eyes of him to whom we must render an account.181[8]

YHWH knows the future, through the “Word of Knowledge” at times the Ruach HaKodesh will give you a glimpse of what is to come in order that you may minister to someone, who YHWH wants to encourage and help or give direction to. Word of knowledge reveals something

Examples Of Words If Knowledge by the Ruach in Scriptures Through

Yeshua

John 4:15-24

<sup>15</sup> “Sir, give me this water,” the woman said to him, “so that I won’t have to be thirsty and keep coming here to draw water.” <sup>16</sup> He said to her, “Go, call your husband, and come back.” <sup>17</sup> She answered, “I don’t have a husband.” Yeshua said to her, “You’re right, you don’t have a husband! <sup>18</sup> You’ve had five husbands in the past, and you’re not married to the man you’re living with now! You’ve spoken the truth!”

Through Elisha

11 Kings 6:8-12

8 Now the king of Aram was warring against Israel; and he counseled with his servants saying, “In such and such a place shall be my camp.”

9 The man of God sent *word* to the king of Israel saying, “Beware that you do not pass this place, for the Arameans are coming down there.”

10 The king of Israel sent to the place about which the man of God had told him; thus he warned him, so that he guarded himself there, more than once or twice.

11 Now the heart of the king of Aram was enraged over this thing; and he called his servants and said to them, “Will you tell me which of us is for the king of Israel?”

12 One of his servants said, “No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom.”182[28]

Acts 5:1-7 Ruach HaKodesh revealed to Peter what Ananias & Sapphire did in secret BUT A

certain man named Ananias with his wife Sapphira sold a piece of property,

2 And with his wife’s knowledge *and* connivance he kept back *and* wrongfully appropriated some of the proceeds, bringing only a part and putting it at the feet of the apostles.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

3 But Peter said, Ananias, why has Satan filled your heart that you should lie to *and* attempt to deceive the Holy Spirit, and should [in violation of your promise] withdraw secretly *and* appropriate to your own use part of the price from the sale of the land?

4 As long as it remained unsold, was it not still your own? And [even] after it was sold, was not [the money] at your disposal *and* under your control? Why then, is it that you have proposed *and* purposed in your heart to do this thing? [How could you have the heart to do such a deed?] You have not [simply] lied to men [playing false and showing yourself utterly deceitful] but to God.

5 Upon hearing these words, Ananias fell down and died. And great dread *and* terror took possession of all who heard of it.183[31]

Samuel the Prophet 1

Samuel 9:15-16

15 Now a day before Saul's coming, the LORD had revealed *this* to Samuel saying,

16 "About this time tomorrow I will send you a man from the land of Benjamin, and you shall anoint him to be prince over My people Israel; and he will deliver My people from the hand of the Philistines. For I have regarded My people, because their cry has come to Me."184[32]

Words To Ponder: Revealed, Word...of Knowledge

H1540 Revealed

גָּלָה

*gālāh*: A verb meaning to reveal, to be revealed, to uncover, to remove, to go into exile, to reveal oneself, to expose, to disclose. It is used with the words ear (1Sa 9:15; 1Sa 20:2, 1Sa 20:12-13) and eyes (Num 24:4), meaning to reveal. On occasion, it is used in the expression to uncover the nakedness of, which often implies sexual relations (Lev 18:6).

BDB Definition:

1) to uncover, remove

1a) (Qal)

1a1) to uncover

1a2) to remove, depart

1a3) to go into exile

1b) (Niphal)

1b1) (reflexive)

1b1a) to uncover oneself

1b1b) to discover or show oneself

1b1c) to reveal himself (of God)

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1b2) (passive)

1b2a) to be uncovered

1b2b) to be disclosed, be discovered

1b2c) to be revealed

1b3) to be removed

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 350

G1108 - Knowledge

γνῶσις

*gnō sis*; gen. *gnō seō s*, fem. noun from *ginō skō* (G1097), to know. Knowledge. Present and fragmentary knowledge as contrasted with *epígnō sis* (G1922), clear and exact knowledge which expresses a more thorough participation in the object or knowledge on the part of the knowledgeable subject. Present intuitive knowledge is often expressed by the verb *oída* or *eídō* (G1492) (Luk 1:77; Luk 11:52; Rom 11:33; 1Co 13:2; Col 2:3; 2Pe 1:5-6).

H1847 - Knowledge

דעת

da'ath

BDB Definition:

1) knowledge

1a) knowledge, perception, skill

1b) discernment, understanding, wisdom

Part of Speech: noun masculine or feminine

A Related Word by BDB/Strong's Number: from H3045

Same Word by TWOT Number: 848c

Food ForThought

Whatever gifts God confers on any man, he confers them that he may do good with them, whether they be common or spiritual. The outward gifts of his bounty are to be improved for his glory, and employed in doing good to others. No man has them merely for himself. They are a trust put into his hands, to profit withal; and the more he profits others with them, the more abundantly will they turn to his account in the end, Phi 4:17.. They are not given for show, but for service; not for pomp and ostentation, but for edification; not to magnify those that have them, but to edify others. (Matthew Henry Commentary)

## The Nine Gifts of Ruach HaKodesh in the Believers Life

### 3 Faith I

1 Corinthians 12:8-21

- 53 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.  
54 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.  
55 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.  
56 1Co 12:4 Now there are varieties of gifts, but the same Spirit.  
57 1Co 12:5 And there are varieties of ministries, and the same Lord.  
58 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.  
59 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.  
60 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;  
61 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,  
62 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.  
63 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.
- 64 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.<sup>185</sup>[3]

Faith (or: “faithfulness”) beyond what believers “normally” have, even though all faith is a gift from God (Ep 2:8–9)—“the faith which produces not only miracles, but martyrs” (Robertson & Plummer’s *Commentary*).<sup>186</sup>

*t o another faith, by the same Spirit*; that is, the faith of miracles, or a faith in the divine power and promise, whereby they were enabled to trust God in any emergency, and go on in the way of their duty, and own and profess the truths of Christ/Messiah, whatever was the difficulty or danger. Matthew Henry

#### Faith

Not *saving* faith in general, which is the common endowment of all Believers, but *wonder-working* faith. Vincent Word Studies

Donald Gee “Concerning Spiritual Gifts”

The spiritual gift of faith is to be distinguished from that ordinary faith without which it is impossible to please God. (Hebrews 11:6). Nothing is plainer in the New Testament than that a certain element of faith is essential to the very salvation of the soul. “The just shall live by faith” provides the keynote of the Christian life. It is true that even this saving faith is a gift of God (Ephesians 2:8), but this is not the

<sup>186</sup> Stern, D. H. (1996). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (1 Co 12:8). Clarksville: Jewish New Testament Publications.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

spiritual gift of faith referred to in 1 Corinthians 12:9, “To another faith by the same Spirit” evidently applies that this is a particular manifestation of the Holy Ghost granted only to certain individuals and not bestowed upon all equally. Weymouth translates it “To a third man, by means of the same Spirit, special faith.”

The spiritual gift of faith is a special quality of faith. Sometimes called by our older theologians the “faith of miracles”. It would seem to come upon certain of God’s servants in times of special crisis or opportunity in such might power that they are lifted right out of the realm of even natural and ordinary faith in God—and have a divine certainty put within their souls that triumphs over everything. It is a magnificent gift and is probably exercised frequently with far-reaching results by some unrecognized children of God.

Perhaps one of the most striking examples of that special endowment of power is Elijah on Mount Carmel. In the face of simply overwhelming odds, he is calmly triumphant to the point of mocking his opponents; he even glories in making the thing he is asking of God more than ever naturally impossible, he soaks the sacrifice with water (1 Kings 18:33-35). The quiet certainty of his evening prayer is one of the most powerful passages in the Bible.

Faith is the Power by which God works

Matthew 17:20

20 He said to them, Because of the littleness of your faith [that is, your lack of firmly relying trust]. For truly I say to you, if you have faith [that is living] like a grain of mustard seed, you can say to this mountain, Move from here to yonder place, and it will move; and nothing will be impossible to you.187[4]

1 Corinthians 13:2

2 And if I have prophetic powers (the gift of interpreting the divine will and purpose), and understand all the secret truths *and* mysteries and possess all knowledge, and if I have [sufficient] faith so that I can remove mountains, but have not love (God’s love in me) I am nothing (a useless nobody).188[5]

Genesis 1:3,6,7,9,14,20,24 – Faith is the power with which God speaks, and by speaking, brings things to pass.

4 3 Then God said, “Let there be light”; and there was light.189[6]

9 6 Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”190[7]

10 7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.191[8]

11 9 Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.192[9]

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

14 Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;

16 15 and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.193[10]

20 Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

22 God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”

23 There was evening and there was morning, a fifth day.

24 Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so194[11]

Hebrews 11:3

3 By faith we understand that the worlds [during the successive ages] were framed (fashioned, put in order, and equipped for their intended purpose) by the word of God, so that what we see was not made out of things which are visible.195[12]

This is the power by which Yeshua, God’s Son, tuned the water into wine, multiplied the loaves and fishes, stilled the storm, cast out devils, and raised the dead. It is the Word of Divine Authority.

We may have God’s Faith

When the gift of faith is operative, it is the faith of God which functions through men. Mark

11:22

21 And Peter remembered and said to Him, Master, look! The fig tree which You doomed has withered away!

22 And Jesus, replying, said to them, Have faith in God [constantly]. (Some margins read have the Faith of God, or the God kind of faith)

23 Truly I tell you, whoever says to this mountain, Be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him.

24 For this reason I am telling you, whatever you ask for in prayer, believe (trust and be confident) that it is granted to you, and you will [get it].196[13]



# A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Words To Ponder: Faith

H529 - Faith

אֱמוּנָה

*'ēmûn*: A masculine noun meaning trustworthiness, faithfulness, or dependability. It is used to signify the rare and beneficial quality of trustworthiness in an individual (Pro 13:17; Pro 14:5; Pro 20:6); the character of a righteous nation (Isa 26:2); and in a negative sense, a fundamental lack of dependability or faithfulness (Deu 32:20).

Food For Thought

Elijah walked in supernatural faith because he was 100% sold out to YHVH and did not have a divided heart. We will never have great faith if we have a divided heart, we can not serve Yah and Mamon.

1Ki 18:21 (Kiel & Delitzsch)

Elijah addressed the assembled people as follows: “How long do ye limp upon both sides? Is Jehovah God, then go after Him; but if Baal be God, then go after him” - and the people answered him not a word. They wanted to combine the worship of Jehovah and Baal, and not to assume a hostile attitude towards Jehovah by the worship of Baal; and were therefore obliged to keep silence under this charge of infatuated halving, since they knew very well from the law itself that Jehovah demanded worship with a whole and undivided heart (Deu 6:4-5). This dividing of the heart between Jehovah and Baal Elijah called limping <sup>ה</sup>על ש <sup>ת</sup>עפם, “upon the two parties (of Jehovah and Baal).” For <sup>סע</sup>עפם the meaning “divided opinions, parties,” is well established by the use of <sup>ס</sup>עפם in Psa 119:113;

## The Nine Gifts of Ruach HaKodesh in the Believers Life

### 4 Faith II

1 Corinthians 12:8-21

- 65 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.  
66 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.  
67 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.  
68 1Co 12:4 Now there are varieties of gifts, but the same Spirit.  
69 1Co 12:5 And there are varieties of ministries, and the same Lord.  
70 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.  
71 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.  
72 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;  
73 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,  
74 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.  
75 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.
- 76 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.<sup>197</sup>[3]

Faith (or: "faithfulness") beyond what believers "normally" have, even though all faith is a gift from God (Ep 2:8-9)—"the faith which produces not only miracles, but martyrs" (Robertson & Plummer's *Commentary*).<sup>198</sup>

*t o another faith, by the same Spirit*; that is, the faith of miracles, or a faith in the divine power and promise, whereby they were enabled to trust God in any emergency, and go on in the way of their duty, and own and profess the truths of Christ/Messiah, whatever was the difficulty or danger. Matthew Henry

#### Faith

Not *saving* faith in general, which is the common endowment of all Believers, but *wonder-working* faith.  
Vincent Word Studies

---

<sup>198</sup> Stern, D. H. (1996). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (1 Co 12:8). Clarksville: Jewish New Testament Publications.

# A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

## The Enabling Gift of Faith

1) faith (1 Corinthians 12:9). All believers have saving faith, but not all have the spiritual gift of faith. The word is *pistis*, and it means *persuasion... moral conviction* (Strong). Saving faith results in salvation, which is not a work, but the gift of faith is directly responsible for the accomplishment of many great works. In 1 Corinthians 13:2, the gift of faith is essential for moving mountains: ... *if I have all faith, so as to remove mountains.....*<sup>1</sup>

In Acts 6:5, seven men were chosen by the apostles to oversee the fair distribution of food to the widows, but Stephen was distinguished from the others in that he was introduced as *a man full of faith and of the Holy Spirit*. In Acts 11:24, Barnabas likewise was introduced as *full of the Holy Spirit and of faith*. As it would have been unnecessary to say that they had saving faith, we can conclude that they had the gift of *faith*. Look at the great works that these men accomplished.

Stephen performed *great wonders and signs among the people* (Acts 6:8) and stood his ground in argument with his opponents; and when they brought him before the Sanhedrin he stood fast and preached a message that cut to their hearts unto the point of his martyrdom, and then prayed for them with his very last words (Acts 6:8-7:60).

In Acts 4:35-37, Barnabas is noted for his magnanimous giving and great trust in the apostles so that the needs of all were met. In Acts 9:27, he had faith in former persecutor Paul and introduced him to the apostles. In Acts 11:22, he was sent by the apostles to oversee the large number of those coming to the Lord in Antioch; and he worked closely with Paul in preaching and in danger for the duration of Paul's first missionary journey (Acts 13:1 - 15:39).

Paul, too, must have had the gift of *faith* in order to persevere in his call to be *an apostle of Gentiles* (Romans 11:13) through all manner of severe persecutions and hardships (2 Corinthians 11:24-28).

The gift of *faith*, then, is an unusually large measure of trust given by God for steadfastness in the promises, commands and commissions of God.

In light of the persecutions and other challenges that they endured and overcame, these men and women must be among the many, both known to us and unknown, who had the gift of *faith*: Jan Hus, William Tyndale, , George Mueller, Mary Slessor, Hudson Taylor, William Booth, Corrie ten Boom, Richard Wurmbrand.

Words ToPonder: Faith

G4102

πίστις

pistis

Thayer Definition:

1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it

1a) relating to God

---

<sup>1</sup> The Spiritual Gifts - a messianic Bible study.© Norman Manzon

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ (Messiah)

1b) relating to Christ (Messiah)

1b1) a strong and welcome conviction or belief that Jesus (Yeshua) is the Messiah, through whom we obtain eternal salvation in the kingdom of God

2) fidelity, faithfulness

2a) the character of one who can be relied on

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from G3982

Citing in TDNT: 6:174, 849

### Food For Thought

“Trying to do the Lord's work in your own strength is the most confusing, exhausting, and tedious of all work. But when you are filled with the Holy Spirit, then the ministry of Jesus just flows out of you.”

— Corrie ten Boom

Are you trying to do YHVH's work in your own strength or trusting in the strength of the Ruach HaKodesh?

“If you look at the world, you'll be distressed. If you look within, you'll be depressed. If you look at God you'll be at rest.”

— Corrie ten Boom

Are you looking at things that are seen or looking into the things that are only seen through the eyes of faith?

## The Nine Gifts of Ruach HaKodesh in the Believers Life

### 5 Gifts of Healing

1 Corinthians 12:8-21

- 77 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.  
78 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.  
79 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.  
80 1Co 12:4 Now there are varieties of gifts, but the same Spirit.  
81 1Co 12:5 And there are varieties of ministries, and the same Lord.  
82 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.  
83 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.  
84 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;  
85 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,  
86 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.  
87 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

88 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.199[3]

#### The Gifts Of Healing (1)

The *gifts of healings* is the ability to act as an agent of extraordinary works of power in the realm of divine physical healing. "The word *healings* is plural because there are various classes of sicknesses," and "*gifts* is also plural.... In the Greek, plural often emphasizes repeated action. The statement *gifts of healings* shows that whereas with the other gifts, once one had them, it stayed with him and could be used at any time, in the case of the gifts of healings.... it is a gift that comes and goes" (Fruchtenbaum, Dr. Arnold G. *Messianic Bible Study 071: The Gifts of the Holy Spirit*, p. 14. San Antonio: Ariel Ministries Press).

To sum up Dr. Fruchtenbaum's statements: There are various categories of miracles and healings, and neither gift is operative at all times through the gift holder.

Paul used gifts of healings in many an instant, but at other times he could not. Certainly he would have healed his ministry associates of their ailments; yet he wrote, *Trophimus I left sick at Miletus* (2 Timothy 4:20).

Some workings of miracles were not healings. Some examples are: Paul's calling down blindness on Elymas the sorcerer (Acts 13:11); Peter's judging of Ananias and Sapphira with death (Acts 5:9-11); Paul's casting a spirit of divination out of a slave-girl (Acts 16:16-19).

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Dr. Paul Enns notes,

An examination of New Testament healings by Christ and the apostles is noteworthy. These healings were: *instantaneous* (Mark 1:42); *complete* (Matthew 14:36); *permanent* (Matthew 14:36); ... *unconditional* (including unbelievers who exercised no faith and did not even know who Jesus was [John 9:25 (also Acts 3:1-7; 9:32-34 and 35-42; 20:9-12; 28:8 - N.M.)]); ... *subordinate* (secondary to preaching the Word of God [Luke 5:15, 16]); *significant* (intended to confirm Him and the apostles as the messengers of God and their message as a word from God [John 3:2; Acts 2:22; Hebrews 2:3, 4] (also Acts 5:5-11; 13:8-11 - N.M.); *successful* (except in the one case where the *disciples'* lack of faith was the cause of failure [Matthew 17:20]); and *inclusive* (the supreme demonstration of this gift was in raising the dead [Mark 5:39-43; Luke 7:14; John 11:44; Acts 9:40]) - Enns, Dr. Paul. Moody Handbook of Theology, p. 272. Chicago: The Moody Bible Institute, 1989).

All these gifts are as the Ruach wills, but He is looking for willing vessels to manifest these gifts as well, which takes dying to self and yielding to the anointing and the voice of the Ruach.

Words To Ponder: Health, Healing

H7500 - Healing

רפואָה

*rip'út*: A feminine noun meaning health, healing. It refers to a process of restoration and refreshment to a person that brings healing. In context the fear of the Lord is the healing balm (Pro 3:8)

G2390 - Healing

ιάομαι

*íáomai*; contracted *iō mai*, imperf. *iō mēn*, fut. *íasomai*, aor. mid. *iasámēn*, perf. pass. *íamai*, aor. pass. *íathēn*, fut. pass. *iathē somai*, mid. deponent. To heal, cure, restore to bodily health. With the acc. (Luk 5:17; Luk 6:19; Luk 9:2, Luk 9:11, Luk 9:42; Luk 14:4; Luk 22:51; Joh 4:47; Act 10:38; Act 28:8). Pass. (Mat 8:8, Mat 8:13; Mat 15:28; Luk 7:7; Luk 8:47; Luk 17:15; Joh 5:13; Act 3:11; Act 9:34). Pass., followed by *apó* (G575), from, meaning to be healed from or of anything (Mar 5:29; Luk 6:17; Sept.: Gen 20:17; Lev 14:3; 2Ki 20:8). Metaphorically, of moral diseases, to heal or save from the consequences of sin (Mat 13:15; Joh 12:40; Act 28:27 quoted from Isa 6:10; Luk 4:18 [cf. Isa 61:1]; Heb 12:13; Jas 5:16; 1Pe 2:24; Sept.: Isa 53:5; Isa 61:1, equivalent to *sōzō* [G4982], used with the meaning to heal. See Mat 9:21-22; Mar 5:23, Mar 5:28, Mar 5:34; Luk 7:50; Luk 8:36; Joh 11:12; Act 4:9; Jas 5:15; Jer 17:14).

Deriv.: *íama* (G2386), the result or means of healing; *íasis* (G2392), the act or process of healing; *iatrós* (G2395), physician.

Syn.: *therapeúō* (G2323), to heal with the additional meaning of caring for; *sōzō* (G4982), to save, with the additional meaning of rescuing from the effects of disease; *diasōzō* (G1295), to bring safely through.

Ant.: *asthenēō* (G770), to be weak, without strength; *kámnō* (G2577), to be weary, sick; *sunéchomai* (G4912), to be seized or afflicted by illness; *noséō* (G3552), to be sick; the expression *échō* (*kakō s kakō s* [G2560], badly; *échō* [G2192], I have), to have it badly, meaning to be ill.

אָרוּכָה

H724 - Health

<sup>a</sup>*rûk ā h*, אָרוּכָה

<sup>a</sup>*rûk ā h*: A feminine noun meaning the healing of a wound, restoration, repair. The intuitive meaning is healing caused by the fleshly covering of a physical wound. It signifies the restoration of Israel, both the need for it (Jer 8:22) and the reality of it (Isa 58:8); and also the rebuilding of Jerusalem's walls that had been torn down (Jer 33:6).

Food For Thought

The Shemo Esrie Amidah - Healing

The Eighth Benediction: Healing

Heal us, O Lord, and we shall be healed,  
Save us and we shall be saved,  
For Thou art our glory.  
Send complete healing for our every illness  
For Thou, Divine King, art the faithful, merciful Physician.  
Blessed are Thou, Lord, who heals the sick of His people Israel.

Moses is saying that the Holy One is to be our only God, the centerpiece of our lives, who is the only reason Israel was made a great nation (thus, making them a praise), or that the Gentiles were grafted into her. And when He shows His power by healing our infirmities, whether physical, mental, or spiritual, He again brings attention to us in the eyes of the world, attention that we must then redirect to Him. (Michael Budd)

Healing is in the atonement, we pray the prayer daily when we pray the Shemo Esrie Amidah. Healing is a process, it comes about by faith, by the laying on of hands, by being anointed by oil, but the manifestation is by the power of Yahveh.

Do we give glory to him when He heals us?

Do we offer a sacrifice of praise and tell others of what He has done?

Do we give Him offering (financial donation to a charity i.e. those who take care of the poor, widows & orphans) as a show of our thanksgiving for His healing in our lives?

## The Nine Gifts of Ruach HaKodesh in the Believers Life

### *Miracles*

1 Corinthians 12:8-21

- 89 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.  
90 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.  
91 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.  
92 1Co 12:4 Now there are varieties of gifts, but the same Spirit.  
93 1Co 12:5 And there are varieties of ministries, and the same Lord.  
94 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.  
95 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.  
96 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;  
97 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,  
98 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.  
99 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

100 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.200[3]

Examples of Miracles of Elijah and Yeshua In The Tenach & Brit HaDasha

Elijah

Miracle of Provision

- 1Ki17:10 So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, "Please get me a little water in a jar, that I may drink."  
1Ki 17:11 As she was going to get *it*, he called to her and said, "Please bring me a piece of bread in your hand."  
1Ki 17:12 But she said, "As the LORD your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die."  
1Ki17:13 Then Elijah said to her, "Do not fear; go, do as you have said, but make me a little bread cake from it first and bring *it* out to me, and afterward you may make *one* for yourself and for your son.  
1Ki17:14 "For thus says the LORD God of Israel, "The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the LORD sends rain on the face of the earth."  
1Ki 17:15 So she went and did according to the word of Elijah, and she and he and her household ate for *many* days.



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

1Ki17:16 The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the LORD which He spoke through Elijah

### Miracle of raising child from the dead

1Ki17:17 Now it came about after these things that the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him.

1Ki17:18 So she said to Elijah, "What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance and to put my son to death!"

1Ki17:19 He said to her, "Give me your son." Then he took him from her bosom and carried him up to the upper room where he was living, and laid him on his own bed.

1Ki17:20 He called to the LORD and said, "O LORD my God, have You also brought calamity to the widow with whom I am staying, by causing her son to die?"

1Ki17:21 Then he stretched himself upon the child three times, and called to the LORD and said, "O LORD my God, I pray You, let this child's life return to him."

1Ki 17:22 The LORD heard the voice of Elijah, and the life of the child returned to him and he revived.

1Ki17:23 Elijah took the child and brought him down from the upper room into the house and gave him to his mother; and Elijah said, "See, your son is alive."

### Yeshua

#### Miracle of Provision

Mat 14:15 When it was evening, the disciples came to Him and said, "This place is desolate and the hour is already late; so send the crowds away, that they may go into the villages and buy food for themselves."

Mat 14:16 But Jesus said to them, "They do not need to go away; you give them *something* to eat!"

Mat 14:17 They \*said to Him, "We have here only five loaves and two fish."

Mat 14:18 And He said, "Bring them here to Me."

Mat 14:19 Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food*, and breaking the loaves He gave them to the disciples, and the disciples *gave them* to the crowds,

Mat 14:20 and they all ate and were satisfied. They picked up what was left over of the broken pieces, twelve full baskets.

#### Lazarus Raised from the Dead

Joh 11:38 So Jesus, again being deeply moved within, \*came to the tomb. Now it was a cave, and a stone was lying against it.

Joh 11:39 Jesus \*said, "Remove the stone." Martha, the sister of the deceased, \*said to Him, "Lord, by this time there will be a stench, for he has been *dead* four days."

Joh 11:40 Jesus \*said to her, "Did I not say to you that if you believe, you will see the glory of God?"

Joh 11:41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me.

Joh 11:42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me."

Joh 11:43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth."

Joh 11:44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus \*said to them, "Unbind him, and let him go."

Joh 11:45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

More Miracles by Yeshua our Messiah

- Water to wine – Jn 2:9
- Catch of fish – Lk 5:6
- Calming the storm – Mk 4:39, Mt 8:26, Lk 8:24
- Feeding five thousand – Mk 6:41, Mt 14:15, Lk 9:12, Jn 6:5
- Walking on water – Mk 6:49, Mt 14:25, Jn 6:19
- Feeding four thousand – Mk 8:8, Mt 15:32
- Coin from the fish – Mt 17:27
- Cursing the fig tree – Mt 21:19
- Second catch of fish – Jn 21:6

Miracles are a powerful witness of the power of YHWH. His name Elohim means God of many powers, YHWH ELOHIM I AM THE GOD OF MANY POWERS. He is the one who works miracles for a purpose, to show the world He is THE GOD and creator and ruler of the universe.

What is a biblical definition of 'miracle'?

The term "miracle" has lost much of its luster in our day. And it isn't because we see miracles taking place so often that we no longer are sensitive to their meaning. It's because our speech has evolved in such a way that today, if I got to work on time this morning, "It was a miracle that I made it, seeing that there was so much traffic on the freeway."

*A biblical model and definition, on the other hand, for a miracle is another thing all together. Not everything hard to believe can be quantified as a miracle per scriptural standards. Miracles are those acts that only God can perform; usually superseding natural laws. Baker's Dictionary of the Bible defines a miracle as "an event in the external world brought about by the immediate agency or the simple volition of God." It goes on to add that a miracle occurs to show that the power behind it is not limited to the laws of matter or mind as it interrupts fixed natural laws. So the term supernatural applies quite accurately. (Kris Samons Probe Ministries)*

I believe He is still our MIRACLE WORKING ELOHIM and that He will anoint certain men and woman He can trust because this world needs to see the power of Elohim at work through the Name of Yeshua HaMashiach!

Words To Ponder: Miracle

H4159

מופת / מפת

mô phê th

BDB Definition:

1) wonder, sign, miracle, portent

1a) wonder (as a special display of God's power)

1b) sign, token (of future event)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H3302 in the sense of conspicuousness

Same Word by TWOT Number: 152a

### Food For Thought

“There are no 'if's' in God's world. And no places that are safer than other places. The center of His will is our only safety - let us pray that we may always know it!”

— Corrie ten Boom, *The Hiding Place*

“He uses our problems for His miracles. This was my first lesson in learning to trust Him completely...”

— Corrie ten Boom, *Tramp for the Lord*

“When I try, I fail.

When I trust,

He succeeds.”

— Corrie ten Boom

## The Nine Gifts of Ruach HaKodesh in the Believers Life

### *Prophecy*

1 Corinthians 12:8-21

101 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.

102 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.

103 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

104 1Co 12:4 Now there are varieties of gifts, but the same Spirit.

105 1Co 12:5 And there are varieties of ministries, and the same Lord.

106 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.

107 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.

108 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

109 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

110 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.

111 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

112 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.201[3]

### The Gift of Prophecy and The Office of Prophet

A prophet prophesies, but one who prophesies is not necessarily a prophet.

1) prophecy (Romans 12:6; 1 Corinthians 12:10, Ephesians 4:11)

a) the definition or nature of prophecy

In determining the nature of New Testament prophecy, let us note the following:

1] In Deuteronomy 18:20-22, the LORD said to Moses,<sup>20</sup> *But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.* <sup>21</sup> *You may say in your heart, "How will we know the word which the LORD has not spoken?"* <sup>22</sup> *When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.*

The test described in verse 22 necessitates a prophecy of a near future event that could not be determined by the observation of a trend or by any other natural means.

2] The innumerable times in the Hebrew Scriptures that those identified as prophets introduced their prophecies by such phrases as *Thus says the LORD*.

3] The Book of Revelation, which John called *the words of this prophecy* (1:3) and *the book of this prophecy*

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

(22:18-19) opens with clear statements that the book was to consist of direct revelations from God (1:1-2, 12-19).

### **b) the content of prophecy**

Though all professed prophets needed to pass the test of accurate predictive prophecy, not all prophecies were of a predictive nature. At least the following classes of prophecy are found in Scripture, for which I've provided examples from both Testaments:

1] future events: details of Messiah's crucifixion (Psalm 22:1-21; Isaiah 52:13 - 53:9);

2] direction from God: the call of Abram (Genesis 12:1); Paul's call to Macedonia (Acts 16:9-10).

3] newly revealed spiritual principles: God to Abram: *I will bless those who bless you, And the one who curses you I will curse* (Genesis 12:3), and the nature and test of true prophecy as revealed to Moses, above (Deuteronomy 18:20-22); *that the Gentiles are fellow heirs and fellow members of the body* (Ephesians 3:4-7).

4] a timely message for a nation: Jonah's warnings to Nineveh (Jonah 1:2; 3:2); Peter's evangelistic message to the *Men of Israel* (Acts 2:22-39).

5] a timely message for a person: Nathan to David (2 Samuel 12:1-12); Agabus to Paul (Acts 21:10-11). 1 see footnote below

Prophecy is a direct revelation from Elohim. This is one of the speaking gifts and is a gift that can be abused if we do not know the Word or can discern if this word is truly from the Ruach or the persons own will. We need to judge prophecies, if they do not bear witness with our spirits or speak contrary to the Word they are not true words. The gift or prophecy today is not the same as the ministry of the Prophets, as in the Tenach, their words are still coming to pass today and they have passed the test of a true prophet. Their anointing and revelation given has been written and sealed in the Word and has past the test of time and accuracy.

Does YHVH still speak to His children today? Yes He does, first through His Word. He does still reveal things to come to His children, and will show us what we need to know, or encourage us in our walk, but the gift is not to be perverted in its use. Many people call themselves Prophets, but YHWH never called them to be prophets. Yes, the prophetic gifts are for today, but a true prophet is one who has the Messiah in His heart and the Torah upon His lips. If a person is truly operating under the Prophetic ministry, what they say will come to pass, if not they did not speak under the prophetic anointing.; Yeshua our Messiah is a true Prophet of YHWH and all His words will be fulfilled in their time.

Rev 14:12 Here is the endurance of the set-apart ones,<sup>1</sup> here are those guarding the commands of Elohim and the belief of יהושע.<sup>2</sup>

Words To Ponder:

Prophecy ( a lengthy word study, but important)

G4394

προφητεία

*prophē teía*; gen. *prophē teías*, fem. noun from *prophē teúō* (G4395), to prophesy. A prophesying or prophecy.

(I) Particularly prediction, the foretelling of future events, including the declarations, exhortations, and warnings uttered by the prophets while acting under divine influence; of the prophecies of the OT (Mat 13:14; 2Pe 1:20-21); the revelations and warnings of the Book of Revelation (Rev 1:3; Rev 22:7, Rev 22:10, Rev 22:18-19, equal to *marturía* [G3141], witness, as in Rev 19:10. See also Sept.: 2Ch 15:8). In 1Ti 1:18; 1Ti 4:14, *prophē teía* refers either to the prophetic revelations or directions of the Holy Spirit by which persons were designated as officers and teachers in the primitive church (cf. Act 13:2; Act 20:28; 1Co 12:4-8 ff.; 1Co 14:24, 1Co 14:30-31), or to the authoritative declaration made by the presbytery of the fitness for ministry of one whom they are ordaining.

(II) Prophecy, meaning the prophetic office, the prophetic gift, spoken in the NT of the peculiar charisma or spiritual gift imparted to the primitive teachers of the church (Rom 12:6; 1Co 12:10; 1Co 13:2, 1Co 13:8; 1Co 14:22). See *prophē tēs* (G4396).

(III) Metonymically a prophesying, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of His mind and will (Rev 11:6). Specifically the exercise of the prophetic gift or charisma in the primitive church (1Co 14:6; 1Th 5:20).

(IV) *Prophē teía* is the prophetic rank or work, the office of a prophet or gift of prophecy. In Rom 12:6 it is classed with *diakonía* (G1248), ministry or serving, and *didaskalía* (G1319), teaching as a *chárisma* (G5486), the result of God's grace or divine enablement to be exercised within the church (1Co 12:10; 1Co 13:2; 1Th 5:20; 1Ti 4:14; Rev 11:6; Rev 19:10). Elsewhere it means prophecy, that which is prophesied, foretold (Mat 13:14; 1Co 13:8; 1Co 14:6, 1Co 14:22; 1Ti 1:18; 2Pe 1:20-21; Rev 1:3; Rev 22:7, Rev 22:10, Rev 22:18-19).

(V) A prophecy is something that any believer may exercise as telling forth God's Word. This, however, does not make him a prophet (*prophē tēs* [G4396]) which is used in the NT in a very restrictive sense. A prophet prophesies, but one who prophesies is not necessarily a prophet.

(VI) Prophecy was a distinctive *chárisma* (G5486), gift, distinguishable from that of the apostle and the teacher. While the apostle was a travelling missionary, the prophets and teachers were in general attached to a local church. For example, Silas and Judas, prophets of the church of Jerusalem, are described as *hē goúmenoi*, leaders, from *hē géomai* (G2233) to lead (Act 15:22). In Heb 13:7 such *hē goúmenoi* or leaders are described as speaking "the word of God." Neither the prophet nor teacher was appointed by the apostles, as were bishops and elders; the gifts were an endowment of the Spirit, and both fulfilled the function of speaking in the Spirit.

(VII) That which is revealed constitutes a prophecy. The reception of such revelation and its communication did not entail states of rapture or ecstasy accompanied by unintelligible utterances. Prophecy is presented as a greater gift, a more noble function than *glō ssolalía* or tongue-speaking which was severely abused in the church at Corinth. Prophecy was a gift exercised with a consciousness of the subject, and it issued in something logically intelligible.

(VIII) Prophecy is a larger term than revelation (*apokálupsis* [G602]). It includes revelation among its various contents. In 1Co 14:6, the Apostle Paul presents four species of sacred utterance: revelation (*apokálupsis* [G602]); knowledge (*gnōsis* [G1108]); prophecy and teaching (*didachē'* [G1322]).

(IX) Prophecy is connected not only with revelation, but with vision (*optasía* [G3701]) (2Co 12:1-3). What is revealed in the Book of the Revelation is called a prophecy seven times (Rev 1:3; Rev 11:6; Rev 19:10;

Rev 22:7, Rev 22:10, Rev 22:18-19). It is a series of visions seen by a prophet and related to others by him.

(X) In 1Ti 1:18, Paul expresses himself as guided by prophecy in relation to the separation of Timothy for the Christian ministry. This was possibly a specific revelation of God to Paul concerning the usefulness of Timothy. Others consider it to have been the formal declaration of Timothy as a minister and the sober charge of duty laid upon him by the presbytery. In 1Ti 4:14, prophecy is presented as the vehicle through which the spiritual gift was formally imparted at Timothy's ordination. Certainly, Timothy's ministerial gift was present and developing in him before this time. However, the word of the church affords a formal and official recognition to Timothy as genuinely gifted and called to ministry. In 1Co 14:3 Paul mentions three functions of the prophet: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." In other words, he builds up the Christian's character, speaks moral precepts and warnings, and gives the encouragement arising from personal testimony, example and sympathy. "He . . . edifieth the church," while "He that speaketh in an unknown tongue edifieth himself."

(XI) In Rom 12:6 by the use of the phrase "according to the proportion [*analogía* {G356}] of faith," the apostle declares that a prophecy is required to agree with the accepted doctrines of the faith; while in 1Co 12:10 "discernings of spirits [*diakríseis pneumátō n* {G1253}]," shows that the gift of prophecy was a regular practice (1Co 14:29). The rule of edification is central in the rules laid down in 1Co 14:26 ff. for prophetic and other utterances. Two or three prophets may speak, while the rest are to evaluate their addresses; but if a "revelation" be given to another sitting by, the first prophet must keep silent. "Ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets" (1Co 14:31-32), which means that although individual inspirations are legitimate and undoubted, they are subject to the control of the prophets collectively. Thus Paul did not limit freedom of speech, but in urging that only two or three prophets should address a given meeting, he aimed at securing not only spiritual edification, but reverence and order in the assembly.

Syn.: *apokálupsis* (G602), revelation.

H5016

נְבוּאָה

*nēb ūā h*: A feminine noun meaning prophecy, a prophetic word. Shemaiah gave a false prophecy to Nehemiah in order to cause him to sin and to saddle him with a bad name (Neh 6:12). The prophecy of Azariah, son of Oded, encouraged King Asa of Judah to implement religious reform in the country, bringing the people back to the Lord their God (2Ch 15:8). Once the word refers to a written prophecy by a prophet named Ahijah (2Ch 9:29). This word stems from the verb *nābā* ' (H5012).

H5012

נָבֵא

*nābā*': A verb meaning to prophesy, to speak by inspiration, to predict. This most commonly refers to the way in which the word of the Lord came to the people (Jer 19:14; Eze 11:13). There were various means in which people came to prophesy. Eldad and Medad became ecstatic when they prophesied (Num 11:25-27); whereas the sons of Asaph used songs and instruments when they prophesied (1Ch 25:1). False prophets were also known to prophesy (Zec 13:3).

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

### Food For Thought

Operate in the gifts that He has anointed you to operate in and do not try to operate in a gift that He has not called you to operate in. Be faithful in using the gifts you have and as you grow in maturity He will trust you with greater anointing in our life.



## The Nine Gifts of Ruach HaKodesh in the Believers Life

### *Distinguishing (or discernment) Of Spirits*

1 Corinthians 12:8-21

113 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.

114 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.

115 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

116 1Co 12:4 Now there are varieties of gifts, but the same Spirit.

117 1Co 12:5 And there are varieties of ministries, and the same Lord.

118 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.

119 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.

120 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

121 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

122 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.

123 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

124 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.202[3]

### Distinguishing (or discerning) Of Spirits

Discerning of spirits is the ability to not only see into the spirit realm but also discern the motives of people as well. It reveals something in the spirit realm or allows the person to actually see angels or demonic forces as well. Hasatan can appear as an angel of light, but when the gift of discernment is in operation the Ruach HaKodesh will reveal the wolf in sheep's clothing. This gift is needed especially when praying for people's healing and deliverance. Also those in leadership must pray that this gift operates in them, in order to protect YHVW's people.

### Gifts of Revelation—Discerning Of Spirits –Derrick Prince Study Notes (1)

**A.** To “discern” = to *recognize* and *distinguish between*

**B.** “Discernment” is a form of direct *perception*, whereas “knowledge” is the impartation of a *fact*.

**1.** Heb. 5:14—Discernment can be cultivated by the exercise of spiritual senses. It may come as a “vision,” e.g. seeing spirits in the form of animal creation: the Holy Spirit as a *dove* (John 1:32); unclean spirits as *frogs* (Rev. 16:13).

**2.** Sometimes it takes the form of seeing people as they are “spiritually”—

crooked, unclean, with features of Satan, etc. More often it is a *spiritual interpretation* of what the normal senses show.

### C. Various classes of spirits:

1. The Holy Spirit
2. Good angels
3. Fallen angels
4. Demons, or evil spirits
5. Human spirits

D. Discerning's (plural): i.e., each act of discerning is a manifestation of the gift. Operated only *under God's control*.

### E. Discerning of the Holy Spirit:

1. John 1:32–33—John the Baptist discerns the Holy Spirit upon Jesus as a *dove*.
2. Acts 2:3—The believers in the upper room discern the Holy Spirit as *tongues of fire*. There is a general need to discern the Holy Spirit, as He operates through gifts and ministries in the church.

### F. Discerning of angels:

1. Luke 22:43—An angel appears to Jesus in the garden
2. John 20:11–13—Mary sees two angels in the sepulcher
3. Acts 27:23–24—An angel appears to Paul on the ship

### G. Discerning of human spirits:

1. John 1:47—Yeshua discerns a guileless spirit in Nathanael (compare John 2:24–25)
2. Acts 8:20–24—Peter discerns the wrong motives of Simon
3. Acts 14:8–10—Paul discerns a “spirit of faith” in a lame man (compare 2 Cor. 4:13)

### H. Discerning of evil spirits:

1. Matt. 9:32–34—A dumb spirit
2. Matt. 12:22–24—Spirit of blindness and dumbness
3. Mark 9:17–27—A dumb and deaf spirit (causing epileptic seizures)
4. Luke 13:11–17—A spirit of infirmity (causing spinal curvature)
5. Acts 16:16–18—A spirit of divination (“Python”)

Words to Ponder: Discernment, Angel, Demon

G1253- Discerning

διάκρισις

*diákrisis*; gen. *diakríseō s*, fem. noun from *diakrínō* (G1252), to distinguish, decide, judge. A distinguishing, discerning clearly, i.e., spoken of the act or power (1Co 12:10; Heb 5:14). By implication Rom 14:1, literally meaning not for scrutinizing of thoughts, i.e., not with searching out and pronouncing judgment on their opinions (cf. Rom 14:5, Rom 14:13). This also could be rendered as doubts, scruples.

Syn.: *diágnō sis* (G1233), diagnosis, judgment, thorough understanding; *gnō mē* (G1106), opinion.

Ant.: *apátē* (G539), deceit; *plánē* (G4106), delusion, error; *agnōē ma* (G51), ignorance.

H4397 - Angel

מַלְאָכִים

*mal'ā k*: A masculine noun meaning a messenger, an angel. The term often denotes one sent on business or diplomacy by another (human) personage. Jacob sent messengers on ahead to his brother Esau in the hope of finding favor in his eyes (Gen 32:3 [4], Gen 32:6 [7]). The elders of Jabesh sent messengers throughout Israel in a desperate attempt to locate someone who could rescue their town from the dire threat of the Ammonites (1Sa 11:3-4, 1Sa 11:9; cf. 2Sa 11:19; 1Ki 19:2; 2Ki 5:10). Very often, the term referred to messengers sent from God. Sometimes these were human messengers, whether prophets (Isa 44:26; Hag 1:13; Mal 3:1); priests (Ecc 5:6 [5]; Mal 2:7); or the whole nation of Israel (Isa 42:19). More often, however, the term referred to heavenly beings who often assumed human form (Gen 19:1; Jdg 13:6, Jdg 13:15-16) and appeared to people as bearers of the Lord's commands and tidings (Jdg 6:11-12; Jdg 13:3). They were often responsible for aiding, protecting, and fighting for those who trusted in the Lord (Gen 24:7; Exo 23:20; Exo 33:2; 1Ki 19:5; Psa 34:7 [8]; Psa 91:11). They also acted as instruments of divine judgment, meting out punishment on the rebellious and the guilty (2Sa 24:16-17; Psa 35:5-6; Psa 78:49; Isa 37:36). Sometimes the angel of the Lord and his message are so closely identified with the Lord Himself that the text simply refers to the angel as "the Lord" or "God" (Gen 16:7; Gen 22:11; Gen 31:11; Exo 3:2; Jdg 13:18; cf. Gen 16:13; Gen 22:12; Gen 31:13, Gen 31:16; Exo 3:4; Jdg 6:22; Jdg 13:22).

G1140 - Demon

δαίμόνιον

*daimónion*; gen. *daimoníou*, the neut. of *daimónios*, from *daímō n* (G1142), a demon. Generally, a god, deity, spoken of the heathen gods (Act 17:18); used with the Jewish meaning of a demon, an evil spirit, devil, subject to Satan (Mat 9:34), implying him to be a fallen angel. See *aggelos* (G32), angel.

(I) In Luk 8:29 Satan is made equal to an unclean spirit (see Luk 8:30). These spirits wandered in desolate places (Sept.: Isa 13:21; Isa 34:14 [cf. Mat 12:43]) and also dwelt in the air or atmosphere (cf. Eph 2:2). They were thought to have the power of working miracles, but not for good (Rev 16:14, see Joh 10:21).

(II) The demons were hostile to mankind (Joh 8:44). They uttered the heathen oracles (cf. Act 16:16-17) and lurked in the idols of the heathen which are thus called *daimónia*, devils (1Co 10:20-21; Rev 9:20 [cf. Sept.: Deu 32:17; Psa 91:6; Psa 106:37]). They are spoken of as the authors of moral evil to mankind, (1Ti 4:1; Jas 2:19 [cf. Eph 6:12]), and also as entering into a person and rendering him a demoniac and afflicting him with various diseases (Luk 8:30, Luk 8:33), implied in the verb *daimonízomai* (G1139), to be possessed with

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

demons.

A number of Hebr. expressions are tied up with demons: evil spirits (Jdg 9:23; 1Sa 16:14); spirit of perverseness (Isa 19:14); demons (Deu 32:17; Psa 106:37; Isa 13:21; Isa 34:14); vain gods, (Lev 17:7).

### Food For Thought

When praying for people to be healed or delivered, do you listen to what the Ruach may be revealing to you about the person you are praying for?

We must test the spirits to make sure they are from YHWH and not an “angel of light”. Test everything with scripture and the Name of Yeshua.

## The Nine Gifts of Ruach HaKodesh in the Believers Life

### *Various Kinds of Tongues Part I*

1 Corinthians 12:8-21

125 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.

126 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.

127 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

128 1Co 12:4 Now there are varieties of gifts, but the same Spirit.

129 1Co 12:5 And there are varieties of ministries, and the same Lord.

130 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.

131 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.

132 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

133 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

134 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.

135 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

136 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.203[3]

### Various Kinds Of Tongues

To quote Nathan Lawrence of Hoshana Rabah (I highly recommend his article on Why Tongues. He gives an excellent teaching on the subject. Go to <http://www.hoshanarabbah.org/pdfs/tongues.pdf> for the complete article ).(1)

### Has the Truth About the Gift of Tongues Changed?

The gift of tongues was a gift and a truth given to the early Believers. Unless we doubt the biblical record, this is truth. Logically, if the truth of the gift of tongues has ceased, then what other biblical truths have ceased, as well? Yeshua lists the gift of tongues is as a sign that follows those who preach the gospel message (Mark 16:17) and Paul lists it as one of the nine gifts of the Spirit in 1 Corinthians 12. Now if the gift of tongues ceased could we not logically say that the other things Yeshua mentions that would be aspects of the "Great Commission" (Mark 16:15–18) also cease? If so what parts? Do we no longer have power to cast out demons? Do we no longer have divine protection and power over demonic powers as we preach the gospel? Do we no longer have to make disciples and baptize new converts? Perhaps, we are not even to go into all the world and to preach the gospel, as he commanded. All these are aspects of his Great Commission command—along with speaking in tongues.

So, let's ask the question again: are gifts of the Spirit of Elohim, including the gift of speaking in tongues and interpretation of tongues for us today or not? Let's examine some evidence from the Word of YHVH.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

Paul said in 1 Corinthians 12:1, “Now concerning spiritual gifts, brethren, I would not have you ignorant.” The gift of tongues is one of the gifts to which Paul is referring in this passage. Are you, dear reader, ignorant about spiritual gifts? Don’t deny it. If so, admit it and grow in your understanding in these areas. Paul obviously saw the need to teach the Believers in Corinth about spiritual gifts.

At the end of chapter 14, of 1 Corinthians, verse 39, Paul then says, “[F]orbid not to speak with tongues.” After having given three chapters of instructions on the proper use and place of the gifts within the spiritual body of Messiah, and nearly an entire chapter on the gift of tongues alone, Paul’s concluding remark on the subject is to encourage the proper use of the gift of tongues within the assembly. Finally, Paul states in 14:18, “I thank my Elohim, I speak with tongues more than you all ....”

So is the gift of tongues for the Believers? Obviously, the Apostle Paul thought so.

What Is Glossos (Tongues)? And Does It Refer Only to Known Languages?

The word *tongue(s)* is used 50 times in the Apostolic Scriptures. It is the Greek word *glossa* (*Strong’s G1100*), which literally means “the tongue (as an organ of speech), language or dialect,” or figuratively as in “tongues like as of fire” (Acts 2:3).

Because the word *glossa*, when referring to a language in Scripture, primarily refers to a *known* language, many well meaning Bible students insist that all speaking in tongues must be a *known* language. On this basis, those who hold to a cessationist view of this gift claim that those speaking in tongues today, unless it is a known language, are doing so falsely. This view, however, begs a rather obvious question: Unless one has a working knowledge of the some 2500 languages and dialects extant on the earth today, how does one know that the tongues one is hearing is not a known language? Beyond this, do non-earthly languages exist? What language do those in heaven at the throne of the Father speak when they cry, “Holy, holy, holy ...” and when they make other praise declarations (Rev 4:8 and 11)? Could the Apostle Paul who was caught up into the third heaven (2 Cor 12:2) where he heard unspeakable words (verse 4) be referring to other, unearthly (heavenly) languages? If so, is this what Paul could have been referring to in 1 Corinthians 13:1, “Though I speak with the tongues of men and of angels, and have not charity ...”? Therefore, in light of these obvious facts, in our view, the cessationist view that the tongue being spoken has to be a language known by someone in the assembly is fallacious. It can be, but it does not have to be. (To be continued)

Words To Ponder: Tongues

G1100

γλῶσσα

*glō ssa*; gen. *glō ssē s*, fem. sing. noun. Tongue.

(I) An organ of the body (Rev 16:10); as of taste (Luk 16:24); of speech (Mar 7:33, Mar 7:35; Luk 1:64; 1Co 14:9; Jas 3:5-6); personified (Rom 14:11; Php 2:11, “every tongue” means every person [cf. Act 2:26; Sept.: Isa 45:23 {see also Psa 16:9}]). To bridle the tongue (Jas 1:26; Jas 3:8; 1Pe 3:10; Sept.: Jdg 7:5; Job 29:10; Job 33:2).

(II) Metaphorically, speech or language.

(A) Generally (1Jn 3:18, “Let us not love in word nor speech only” [a.t.]; Sept.: Pro 25:15; Pro 31:26).

(B) Of a particular language or dialect as spoken by a particular people (Act 2:11; 1Co 13:1; Sept.: Gen 10:5, Gen 10:20; Dan 1:4). Used for the people who speak a particular language, e.g., tribes, people, and

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

tongues (Rev 5:9; Rev 7:9; Rev 10:11; Rev 11:9; Rev 13:7; Rev 14:6; Rev 17:15; Sept.: Isa 66:18; Dan 3:4, Dan 3:7, Dan 3:30, Dan 3:32).

(C) In the phrases *glō ssais hetérais* (G2083), tongues others or different, meaning different than their own native tongues. Also *glō ssais kainaís* (G2537), qualitatively new, to speak languages not known to them before, means to speak in or with tongues other than their own native tongue (Mar 16:17; Act 2:4; Act 10:46; Act 19:6; 1Co 12:30; 1Co 14:2, 1Co 14:4-6, 1Co 14:13, 1Co 14:18, 1Co 14:23, 1Co 14:27, 1Co 14:39).

The expression in 1Co 13:1, "the tongues of men and of angels," means the languages which humans and angels speak. The language or languages of angels cannot be interpreted as being the same as the unknown tongue spoken in Corinth which was different from any intelligible ethnic language. Whenever the angels spoke to humans as God's messengers, they always spoke in an understandable language, needing no interpreter, as to the shepherds (Luk 2:10-12), the Virgin Mary (Luk 1:28), and many others. Never did God or any angel He sent speak to someone in a language which that person could not understand. Even the fish, when Jonah was in its belly, understood when God spoke to it. Speech has as its direct object the understanding of the words uttered. The phrase probably denotes inspired utterances. Angels were often the *vehicula* of divine revelation and the bearers of holy oracles. Heb 2:2 characterizes the OT as "the word spoken by angels."

Deriv.: *glō ssókomon* (G1101), a bag, case; *heteróglō ssos* (G2084), a person speaking a tongue other than one's native tongue.

Syn.: *diálektos* (G1258), dialect, an ethnic language

### Food for Thought

If out of ignorance you have said, "speaking in tongues" is satanic, you need to repent and ask YHWH's forgiveness of your ignorance of the Word. Most people who are against tongues are basing their opinions on bad experience vs the Word of Elohim.

Do not grieve the Ruach HaKodesh by denying the Word. Study the Word for yourself first, then go to the Father and ask Him to fill you with His Ruach HaKodesh.

## The Nine Gifts of Ruach HaKodesh in the Believers Life

### *Various Kinds of Tongues Part II*

1 Corinthians 12:8-21

137 1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.

138 1Co 12:2 You know that when you were pagans, *you were* led astray to the mute idols, however you were led.

139 1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

140 1Co 12:4 Now there are varieties of gifts, but the same Spirit.

141 1Co 12:5 And there are varieties of ministries, and the same Lord.

142 1Co 12:6 There are varieties of effects, but the same God who works all things in all *persons*.

143 1Co 12:7 But to each one is given the manifestation of the Spirit for the common good.

144 1Co 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

145 1Co 12:9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

146 1Co 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.

147 1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

148 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.204[3]

### Various Kinds of Tongues

The gift of speaking in tongues, then, is the God-given ability to speak in an earthly language unknown to the speaker.

Other points to note:

1. The mode of a tongue may be a prophecy, a word of knowledge, a teaching, a prayer, a song, a giving of thanks, or some other mode (1 Corinthians 14:6,13-16).

2. Tongues were not only spoken by apostles (Acts 2), but by common folk, as well (Acts 10:45-46; 1 Corinthians 14).

3. Tongues were spoken to the saved (1 Corinthians 14) and the unsaved (Acts 2; 1 Corinthians 14).

interpretation of tongues (1 Corinthians 12:10)

1 Corinthians 14:13 and 27: *13. Therefore let one who speaks in a tongue pray that he may interpret.... 27. If anyone speaks in a tongue... one must interpret.*

The passage shows that when one speaks in a tongue in the assembly, someone must interpret so that all understand what was spoken.



## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

The gift of interpretation of tongues, then, is the God-given ability to interpret a tongue that the interpreter would not understand by natural means. Also, as the two verses show, the interpreter may be the speaker himself, or another.

- the purposes of tongues and interpretation

In 1 Corinthians 14:19, Paul said, *in the assembly I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.*

If that's the case, then why does God even bother with the gift? Why doesn't He simply stick to the plain-speaking gifts? Tongues and interpretation were used for evangelism and the profit and edification of the congregation (1 Corinthians 14:4,6,17,26), but so were the plain-speaking gifts. Were there uses of tongues and interpretation that the plain-speaking gifts did not have? The answer is yes.

Unique Functions Outside the Assembly:

- to grab the attention of the hearers (Acts 2).

- to signal that the message was from God so that the hearers might respond accordingly (Acts 2). In Acts 2, the message was evangelistic.

- as a sign to the apostles that Gentiles were savable (Acts 10:45-46).

Unique Functions Within the Assembly:

- as a sign, *not to those who believe but to unbelievers*, and also to *ungifted men*, those unfamiliar with the phenomenon, that the message is from God, leading to their worship of God (1 Corinthians 14:22-25).

Unique Functions Summarized:

1. Tongues were initiated by God on landmark historical occasions (Acts 2, 10), and at the discretion of any with the gift during normal congregational services (1 Corinthians 14:27-28).
2. It was always a sign except in the assembly when no unbelievers or ungifted were present.
3. It was a sign to the unsaved and the ungifted as well as to the apostles, depending on the circumstance.
4. When it was a sign, it showed that God was affirming a message or a work. (1)

Words To Ponder:

Sign, Wonder

In the New Testament these four Greek words are principally used to designate miracles:

1. Semeion, a "sign", i.e., an evidence of a divine commission; an attestation of a divine message (Matt. 12:38,39; 16:1, 4; Mark 8:11; Luke 11:16; 23:8; John 2:11, 18, 23; Acts 6:8, etc.); a token of the presence and working of God; the seal of a higher power.
2. Terata, "wonders;" wonder-causing events; portents; producing astonishment in the beholder (Acts 2:19).
3. Dunameis, "might works;" works of superhuman power (Acts 2:22; Rom. 15:19; 2 Thess. 2:9); of a new and higher power.
4. Erga, "works;" the works of Him who is "wonderful in working" (John 5:20, 36).

H226 - Sign

אוֹת

'*ōt* : A masculine noun meaning sign, signal, mark, miracle. This word is used most often to describe awe-inspiring events: God's work to bring the Hebrew people out of Egypt (Exo 4:8-9; Num 14:22; Deu 7:19; Psa 78:43; Jer 32:20-21); miracles verifying God's message (1Sa 2:34; 1Sa 10:7, 1Sa 10:9; Isa 7:11, Isa 7:14). Moreover, this word may also denote signs from false prophets (Deu 13:1-2 [2-3]; Isa 44:25); circumstances demonstrating God's control (Deu 28:46; Psa 86:17). Associate meanings of the word denote physical emblems (Num 2:2); a promise to remember (Gen 17:11; Deu 6:8; Jos 2:12; Jos 4:6); an event to occur in the future (Isa 20:3; Eze 4:3).

G4592 -Sign

σημεῖον

*sē meíon*; gen. *sē meíou*, neut. noun. Sign, mark, token, miracle with a spiritual end and purpose. In the pl., miracles which lead to something out of and beyond themselves; finger-marks of God, valuable not so much for what they are as for what they indicate of the grace and power of the Doer (Mar 16:20).

(I) Particularly a sign by which something is designated, distinguished, known (Mat 26:48; Rom 4:11, circumcision as a sign [cf. Gen 9:12-13; Gen 17:11]). Specifically a sign by which the character and truth of any person or thing is known, a token, proof (Luk 2:12; 2Co 12:12; 2Th 3:17; Sept.: 1Sa 14:10; 2Ki 19:29; 2Ki 20:8).

(II) A sign by which the divine power in majesty is made known, a supernatural event or act, a token, wonder, or miracle by which the power and presence of God is manifested, either directly or through the agency of those whom He sends (Sept.: Exo 4:8, Exo 4:17, Exo 4:28, Exo 4:30).

(A) As wrought of God (1Co 14:22), a token to the unbelieving of God's presence and power (cf. 1Co 14:25); or perhaps a sign of divine displeasure (cf. 1Co 14:21). "The sign of the prophet Jonah" means the miracle which God wrought in the case of Jonah concerning the great fish that swallowed him and the three days therein that followed (Mat 12:39 [cf. Mat 12:40]; Mat 16:4; Luk 11:29). Metonymically of persons sent from God, whose character and acts are a manifestation of the divine power (Luk 11:30). In Luk 2:34 for a sign which shall be spoken against. Of signs, wonders, miracles which God did through someone, joined with *térata* (G5059), things out of the ordinary, wonders (Act 2:22, Act 2:43; Act 4:30; Act 5:12; Act 14:3; Act 15:12). Specifically as revealing future events, a sign of future things, a portent, presage (Mat 16:3), the miraculous events and deeds which reveal the coming of the Messiah in His kingdom (Mat 24:3, Mat 24:30; Mar 13:4; Luk 21:7, Luk 21:11, Luk 21:25; Act 2:19; Rev 12:1, Rev 12:3; Rev 15:1; Sept.: Deu 13:1-2).

(B) Of signs, wonders, miracles wrought by Jesus and His Apostles and the prophets in proof and furtherance of their divine mission (Mat 12:38-39; Mat 16:1, Mat 16:4; Mar 8:11-12; Mar 16:17, Mar 16:20; Luk 11:16, Luk 11:29; Luk 23:8; Act 4:16, Act 4:22; Act 8:6; 1Co 1:22). In John the word is used only in this sense (Joh 2:11, Joh 2:18, Joh 2:23; Joh 3:2; Joh 4:54; Joh 6:2, Joh 6:14, Joh 6:26, Joh 6:30; Joh 7:31; Joh 9:16; Joh 10:41; Joh 11:47; Joh 12:18, Joh 12:37; Joh 20:30). Joined with *térata*, wonders, and *dunámeis* (G1411), mighty works (Joh 4:48; Act 6:8; Act 7:36; Act 8:13; Act 14:3; Rom 15:19; 2Co 12:12; Heb 2:4).

(C) Spoken analogically of signs, wonders, wrought by false prophets claiming to act by divine authority (Rev 13:13-14; Rev 16:14; Rev 19:20); with *térata* (Mat 24:24; Mar 13:22; 2Th 2:9).

Deriv.: *sē meióō* (G4593), to denote, signify.

Syn.: *megaleía* (G3167), great work; *thaúma* (G2295), wonder; *thaumásios* (G2297), a miracle, wonderful things (pl.); *dúnamis* (G1411), mighty work, miracle; *téras* (G5059), wonder.

## G5059-Wonder

τέρας

*téras*; gen. *tératos*, neut. noun. A wonder or omen. It is often associated with *sē meíon* (G4592), sign, and is usually in the pl. translated "wonders" (Act 2:19, Act 2:22 in the pl. *térata*; Sept.: Joe 2:30). Used of the miracles of Moses (Act 7:36; Sept.: Exo 7:3; Deu 6:22; Deu 7:19; Jer 32:20); of Christ (Joh 4:48); of the Apostles and teachers (Act 2:43; Act 4:30; Act 5:12; Act 6:8; Act 14:3; Act 15:12; Rom 15:19; 2Co 12:12; Heb 2:4); of false prophets or teachers (Mat 24:24; Mar 13:22; 2Th 2:9). These two words refer not to different classes of miracles, but to different aspects of the same miracle. *Téras* is derived from *tē réō* (G5083), to keep, watch, connoting that which due to its extraordinary character is apt to be observed and kept in the memory. It is a miracle regarded as startling, imposing or amazing.

Syn.: *dúnamis* (G1411), mighty work, miracle; *megaléios* (G3167), something great; *thaumásios* (G2297), a miracle; *sē meíon* (G4592), sign; *thaúma* (G2295), wonder.

## H4159 -Wonders

מוֹפֵת

*môp ē t*: A masculine noun meaning a wonder, a sign, a portent, a token. It is often a phenomenon displaying God's power, used to describe some of the plagues God placed on Egypt (Exo 7:3; Exo 11:9) directly or through Moses and Aaron (Exo 4:21; Exo 11:10); the psalmists sang of these wonders (Psa 105:5); false prophets could work counterfeit wonders (Deu 13:1-2 [2-3]); God worked these signs in the heavens sometimes (Joe 2:30 [3:3]). Even people can become signs and tokens. Both Isaiah and his children served as signs to Israel (Isa 8:18), as did Ezekiel (Eze 12:6, Eze 12:11; Zec 3:8). The curses that God described in the Law would be signs and wonders to cause His people to see His activity in judging them if they broke His covenant (Deu 28:46).

## Food forThought

Our Elohim “The God of many powers” has given us gifts from heaven above, gifts that He wants us to use for His Kingdom and His Glory.

Have you limited the Ruach HaKodesh in your life because you did not believe His Word? Now is the time to search your hearts and humble yourself before YHWH Elohim and ask Him to use you and empower you by His Ruach to bring hope to those who are spiritually dead and need the redemption of Yeshua HaMashiach in their lives.

# A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

## 7 Spiritual Gifts of Ministry in Romans 12

Romans 12:1-6

Rom 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Rom 12:3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

Rom 12:4 For just as we have many members in one body and all the members do not have the same function,

Rom 12:5 so we, who are many, are one body in Christ, and individually members one of another.

Rom 12:6 Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith;

Rom 12:7 if service, in his serving; or he who teaches, in his teaching;

Rom 12:8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

*The gifts within us are to be exercised by the grace give to us. Here are listed 7 gifts of the Spirit in the Body of Messiah.*

*These are gifts that are exercised within a community setting, i.e Body Ministry. Everyone in the Body of Messiah has spiritual gifts assigned to them by the Ruach HaKodesh so the community will be blessed, edified and walk in order.*

*Since we have gifts that differ according to the grace given to us*

10 This passage carries on the thought introduced in v. 3. Compare 1 Corinthians 12–14, which covers much the same subject matter. God’s people are an organic unity, a body (vv. 4–5). Each member of the body is given gifts (vv. 6–8) meant to be used properly and not abused (vv. 6–21), within an overall framework of love (vv. 9–13, 13:8–10) in which evil is to be overcome with good (12:14–13:7).

Or, looking at it from a different perspective, Sha’ul is setting up general guidelines for Messianic communal life. The Jewish people already had such guidelines in the *Torah*; here transcultural elements (see Ga 1:17N) are extracted and applied. Even today the Church can learn much about communal consciousness, caring and belonging from the Jewish community’s way of functioning.

4–5 People often think of membership in a synagogue or church as a matter of personal choice. But biblically, membership is organic, comparable with the relationship which members (parts) of the natural body have with each other, each with its own function but needing for its well-being the services of parts having other functions, and all contributing to the good of the entire body, whose life-energy is supplied by God. Compare 1C 7:4, 12:12; Ep 4:11–16.

6–8 God gives gifts (Greek *charismata*; see 1 Corinthians 12:8–10&N) to all believers and grace (*charis*) suited to each gift. For example, the grace accompanying leadership is diligence and zeal. In the context of v. 3, it is clear that boasting about one’s gifts is altogether out of place (compare 3:27; 1C 1:29–31, 4:7). Boasting kills unity.

Prophecy, literally, “speaking on behalf of,” in this case on behalf of God: the *Ruach HaKodesh* either gives supernatural insight or makes use of one’s own natural talents. Prophecy may be, but need

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

not be, predictive.

*Your gifts are not for you but to give to someone else as a blessing.*

Words To Ponder: Grace, Faith G5485

- Grace

χάρις

charis

*khar'-ece*

From G5463; *graciousness* (as *gratifying*), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including *gratitude*): - acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

G4102 - Faith

πίστις

pistis

Thayer Definition:

- 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it
  - 1a) relating to God
    - 1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ
  - 1b) relating to Christ
    - 1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God
  - 1c) the religious beliefs of Christians
  - 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same
- 2) fidelity, faithfulness
  - 2a) the character of one who can be relied on

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from G3982

Citing in TDNT: 6:174, 849

H530 \_ Faith

אמונה / אִמּוּנָה

'ě mû nâ h

BDB Definition:

1) firmness, fidelity, steadfastness, steadiness

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from H529

Same Word by TWOT Number: 116e

### Food For Thought

We are to use the gifts of the Ruach that YHWH has put within us and not let them lie dormant within us.

When you walk into your congregation on Shabbat you bring a spiritual gift with you. That spiritual gift is not for your benefit, but for the benefit of those within the Community. If we are not using our gifts within a community setting then that Congregation can not function to their full potential because Elohim never designed the gifts to operate alone but in connection with one another. Just as the Body has many parts, they all work together for the life of the Body. If one is not functioning properly it can make the Body sickly. The same goes for the Body of Messiah, we all need one another and to operate in the gifts so the Body can function to its maximum potential.

Romans 12:6-8: prophecy, serving (ministry), teaching, exhortation (entreaty, encouragement), giving (sharing), leading (ruling, administration, presiding), showing mercy (comfort, sympathy, consolation).

Romans 12:1-6

Rom 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Rom 12:3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

Rom 12:4 For just as we have many members in one body and all the members do not have the same function, Rom 12:5 so we, who are many, are one body in Christ, and individually members one of another.

Rom 12:6 Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith;

Rom 12:7 if service, in his serving; or he who teaches, in his teaching;

Rom 12:8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

# A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

## #1 The Gift Of Prophecy

*The gift of prophecy was the ability to receive direct revelation. A prophet was one who received direct revelation from God. There are several examples of this in the Apostolic Scriptures. There were prophets in the synagogue at Antioch (Acts 13:1), Agabus (Acts 11:27-28, 21: 10-11) and the daughters of Phillip (Acts 21:8-9). As in the Tenach a prophet needed to be tested by giving some near prophecies , which came to pass. The prophecies of Agabus and Philips daughters did come to pass, so they were proven to have the gift of prophecy.*

## #2 The Gift Of Service

*Serving is a specific spiritual gift, since the office of a deacon/deaconess is a ministry of serving, one how holds the office of a deacon should have the gift of serving. Ariel Fruchtenbaum*

*The person with this gift has the desire to serve others unselfishly, even if it is in the background. The ministry of helps are those who also walk in this gift of service to the Community. This is a much needed gift in the local Congregation. The Congregational leaders need people who are willing to serve the Community.*

## #3 The Gift of Teaching

*Teaching is the ability to organize the truth and present it in a clear manner so that the audience understands. There are those who are gifted in teaching adults, children, youth, men, woman etc. Each needs that gift of teaching to be able to reach those they have been called to teach, whether young or old.*

2) teaching (Romans 12:7; 1 Corinthians 12:28).

The spiritual gift of teaching is the ability to communicate biblical truth clearly and persuasively. The possessor of the gift is characterized by a great desire to study the Word and teach it. He or she must first be able to search out and perceive the truth of Scripture, and so must possess the gift of knowledge as a foundation. He or she must also possess the ability to think logically and organize clearly, both for their own understanding and the understanding of their audience, which may be hearers, readers, etc. The gift was given considerable emphasis in the early church because of its importance in bringing believers to maturity, and must be given no less emphasis today (Acts 2:42; 4:2; 5:42; 11:26; 13:1; 15:35; 18:11, etc.). Paul's first eleven chapters of Romans is a great example of teaching. (1)

Words To Ponder: Service, Teaching

G1248 \_ Service

διακονία

diakonia

Thayer Definition:

- 1) service, ministering, especially of those who execute the commands of others
- 2) of those who by the command of God proclaim and promote religion among men
  - 2a) of the office of Moses
  - 2b) of the office of the apostles and its administration
  - 2c) of the office of prophets, evangelists, elders etc.

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

- 3) the ministration of those who render to others the offices of affection especially those who help meet need by either collecting or distributing of charities
- 4) the office of the deacon in the church
- 5) the service of those who prepare and present food

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from G1249

Citing in TDNT: 2:87, 152

G1321 - Teacher

διδάσκω

didaskō

Thayer Definition:

1) to teach

1a) to hold discourse with others in order to instruct them, deliver didactic discourses

1b) to be a teacher

1c) to discharge the office of a teacher, conduct one's self as a teacher

2) to teach one

2a) to impart instruction

2b) instill doctrine into one

2c) the thing taught or enjoined

2d) to explain or expound a thing

2f) to teach one something

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: a prolonged (causative) form of a primary verb dao (to learn)

Citing in TDNT: 2:135, 161

### Food for Thought

Do not think little of your gifts, if you are faithful in the little He will make you faithful over much. If we are not willing to serve others in ministry then we are not willing to Service YHVH.

Every Gift in the Body is needed, there are no UNIMPORTANT GIFTS or ministries.



# A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

## 7 Spiritual Gifts of Ministry in Romans 12

Romans 12:6-8: prophecy, serving (ministry), teaching, exhortation (entreaty, encouragement), giving (sharing), leading (ruling, administration, presiding), showing mercy (comfort, sympathy, consolation).

Romans 12:1-6

Rom 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Rom 12:3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

Rom 12:4 For just as we have many members in one body and all the members do not have the same function,

Rom 12:5 so we, who are many, are one body in Christ, and individually members one of another.

Rom 12:6 Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith;

Rom 12:7 if service, in his serving; or he who teaches, in his teaching;

Rom 12:8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

### *#4 The Gift Of Exhortation*

*This gift is the Divine ability to exhort people to apply the truth of the Word to their lives and to encourage His people to walk in obedience to the Word.*

### *#5 The Gift Of Giving*

*Those who have this gift should use it in liberality. While everyone is responsible to give, those with this gift give in a far greater degree with joy no matter how much they have to sacrifice for the Kingdom.*

### *#6 The Gift of Leadership*

*This gift is to be exercised with diligence. This gift is required for those who are Elders, Pastors, Rabbis or leaders of ministries within the community. Leaders will usually function in several of the gifts because of the great responsibility and need to operate in many different areas in ministry.*

### *#7. The Gift Of Mercy*

*A special gift to be able to minister to those who are hurting, sick or needy. They have the gift to reach out to the outcasts and to go where many will not go in order to minister to the poor.*

Words to Ponder: Exhort, Giving, Mercy

G3870 – Exhort, Exhortation

παρακαλέω

parakaleō

Thayer Definition:

1) to call to one's side, call for, summon

2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.

2a) to admonish, exhort

2b) to beg, entreat, beseech

2b1) to strive to appease by entreaty

2c) to console, to encourage and strengthen by consolation, to comfort

2c1) to receive consolation, be comforted

2d) to encourage, strengthen

2e) exhorting and comforting and encouraging

2f) to instruct, teach

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: from G3844 and G2564

Citing in TDNT: 5:773, 778

G3330 –Give, Giving

μεταδίδωμι

*metadídō mi*; fut. *metadō sō*, from *metá* (G3326), with, denoting association, and *dídō mi* (G1325), to give. To share with someone, to impart, communicate, followed by the dat. (Luk 3:11; Eph 4:28). Used in an absolute sense meaning one who distributes alms, an officer of the church (Rom 12:8). With the acc. and the dat. (Rom 1:11; 1Th 2:8).

Deriv.: *eumetádotos* (G2130), ready to impart.

Syn.: *prosanatíthē mi* (G4323), to confer, impart; *paréchō* (G3930), to give, offer; *prosphérō* (G4374), to bring to, offer; *koinō néō* (G2841), to communicate, distribute; *charízomai* (G5483), to give, grant, deliver; *dōréomai* (G1433), to bestow gratuitously, give.

Ant.: *paralambánō* (G3880), to receive from; *proslambánō* (G4355), to receive, take to oneself; *apospáō* (G645), to withdraw; *aphairéō* (G851) and *exairō* (G1808), to remove, take away.

G1653 -Mercy

ἐλεέω

eleeō

Thayer Definition:

- 1) to have mercy on
- 2) to help one afflicted or seeking aid
- 3) to help the afflicted, to bring help to the wretched
- 4) to experience mercy

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: from G1656

Citing in TDNT: 2:477, 222

Food ForThought

*A believer can operate in more than one of the gifts at a time depending on the anointing, need and calling upon ones life. However in order to grow in the gifts you must be faithful to use the ones you already know you have.*

# A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

## The Distribution, Placement & Operation of The Gifts (1)

### 1. The Distribution of the Gifts

1 Corinthians 8:6, Romans 11:36 and Hebrews 2:10 show God the Father to be the source of the gifts; Ephesians 4:8 identifies the Lord Yeshua as the giver of the gifts; and 1 Corinthians 12:4,11 and 18 name the Holy Spirit as the distributor of the varieties of gifts. Now, Psalm 40:7 and John 6:38 show Yeshua to be Servant to the Father, and John 16:13-14 shows the Spirit to be Servant to Yeshua. We can deduce, then, that the Father entrusts the gifts to Yeshua who, in turn, entrusts them to the Spirit, who *distribut[es] to each one [member of the body] individually just as He wills.*

### 2. The Placement of the Gift Holders

1 Corinthians 12:5 declares that the Lord Yeshua is in charge of the ministries of the Spirit. As the builder of the church (Matthew 16:18), He decides where each of the *living stones* (1 Peter 2:5) is placed in it. He decides exactly *where* in the worldwide body of Messiah each individual believer with his particular gift or gifts is placed. It seems likely, as well, that the sovereign Builder decides exactly *when* in the Church Age each one of us, unique as we are, are placed in His *spiritual house* (1 Peter 2:5).

### 3. The Operation and Results of Gift Usage

Strong's Concordance gives the definition of the Greek word translated *effects* (above, in 1 Corinthians 12:6) as *operation, working*. Thayer's Greek Definitions proffers: (1) *thing wrought* (2) *effect operation* (sic). In other words, the verse tells us that God the Father operates the gifts through believers and brings about the results of the operation.

To sum up, the Father gives the gifts to Yeshua, who gives them to the Spirit, who distributes them among believers as He sees fit, Yeshua decides where in the body each believer is placed, and the Father operates the gifts through believers and brings about the results.

*Yeshua determines what gifts will be in operation in our lives according to the ministry He has placed us in. Whatever ministry He has called us to, we will have the gifts needed to fulfill that call in our lives.*

*We are to covet the best gifts needed for the task He has called us to, not covet the gifts that are in operation in someone else's life.*

*If we are called to teach, He will give us the abilities we need to teach. If we are called to Pastor He will give us the gifts we need to feed His sheep. If we are called to any office or any work, He gives us the gifts we will need, it is up to us to use them and cultivate them.*

Words To Ponder: Ministry

H5656 – Ministry/Service

עבודָה

<sup>a</sup>bôdāh,

עָבַד

בָּדַח

## A STUDY ON THE RUACH HAKODESH AND HIS SPIRITUAL GIFTS

*“bāḏāh*: A feminine noun meaning service, work. This word encompasses the wide variations of meaning of the English word "work"-from delicate artistry to forced labor. The Egyptians made the Israelites do slave labor (Exo 1:14); for certain feast days, the Israelites were not allowed to do any work (Lev 23:7 ff.); different parts of the Tabernacle were considered to be in its service (Num 4:26, Num 4:32); the descendants of Judah included workers of linen (1Ch 4:21). God handed the Israelites into the hand of Shishak so they would learn the difference between serving Him and serving other kings (2Ch 12:8). See the related Hebrew root *‘āḇad* (H5647).

G1248 - Ministry

διακονία

diakonia

Thayer Definition:

- 1) service, ministering, especially of those who execute the commands of others
- 2) of those who by the command of God proclaim and promote religion among men
  - 2a) of the office of Moses
  - 2b) of the office of the apostles and its administration
  - 2c) of the office of prophets, evangelists, elders etc.
- 3) the ministration of those who render to others the offices of Christian affection especially those who help meet need by either collecting or distributing of charities
- 4) the office of the deacon in the church
- 5) the service of those who prepare and present food

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from G1249

Citing in TDNT: 2:87, 152

### Food For Thought

We all have a ministry and we all have gifts to help us in that ministry. Have you discovered your gifts or ministry yet?

Ask the Ruach to reveal to you the area He has called you to serve and start developing the gifts He has given you to serve others.

**Resources:**

**Logos Bible Software Library**

Logos Bible Software 7.19 SR-17.19.0.0037

Faithlife – Copyright 2000-2020 Faithlife Corporation

**Jewish New Testament Commentary**

Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed.). Clarksville: Jewish New Testament Publications.

Page 177. Exported from [Logos Bible Software](#)

**ESV Study Bible**

Crossway Bibles. (2008). *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.

Page 177. Exported from [Logos Bible Software](#),

**E-Sword Bible Software – Version 11.0.6**

Copyright 2000-2016 Rick Meyer

