

## Gifts of the Ruach (Spirit)

Scripture teaches that every true believer is given the gift of the Ruach Ha Kodesh and the manifestation of the gifts of the Ruach (Spirit) is given to believers to profit those in need.

### **Spiritual Gifts Are Not the Same as Natural Talents.**

Now concerning Spiritual Gifts; it is **אֵלֹהִים** (Yahuah)'s intention for us to understand and know how He has Gifted us. The Ruach Ha Kodesh uses both the Gifts and the Fruits together to make you a mighty, sanctified vessel of **וְיָהוּשָׁע** (Yahusha) and will walk with an increase of **אֵלֹהִים** (Yahuah)'s Anointing and Power in your daily life.

The Ruach Ha Kodesh can manifest any one (1) of these Nine (9) Gifts through any believer, Paul tells us not to be afraid to try and stir these gifts from **אֵלֹהִים** (Yahuah).

"Therefore I remind you to stir up the Gifts of **אֵלֹהִים** (Yahuah) which is in you through the laying on of my hands." **2 Timothy 1:6**

"Therefore, brethren, desire earnestly to prophesy and do not forbid speaking in tongues **1 Corinthians 14:39**

Pursue love (Ahabah), yet desire earnestly Spiritual Gifts, but especially that you may Prophecy. 2 For one (1) who speaks in a tongue does not speak to men but to **אֵלֹהִים** (Yahuah); for no one (1) understands, but in his Ruach (Spirit) he speaks mysteries. 3 But one (1) who Prophesies speaks to men for edification and exhortation and consolation. 4 One (1) who speaks in a tongue edifies himself; but one (1) who prophesies edifies the body. 5 Now I wish that you all spoke in tongues, but even more that you would Prophecy; and Greater is one (1) who Prophesies than one (1) who speaks in tongues, unless he interprets, so that the body may receive edifying. 6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of Revelation or of Knowledge or of Prophecy or of Teaching?... 9 So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air **1 Corinthians 14:1-6 & 9**

Pray without ceasing; 18 in everything give thanks; for this is **אֵלֹהִים** (Yahuah)'s will for you in **וְיָהוּשָׁע** (Yahusha). 19 Do not quench the Ruach (Spirit); 20 do not despise prophetic utterances. 21 But examine everything carefully; hold fast to that which is good; 22 abstain from every form of evil. 23 Now may the Aluahym of Shalum (Peace) Himself sanctify you entirely; and may your ruach (spirit) and soul and body be preserved complete, without blame at the coming of **וְיָהוּשָׁע** (Yahusha). **1 Thessalonians 5:17-23**

Do not neglect the gift that is in you, which was given to you by prophecy with

the laying on of the hands of the Elders, Meditate on these things, give yourself entirely to them, that your progress may be evident to all." **1**

### **Timothy 4:14-15**

Every believer should go to אַיָּאֵל (Yahuah) in prayer and ask Oוַיָּאֵל (Yahusha) to release these Gifts through them as he desires. Let אַיָּאֵל (Yahuah) know that you are a willing vessel for the manifestations of these Gifts and that you will give Him full Honor and Esteem as he manifests these Gifts through you.

These Gifts are a tremendous help to not only you in your own personal walk, but many are used to help others out in their time of needs and circumstances as these Gifts are given to each one (1) for the "profit of all."

### **THE SPIRITUAL GIFTS**

These Gifts Are Given For three (3) Purposes:

1. Equipping believers to share the good news **Matthew 10:19,20; Luke 4:18; 1 Corinthians 2:13**
2. Authenticating (proving) the message of Mashiach **Hebrews 2:3, 4**
3. Equipping believers to serve other believers **1 Corinthians 12:7; 14:26**

"But the manifestation of the Ruach (Spirit) is given to each one (1) for the profit of all: for to one (1) is given the Word of Wisdom through the Ruach (Spirit), to another the Word of Knowledge through the same Ruach (Spirit), to another Amanah (Faith) by the same Ruach (Spirit), to another the Gift of Healings by the same Ruach (Spirit), to another the working of Miracles, to another Prophecy, to another Discerning of ruachs (spirits), to another different kinds of tongues, to another the interpretation of tongues. But one (1) and the same Ruach (Spirit) works all these things, distributing to each one (1) individually as He wills." **1 Corinthians 12:7-11**

\***The Gift of a Word of Wisdom** (Greek: sophia). The spiritual gift to perceive life and truth from אַיָּאֵל (Yahuah)'s perspective, then apply that wisdom to specific situations as they arise. Wisdom can be discerned by its fruit. But the Wisdom that comes from Shamyim (Heavens) is first (1st) of all pure; then Shalum (Peace)-Loving, considerate, submissive, full of mercy and good fruit, impartial and sincere **James 3:17**. James used his spiritual Gift of Wisdom at the Yerusalem council **Acts 15:13-21** when he was given a vision, while living in Asia Minor, to declare the Message of Mashiach (Messiah) in Europe **Acts 16:6-10**. The ability to make decisions and give guidance that is according to אַיָּאֵל (Yahuah)'s will.

A Word of Wisdom will give you the ability to be able to properly apply the knowledge that you may already have on a particular situation.

We need Words of Wisdom from the Ruach (Spirit) of אַיָּאֵל (Yahuah) (Ruach Ha Kodesh) in our daily life, so we will know how to handle more complex

types of problems or issues that can occur at a moment's notice in our daily lives.

**\*The Gift of a Word of Knowledge** (Greek: gnosis). The ability to communicate spiritual truth, which has been acquired through the investigation of אַיָּאֵל (Yahuah)'s word. Stephen was a great example of a man of Spiritual Knowledge when he spoke before the Supreme Court and broke open the Scriptures to show them that אַיָּאֵל (Yahusha) was their Mashiach (Messiah) **Acts 7:1-53**.

The ability to have an in-depth understanding of spiritual issues or situations. With אַיָּאֵל (Yahuah) having absolute perfect knowledge of all things and with us having knowledge levels that are completely imperfect and limited, this means that we all need to receive Words of Knowledge from אַיָּאֵל (Yahuah) on a regular and frequent basis in order to be able to safely journey through this life. The Ruach (Spirit) of אַיָּאֵל (Yahuah) will manifest this specific Gift with a lot of frequency in your daily life if you can learn how to recognize it and receive it from Him.

The Ruach Ha Kodesh actually manifests this Gift a lot more than people realize, but they fail to realize it when it does come because they have never been taught that the Ruach Ha Kodesh can do this and does this for those that expect it.

The Word of Knowledge is simply the Ruach Ha Kodesh transmitting His specific knowledge to you on something that you would have no ability or means to be able to know about with your own limited intelligence and knowledge. It is supernatural knowledge and insight being given directly to you by the Ruach Ha Kodesh, not by your own mind or your own intelligence.

There is literally nothing that the Ruach Ha Kodesh cannot give you a Word of Knowledge on how to properly handle what you are currently dealing with, or give you a Word of Knowledge to help someone else out with what they may be dealing with.

Scripture says that the Ruach Ha Kodesh will bear "witness" with our human ruachs (spirits). This inner witness is inner knowing; it can come in the form of a thought or an impression on your mind, or possibly come in the form of a vision or a picture in your mind's eye.

These pictures can be used to give you quite a bit of information and knowledge on what He is trying to give you knowledge on.

This Gift is so important and so needed in this day and age as most of us are always facing some kind of roadblocks or obstacles on a regular basis in our daily lives. So, we all need the knowledge of אַיָּאֵל (Yahuah) flowing through us so we can make it through all of these obstacles, so we can then get to where we need to go with אַיָּאֵל (Yahuah) and fully accomplish everything that He wants us to do for Him in this life.

That is why Scripture (the Bible) tells us that "without knowledge" we perish and go into captivity in this life.

**\*The Gift of Amanah (Faith)** (Greek: pistis). The spiritual ability to see what isn't, believe it to be, and trust אַיָּאָל (Yahuah) to do it in His way and time. This Gift of Amanah (Faith) is something that comes directly from the Ruach Ha Kodesh.

Scripture tells us that we all have a certain measure of Amanah (Faith) that has already been given to us by אַיָּאָל (Yahuah). אַיָּאָל (Yahuah) has to give each person a certain measure of Amanah (Faith) or we would not be able to become Saved, as Scripture tells us that we are Saved by Amanah "Faith" through unmerited favor (grace). And then over the course of our walks with OUYָּאָל (Yahusha), our Amanah (Faith) will continue to grow to higher levels as we continue to draw closer to אַיָּאָל (Yahuah) in our own personal relationship with Him and increase our knowledge levels about Him through the study of Scripture.

Sometimes it will take higher levels of Amanah (Faith) to pull down a major miracle from אַיָּאָל (Yahuah), and where our Amanah (Faith) levels will not be high enough or good enough to be able to do this, this is where the direct Amanah (Faith) of the Ruach Ha Kodesh will then move up in us and pick up the slack with our own imperfect Amanah (Faith) levels so אַיָּאָל (Yahuah) can then manifest the Miracle that He will be looking to do through us. If and when this should happen to you, just ask the Ruach Ha Kodesh to manifest Amanah (Faith), Courage and Boldness up in you so you will have Amanah (Faith), Strength and Courage to do what אַיָּאָל (Yahuah) is asking you to do for Him.

**\*The Gift of Healing** (Greek: iaomai). The spiritual gift to heal someone who is sick. Paul called it the gifts (plural) of healing which may mean this gifted person could make one who is sick whole, either spiritually, emotionally, or physically. Physical healing is a symbol of how אַיָּאָל (Yahuah) wants to heal all of us spiritually. Peter and John's experience with the lame man at the temple gate **Acts 3:2-10**. Allowing the miraculous healing power of OUYָּאָל (Yahusha) to flow through us to restore a person who is sick, injured or suffering.

One of the things that OUYָּאָל (Yahusha) is wanting all of us to do for Him to is pray for the sick. And if we do, then many times they will "recover," which means that He healed them. So it should come as no surprise that we have the Gift of Healing as one of the Gifts of the Ruach Ha Kodesh.

What this means is that at anytime the Ruach Ha Kodesh can manifest this special gift through any believer so He can heal someone of disease, illness or sickness. You do not have to have the Gift of Healing as a full time ministry, it can literally happen to any believer at anytime as the Ruach ha Kodesh desires.

Not only can the Ruach Ha Kodesh directly heal you with your own personal prayers to אֱלֹהִים (Yahuah), but He can also use you as an anointed vessel to manifest His healing power through you to help heal someone else, if you will only have the courage to speak out what He wants you to say to that person, and then lay hands on that person for the healing power to be transmitted into their body to the affected body part that needs the healing.

The word "Gifts" is plural, which means there are different kinds of Healing כְּוִנָּה (Yahusha) will want to do. What people who walk with this kind of anointing on a regular basis have found, is that some people will be more Gifted and Anointed in some areas than they will be in other areas.

אֱלֹהִים (Yahuah) does not change, and He is the same today as He was yesterday, then that means He continues His healing ministry in this day and age, and thus he will Anoint His Believers with His Healing Power through the Ruach Ha Kodesh when they will either need it for themselves or someone else they may be praying for needs it.

**\*The Gift of Miracles** (Greek: dunamis). The Spiritual Gift to do works of a Supernatural origin and character, such as could not be produced by natural means. **Acts 8:13, Acts 13:9-12**. Signs and Wonders that give authenticity to אֱלֹהִים (Yahuah)'s Word and the message of Mashiach (Messiah).

Some of the different Bible Dictionaries describe the word Miracle as the following:

An intervention in the natural universe by אֱלֹהִים (Yahuah)

A phenomenon that transcends natural laws

A divine act by which אֱלֹהִים (Yahuah) reveals Himself to people

If you study Scripture carefully from start to finish, it is literally one (1) Miracle after another with both אֱלֹהִים (Yahuah) the Father and כְּוִנָּה (Yahusha) the Son. Our Aluahym is a Miracle worker and He still loves to do them for His people.

Scripture says that אֱלֹהִים (Yahuah) does not change, and if both Him and כְּוִנָּה (Yahusha) were constantly doing Miracles in both the Tanakh (OT) and Brit HaDashah (NT), then אֱלֹהִים (Yahuah) will also want to do Miracles in our day and age. And with this specific gift being listed as one of the 9 Gifts of the Ruach Ha Kodesh, then you know אֱלֹהִים (Yahuah) is trying to tell all of us that He still wants to do them.

Do not be afraid of this gift from אֱלֹהִים (Yahuah) and do not quench the Ruach Ha Kodesh with any lack of Amanah (Faith) or belief if He wants to heal either you or other people you may be praying for, remember Scripture tells us that absolutely nothing is impossible with אֱלֹהִים (Yahuah), which will include any divine Miracle that He will want to perform.

**\*The Gift of Prophecy** (Greek: propheteia). The spiritual Gift to speak forth

the mind and counsel of אַיָּהּ (Yahuah). Prophets in the Tanakh (Old Testament) were used by אַיָּהּ (Yahuah) to speak to Yisrael about current and future events. **OWYָּהּ** (Yahusha) was the prophet to come **Deuteronomy 1:8-18; Acts 2:22-23**.

The prophets in the body of **OWYָּהּ** (Yahusha) were called to speak forth the word of אַיָּהּ (Yahuah) about present and future events **Acts 2:17-18; Acts 11:27-28**, equip believers for ministry **Ephesians 4:11,12**, as well as edify, comfort and encourage believers within the body of **OWYָּהּ** (Yahusha) and reveal the secrets of men's hearts **1 Corinthians. 14:3, 23-25**.

This Gift may just be the greatest of the 9 Gifts of the Ruach Ha Kodesh. Paul, said to "desire Spiritual Gifts, but especially that you may Prophecy." Because he singled out the Gift of Prophecy in comparison to the rest of the 9 Gifts and it seems to be the most important.

The Gift of Prophecy is getting a direct Word from אַיָּהּ (Yahuah) to give to someone else or a group and will be given to you literally word for word. When this happens you need to either write or type all of it as it is given.

The word you receive will be a direct, clear, prophetic Word from אַיָּהּ (Yahuah) to give to someone else in order to edify and build them up, or help them out with something specific they may be dealing with. So, it needs to be recorded and written down exactly as it is given. Speak out the word to this person or group and then you will be done with it.

Scripture tells us that אַיָּהּ (Yahuah) uses the gift of prophecy to speak edification, exhortation and comfort to other people:

"But he who prophesies speaks edification and exhortation and comfort to men." **1 Corinthians 14:4**

Many times prophecy is also used to help confirm what has already been given to the person earlier by אַיָּהּ (Yahuah). Sometimes אַיָּהּ (Yahuah) will confirm for you what He has already told you earlier so you will know that it really was Him all along giving you that specific message. And this is one way He confirms a previous message that He has already given you.

Prophecies from אַיָּהּ (Yahuah) can cover an extremely wide range of situations and issues, covering everything from predicting future events like they use to do in the Tanakh (OT), to giving someone counsel, encouragement, confirmation, instruction, and possible correction when it may be needed.

Scripture tells us that there will always be false prophets walking among us, along with well-meaning believers prophesying out of their imaginations.

"Do not quench the Ruach (Spirit). Do not despise prophecies. Test all things; hold fast what is good." **1 Thessalonians 5:19-21**

All prophecy need to line up with Scripture. If it does not, it should be

immediately rejected. **אֱלֹהִים** (Yahuah) will never go against His own Word when delivering a prophetic word to someone.

You do not have to hold the actual office of a prophet in order for **אֱלֹהִים** (Yahuah) to manifest this gift through you. Scripture tells us that in the latter days **אֱלֹהִים** (Yahuah) will be pouring out His Ruach Ha Kodesh upon all flesh and when He does, it says our sons and daughters will be prophesying. This means that there are going to be many believers who are going to be getting this gift manifesting through them with a lot of frequency in the coming years.

**\*The Gift of Discerning Spirits** (Greek: diakrisis). The spiritual Gift to discern from **אֱלֹהִים** (Yahuah)'s word between the ruach (spirit) of evil and of **אֱלֹהִים** (Yahuah), the flesh and the Ruach (Spirit), and truth and error, before the fruit is evident. Paul had this experience with Elymas the magician **Acts 13:9-12**.

The ability to determine whether or not a message, person, or event is truly from **אֱלֹהִים** (Yahuah) or an evil ruach (spirit).

This gift is one (1) that is really needed in the dangerous and perilous times that we are now living in.

The first (1st) thing to notice about this gift is the word "spirits" is with a small "s." This means that it is not referring to the Ruach Ha Kodesh. The other ruachs (spirits) that this gift is referring to are the following three (3) kinds of ruach (spirits):

Demonic ruachs (spirits), **אֱלֹהִים** (Yahuah)'s Malakym (Angels), and Human ruachs (spirits).

The Ruach Ha Kodesh will give you supernatural discernment, insight and knowledge involving these three (3) kinds of ruachs (spirits). Many of the times, this gift will be used to expose what is really going on and operating behind the scenes with someone.

**\*The Gift of Tongues** (Greek: glossa). The term glossolalia is derived from the Greek glossa, "tongue" and lalia, "to talk is an expression of that praise of **אֱלֹהִים** (Yahuah) wherein there is the breakthrough of usual speech limitations of one's native tongue into a higher and fuller realm of Hallu (Praise), Barachah (Blessing), Adoration, and Thanksgiving. It is to go beyond the most elevated of earthly expressions, even "HalluYah" or "Hosannas". It is the Hallu (Praise) of **אֱלֹהִים** (Yahuah) in language given by the Ruach Ha Kodesh.

If such Hallu (Praise) is possible, would we not want to share in it? Would you not want to speak in tongues, even sing in tongues, to speak and sing by the Ruach Ha Kodesh's inspiration? Would one not want to transcend the limits of earthly language in the high praises of **אֱלֹהִים** (Yahuah)? If the Worship, the Hallu (Praise), the Adoration of Almighty **אֱלֹהִים** (Yahuah) is the chief concern of one's life, then tongues have unlimited value as a supernatural avenue of

that transcendent Hallu (Praise).

The Hallu (Praise) of אַיָּהּ (Yahuah), of course, should also come forth in the native tongue of man which is the most natural vehicle of Worship. Hence there are hymns and prayers in that human language that declares the esteem (glory) of אַיָּהּ (Yahuah). And surely those who are in Love with אַיָּהּ (Yahuah) will always seek ways of deeper Worship. There may come a moment when the level of natural speech is left behind and one enters upon the extraordinary Hallu (Praise) of אַיָּהּ (Yahuah) in the language of the Ruach (Spirit).

Tongues is speaking in a language that you do not have knowledge of and is used by the Ruach Ha Kodesh to communicate on our behalves with the Father; it is a Kadosh (holy) prayer language and sometimes is even an earthy language as it was in the days of Shavu'ot (Pentecost).

**There are two (2) uses of tongues; personal and public.**

1. A message to אַיָּהּ (Yahuah) that is not directed to man (Personal tongues). Personal Tongues are for edifying oneself and praying in the Ruach (Spirit).

He who speaks in a tongue edifies himself, but he who prophesies edifies the assembly **1 Corinthians 14:4**

For if I pray in a tongue, my ruach (spirit) prays, but my understanding is unfruitful. **1 Corinthians 14:14**

“For he who speaks in a tongue does not speak to man but to אַיָּהּ (Yahuah) for no one understands him; however, in the Ruach (Spirit) he speaks mysteries.” **1 Corinthians 14:2**

2. A message to men that is inspired by אַיָּהּ (Yahuah) (Public Tongues. Public Tongues when interpreted are for the edification of the body.

I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the body may receive edification **1 Corinthians 14:5**

With men of other tongues and other lips I will speak to this people; and yet, for all that, they will not hear me, says אַיָּהּ (Yahuah) **1 Corinthians 14:21**

Once the two (2) uses of tongues are understood then it is clearer to see why the public use of tongues is a gift that is not to be used without interpretation. The private use of tongues is for personal edification. Every believer needs to be built up. Every believer needs to pray in the Ruach (Spirit).

The gift of tongues is simply the Ruach Ha Kodesh giving you the supernatural ability to speak in a foreign tongue that you have no knowledge or ability to speak out on your own.

Speaking in tongues can be received only by total yielding to אַיָּאֵל (Yahuah). This is not a "yielding to tongues" but a yielding to אַיָּאֵל (Yahuah) in which everything, including the tongue, becomes the avenue of אַיָּאֵל (Yahuah)'s presence and power. Paul urges that we present our "bodies...a living sacrifice" **Romans 12:1**; our total being completely given to אַיָּאֵל (Yahuah). Surely there is no part of the body that causes more havoc than the tongue. With it we Barach (Bless) Oוְיָאֵל (Yahusha) and אַיָּאֵל (Yahuah), and with it we curse men" **James 3:6, 9**.

How essential the surrender of the tongue, how urgent it's purifying, how marvelous that אַיָּאֵל (Yahuah) may grant a new tongue to Barach (Bless) Oוְיָאֵל (Yahusha) and אַיָּאֵל (Yahuah)"!

There are two (2) types of tongues He gives. One (1) is a tongue of this earth and the other is a tongue direct from Shamyim (Heavens) of Malakym (Angels), a heavenly language that is not of this earth. Scripture tells us; though I speak with the tongues of men and of Malakym (Angels), but have not love, I have become sounding brass or a clanging cymbal. **1 Corinthians 13:1**

The only problem with this gift is that for the most part, you will never know or understand what you are praying when you go into this gift. Scripture tells us that we will be speaking out "mysteries" and only אַיָּאֵל (Yahuah) the Father and the Ruach Ha Kodesh will know exactly what the prayer will be about unless the Gift of Interpretations is also being used.

"Likewise the Ruach (Spirit) also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Ruach (Spirit) makes intercession for us with groaning which cannot be uttered." **Romans 8:26**

The Ruach Ha Kodesh is allowing us to have direct prayer with אַיָּאֵל (Yahuah) the Father. Even though you will not know what you are praying when you go into your gift of tongues, unless you are able to interpret also, but at least you will have the honor and privilege of being able to pray direct to אַיָּאֵל (Yahuah) the Father through the Ruach Ha Kodesh.

For the most part, the gift of tongues will be used as your own personal, private prayer language between you and Oוְיָאֵל (Yahusha). If it is done in an assembly setting, then there should be someone who will have the interpretation of that tongue, otherwise no one will know what that person is praying about and it will not edify the people.

"Therefore let him who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my ruach (spirit) prays, but my understanding is unfruitful." **1 Corinthians 14:13-14**

Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. **1 Corinthians 14:22**

"Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. Let all things be done decently and in order." **1 Corinthians 14:39-40**

Paul tells us to pray to interpret in our own tongue so we can understand what we are praying about, which leads to the Gift of Interpretation of tongues.

This a very powerful prayer tool since you are opening yourself up direct to the Ruach Ha Kodesh and His ability to perfectly pray to אֵלֹהִים (Yahuah) the Father. You are joining forces with the Power, the Ruach (Spirit) of אֵלֹהִים (Yahuah) Himself, who is the Master Prayer and Intercessor with אֵלֹהִים (Yahuah) the Father. Meditate and go to אֵלֹהִים (Yahuah) the Father and ask Him to release this powerful Gift to you through the Ruach Ha Kodesh.

When the Ruach (Spirit) of אֵלֹהִים (Yahuah) fills a person, this signifies that he or she has been joined by the Ruach Ha Kodesh. This is a further visitation in which the Ruach (Spirit) takes inward possession. This does not mean domination but freely given control wherein the Ruach Ha Kodesh now functions within the believer. Thus when speech occurs it is spiritual utterance which, though spoken by man, is in spiritual language, the language of the Ruach Ha Kodesh spoken through the speech organs of a person.

It is supernatural, and belongs to the realm of "Signs and Wonders" which may occur when the Ruach (Spirit) comes in. Speaking in tongue, while miraculous, is a normal aspect of being filled with the Ruach (Spirit) of אֵלֹהִים (Yahuah).

The Ruach Ha Kodesh will never force His way, but if allowed free access to the organs of speech, may bring forth a new and spiritual language. There is no "must" about it, but an exciting and wonderful new possibility is now at hand.

Some believers filled with the Ruach Ha Kodesh are so flooded with the reality of אֵלֹהִים (Yahuah)'s presence and power that they can't contain themselves; thus speaking in tongues quickly occurs. They sense deep within their ruach (spirit) a great yearning and urge to break forth in fresh Hallu (Praise) to אֵלֹהִים (Yahuah), and so they allow the Ruach Ha Kodesh to provide the language.

Others, likewise through ignorance, fear, and uncertainty, may seek to hold back and thus do not immediately speak in tongues. However, the possibility is now present, and with the proper conditions and a willingness to venture forth, they will soon be speaking a new language of the Ruach (Spirit).

Speaking in tongues often proves to be the doorway into a deeper experience of the other gifts of the Ruach (Spirit). Since tongues are such an extraordinary avenue of prayer and Hallu (Praise), many persons soon find themselves moving more freely in the realm of other spiritual gifts, or

manifestations, of the Ruach Ha Kodesh. Tongues often are the key turning the lock of the door into the whole realm of אֱלֹהִים (Yahuah)'s extraordinary workings.

**\*The Gift of Interpreting Tongues** (Greek: hermeneis) is the ability to translate the tongues and communicate it back to others in your own language.

The spiritual ability to translate the tongue of the person speaking to those listening. The one who does the translation of that foreign tongue would be able, by the Ruach (Spirit), to interpret without learning the language beforehand. **1 Corinthians. 14:27**

This gift is where the Ruach Ha Kodesh gives you the interpretation of the tongues that you have spoken yourself or when spoken by someone else in the gathering or assembly.

Here are the two (2) main verses telling you where the gift of interpretation will come into play with the gift of tongues:

"If anyone speaks in a tongue, let there be two (2) or at the most three (3), each in turn, and let one (1) interpret. But if there is no interpreter, let him keep silent in assembly, and let him speak to himself and to אֱלֹהִים (Yahuah)."  
**1 Corinthians 14: 27-28**

"Therefore let him who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my ruach (spirit) prays, but my understanding is unfruitful." **1 Corinthians 14:13-14**

This is another powerful gift that you can ask to receive from אֱלֹהִים (Yahuah).

**\*The Gift of Administration** (Greek: kubernes). The spiritual gift to give guidance and help other believers. One who deals with people and not paper. The idea of governing **1 Corinthians 16:15-18**. Being able to keep things organized and in accordance with אֱלֹהִים (Yahuah)'s principles, such as leaders or staff members of an Assembly.

**\*The Gift of Helps** (Greek: antilepsis or antilempis). The spiritual gift to support others and their ministry in physical ways. Always having the desire and ability to help others, to do whatever it takes to get a task accomplished, having a compassionate heart towards those in need.

## **THE MINISTERING GIFTS GIVEN BY MASHIACH**

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers.” **Ephesians 4:11**

Apostle (Greek: apostolos). Means "Messenger, apostle" in Greek. One sent forth as אֱלֹהִים (Yahuah) sent forth his Son, OWHYAH (Yahusha) into the world with the message of Salvation **Hebrews 3:1**. OWHYAH (Yahusha), in turn, sent forth His twelve (12) apostles, empowered by the Ruach Ha Kodesh with the

good news of Salvation **Matthew 28:19-20**, and universal authority in matters of doctrine for His disciples. These twelve (12) apostles became the first (1st) building blocks to be placed on the firm foundation of **OWYAZL** (Yahusha). **Ephesians 2:20: 4:11, 12**

They were also given the responsibility to equip chosen believers for ministry within the Assembly as well as minister to their surrounding community. Each new generation has submitted to the authority of **OWYAZL** (Yahusha), His apostles, and their writings up to this very hour.

**Prophet:** The Spiritual Gift of one who speaks divinely inspired messages. They are able to foresee future events and have an ability to discern the signs of the times. (Just because one operates in the gift of prophecy doesn't necessarily mean that one is a prophet.)

A prophet is seen as a person who is selected by, and speaks as a formal representative of **AYAZL** (Yahuah), and the intention of the message is always to effect a social change to conform to **AYAZL** (Yahuah)'s desired standards initially specified in the Torah dictated to Moshe (Moses).

In Hebrew, the word that traditionally translates as prophet is navi ( נָבִיא ), which means "spokesperson". This forms the second (2nd) of the three (3) letters of Tanakh, derived from Torah, Nevi'im, Ketuvim. The meaning of navi is where **AYAZL** (Yahuah) said, "I will put my words in his mouth and he will speak to them all that I Command him." **Deuteronomy 18:18** Thus, the navi was thought to be the "mouth" of **AYAZL** (Yahuah). The root nun-vet-alef ("navi") is based on the two (2)-letter root nun-vet which denotes hollowness or openness; to receive wisdom, one (1) must make oneself "open".

A person who speaks by divine inspiration or as the interpreter through whom the will of a **AYAZL** (Yahuah) is expressed.

1. A person gifted with profound moral insight and exceptional powers of expression.
2. A predictor; a soothsayer.
3. The chief spokesperson of a movement or cause.

The best-known prophets are those of the Tanakh. Their most frequent themes were true worship of **AYAZL** (Yahuah), upright living, and the coming of the Mashiach (Messiah). They often met with bitter resistance when they spoke against the idol worship and immorality of their people. Among the prophets of the Tanakh (Old Testament) were Daniel, EliYah, Isaiah, Yerehiah, Yonah, and Moshe (Moses).

Prophets also appear in the Brit Hadashah (New Testament). **OWYAZL** (Yahusha) called Yohanan (John) the Baptist a prophet; Believers consider him a bridge between the prophets of the Tanakh (Old Testament) and those of the Brit Hadashah (New Testament). **OWYAZL** (Yahusha) mentions "true

prophets” and “false prophets” those who present the true message of אַיָּאָל (Yahuah) and those who present a counterfeit. Oװאַל (Yahusha) himself was considered a prophet in his lifetime.

Agabus foresaw a great famine coming and prepared the body to send relief to the Assemblies in Yahudah (Judea). **Acts 11:28-29**

Yahudah (Judas) and Silas were used of אַיָּאָל (Yahuah) to exhort and strengthen the body. **Acts 15:32**

**Evangelist** (Greek: eulangelistes). The spiritual gift to communicate the good news of Oװאַל (Yahusha)'s redemptive story to a dying world lost in their Sin and shame **Romans 3:23**. Oװאַל (Yahusha) modeled this gift of evangelism with Nicodemus **John 3:16**. The good news is, in the words of Paul; "If you confess with your mouth, 'Oװאַל (Yahusha) is Adon (Master/Lord),' and believe in your heart that אַיָּאָל (Yahuah) raised him from the dead, you will be Saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are Saved" **Romans 10:9, 10**. The evangelists were also called of אַיָּאָל (Yahuah) to equip others to develop their Spiritual gifts **Ephesians 4:11, 12**. Philip was known as an evangelist **Acts 8:4-13, 21:8**.

Definition: One who declares the good news about Oװאַל (Yahusha)!

Philip takes אַיָּאָל (Yahuah)'s word to Samaria and sees a revival **Acts 8; 4-8, Acts 21:8** calls him an euaggelistés (yoo-ang-ghel-is-tace') evangelist. Paul describes an evangelist; 14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a kérussó (kay-roos'-so) Preacher: (to be a herald, proclaim)? 15 And how shall they proclaim (preach) unless they are sent? As it is written: “How beautiful are the feet of those who proclaim (preach) the Message of Shalum (Peace), who bring glad tidings of good things! **Romans 10:14-15**

**Pastor** (Greek: poimen didaskalos). The spiritual ability to shepherd the flock of אַיָּאָל (Yahuah) (guarding, guiding, encouraging, warning, etc.), feed them the Word of אַיָּאָל (Yahuah), and equip them to find their gifts so that they, too, can do the work of ministry **Ephesians 4:11, 12, John 21:15-17, 1 Peter 5:1-15**.

Definition: One (1), who cares, tends too, feeds and leads a group of believers into their YAH-Given Destiny. A Shepherd.

Peter's description of a good Shepherd. **1 Peter 5:1-5**

Paul's description of a good minister. **1 Timothy 4:6-16**

**Teacher** (Greek: didaskalos). The spiritual gift to take the truth from the Word of אַיָּאָל (Yahuah) and explain it clearly so that the believers of Oװאַל (Yahusha) can understand it and apply those spiritual truths effectively to

their daily lives. It appears that one (1) can have the spiritual gift of teaching without being a pastor, but one (1`) cannot be a pastor without being a teacher . The natural gift of teaching can communicate any subject but yields to righteous understanding of that subject. The spiritual gift of teaching communicates Scriptural truth and motivates men and women toward a life of Righteous obedience to that truth. Apollos and Paul had the spiritual gift of teaching **Acts 18:24-28, 2 Timothy 1:11.**

Definition: One (1), who instructs, makes difficult things easy to understand and leads others into understanding.

Paul was a teacher to the Gentiles. **2 Timothy 1:11**

OWY<sup>א</sup>ל (Yahusha) was a teacher sent from אַי<sup>א</sup>ל (Yahuah). **2 Timothy 3:2**

Seek the Gifts. Ask and it shall be given. Whatever Gifts that are required will be manifested at the appropriate time when required, so be open to the moving of the Ruach within you, be aware and be willing to be used. Be the Temple of the Ruach. You are not your own any longer, so become obedient and see the Gifts of the Ruach manifest in your life.