

## Baptism of the Ruach ha Kodesh



**Yahusha said:** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you **John 16: 7.**

Yahusha said this just before He died, and after He died the Ruach ha Kodesh was given to all who earnestly seek to receive Him through the acceptance of Yahusha as Messiah and Savior in their life. The Ruach ha Kodesh is the one who lives in the heart of a believer and He counsels us, teaches us truths, and changes our hearts as we are changed into his likeness through the Baptism of the Ruach ha Kodesh and the characteristics of our Yahuah are manifested into our lives as love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such things there is no law **Galatians 5:21-23**

### **What is the baptism of the Ruach ha Kodesh? How do you receive it?**

The following scriptures make it clear that the Ruach ha Kodesh must be received at the moment of true salvation making the Ruach ha Kodesh the seal of salvation for all those who truly believe: <sup>13</sup>In Him, you also, after listening to the message of truth, the gospel of your salvation having also believed, you were sealed in Him with the Ruach ha Kodesh of promise, <sup>14</sup>who is given as a pledge of our inheritance, with a view to the redemption of Yahuah's own possession, to the praise of His glory **Ephesians 1:13-14.**

Therefore, the possession of the Ruach ha Kodesh identifies salvation. If a person does not possess the Ruach ha Kodesh, he or she does not belong to Yahusha:

"You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of Yahuah lives in you. And if anyone does not have the Spirit of Yahusha, he does not belong to Yahusha. **Romans 8:9**

The receiving or indwelling of the Ruach ha Kodesh occurs when you truly accept Yahusha as your Messiah and Savior and is the sign of salvation. How do we receive the Ruach ha Kodesh? Yahusha answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of Yahuah. <sup>6</sup>"That which is born of the flesh is flesh and that which is born of the Spirit is spirit. <sup>7</sup>"Do not be amazed that I said to you, 'You must be re-born from above.' <sup>8</sup>"The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." <sup>9</sup>Nicodemus said to Him, "How can these things be?" <sup>10</sup>Yahusha answered and said to him, "Are you the teacher of Israel and do not understand these things? <sup>11</sup>"Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. <sup>12</sup>"If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? <sup>13</sup>"No one has ascended into heaven, but He who descended from heaven: the Son of Man. <sup>14</sup>"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; <sup>15</sup>so that whoever believes will in Him have eternal life. <sup>16</sup>"For Yahuah so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. **John 3:5-16.**

The scriptures make it clear that the believers in **Acts 2** experienced a baptism of the Ruach ha Kodesh, which began on the day of Pentecost. This was in fulfillment of Yahusha's words, but in a few days you will be baptized with the Ruach ha Kodesh" **Acts 1:5**. The Apostles experienced the baptism in the Ruach ha Kodesh on the day of Pentecost. It resulted in them being empowered to proclaim the Gospel and lead many to faith in Yahusha **Acts 2:41**.

The Apostle Peter proclaimed, "Can anyone keep these people from being baptized with water? They have received the Ruach ha Kodesh just as we have. "For by one Spirit we were all baptized into one body, whether Jews or Gentile, whether slaves or free, and we were all made to drink of one Spirit" **1 Corinthians 12:13**

The Baptism of the Ruach ha Kodesh is an ongoing process of change in the believer's life and begins as you ask the Ruach ha Kodesh into your life, to lead you, guide you and empower you to do the will of the Father.

The baptism of the Ruach ha Kodesh is when a believer is placed into perfect union with Yahusha through the presence and Baptism of the Ruach ha Kodesh which produces Gifts and fruits that continue to grow through a daily walk with Yahusha. Believers must completely put their trust and faith in Yahusha and ask the Ruach ha Kodesh to lead and direct their daily life, so that the will of Yahuah is done in the believer's life.

Then the power and gifts of the spirit begin to manifest and become more relevant in the believers daily walk. Yahusha said: **12** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. **13** And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. **14** If ye shall ask any thing in my name, I will do it. **John 14:12-14**

Scripture does not use the term "baptism of the Ruach ha Kodesh" very often. John the Baptist predicted that Yahusha would come and baptize with the Spirit and with fire **Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33. In Acts 1:5**, Yahusha told His followers that they would be baptized with the Ruach ha Kodesh not many days from then. The spectacular events on the day of Pentecost seem to be the obvious fulfillment of His words **Acts 2**. The only other mention in **Acts 11:16** refers back to Pentecost, explaining that Cornelius had an experience very similar to the Pentecost manifestations.

In the book of Acts, the baptism of the Ruach ha Kodesh sometimes resulted in speaking in tongues **Acts 2:4; 10:44-46; Acts 19:6**. However, in other instances, people believed and therefore received baptism in the Holy Spirit, but nothing is said of tongues **Acts 2:41; 4:4; 5:14; 8:17; 13:12, 48; 14:1; 17:12, 34; 18:8**.

As a result, there is no specific sign that a believer should expect at the moment they are saved, except a changed heart and a renewed mind; but the natural man receiveth not the things of the Spirit of Yahuah: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." **1 Corinthians 2:14**

Therefore if any man be in Yahusha, he is a new creature: old things are passed away; behold all things are become new." **2 Corinthians 5:17**,

“What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Yahusha were baptized into his death? We were

therefore buried with him through baptism into death in order that, just as Yahusha was raised from the dead through the glory of the Father, we too may live a new life." **Romans 6:1-4**

We must see the key point here is that we must die to sin, desire to live by the commandments and live a life holy unto the lord, putting away our former sinful ways and desire to live a life pleasing to Yahuah.

Yahusha Said: "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever, the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you" **John 14:15-17**.

### **Baptism in the Ruach ha Kodesh, What Does It Mean To You?**

Baptism in the Ruach ha Kodesh does two things. First, it unites us spiritually with the death and resurrection of Yahusha, uniting us with Him and other believers as the body of Yahusha. Second, baptism in the Ruach ha Kodesh produces fruit and Gifts of the Spirit to empower us, lead us and transform us into the likeness of Yahusha so we can be a witness to others about the love of our Yahuah.

Baptism in the Ruach ha Kodesh means we are risen with Him to newness of life **Romans 6:4**, and that we should exercise our spiritual gifts to keep the body of Yahusha functioning properly **1 Corinthians 12:13**.

Of all the gifts given to mankind by Yahuah, there is none greater than the presence of the Ruach ha Kodesh. The Spirit has many functions, activities and roles. First, He does a work in the hearts of all people everywhere. Jesus told the disciples that He would send the Spirit into the world to "convict the world concerning sin, and concerning righteousness, and concerning judgment" **John 16:7-11**.

The Spirit applies the truths of Yahuah to man's mind to convince them through the truth of the scriptures that they are sinners. Responding to that conviction brings men to salvation. Once we are saved and belong to Yahuah, the Spirit takes up residence in our hearts forever, sealing us with the promise of eternal life.

Yahusha said He would send the Spirit to us to be our Helper, Comforter, and Guide. "And I will pray the Father and He will give you another Helper that He may abide with you forever" **John 14:16**.

Yahusha gave the Spirit as a "compensation" for His absence, to perform that which he could not do in his physical body, so he needed to send an Omni present

Spirit of Yahuah to do this work in those that would truly believe, so he could go the Heaven and create a kingdom for us to rule.

The Spirit's presence within us enables us to understand and interpret the truth in Yahuah's Word. Yahusha told His disciples "when He, the Spirit of Truth, has come, He will guide you into all truth" **John 16:13**.

He reveals to us the whole counsel of Yahusha as it relates to worship, doctrine, and believers living. He is the ultimate guide, going before, leading the way, removing obstructions, opening the understanding, and making all things plain and clear. He leads in the way we should go in all spiritual things. A crucial part of the Truth He reveals is that Jesus is who He said He is **John 15:26; 1 Corinthians 12:3**.

The Spirit convinces us of Yahusha's deity and place within the Yahuah head, His incarnation, His being the Messiah, His sufferings and death, His resurrection and ascension, His exaltation at the right hand of Yahuah, and His role as the Judge of all. He gives glory to Yahusha in all things **John 16:14**.

Another of His roles is that of gift giver. The spiritual gifts are given to believers in order that we may function as the body of Yahusha on earth. All these gifts are given by the Spirit so that we may be His ambassadors to the world, showing forth His grace and glorifying Him. **1 Corinthians 12**

### **Fruit of the Spirit**

The Ruach ha Kodesh has been given to us as our Counselor, Guide, protector and source of Power. Without the Ruach ha Kodesh, we would not have the ability to fight or resist evil temptations or receive the gifts of the spirit; In addition to the 9 fruits of the Ruach ha Kodesh, the Bible tells us that there are also 9 gifts of the Ruach ha Kodesh. The fruit of the Spirit are more important, because the fruit of the Ruach ha Kodesh have to do with Yahuah imparting His divine nature into the core of our personalities to make us a holy and righteous people. Yahuah said that without Love all the gifts of the Spirit are for nothing.

The Spirit also functions as fruit producer in our lives. When He indwells us, He begins the work of producing His fruit in our lives, love, joy, peace, long-suffering, kindness, goodness, faith, meekness, and self-control **Galatians 5:22-23**.

**Love** is the Greek word **agape**. It is Yahuah's Love. Love is a doing fruit. Love is giving. Faith worketh by love **Galatians 5:6**. Love is what inspired Yahusha's

decision to die for us. Love is what made Yahuah give His only begotten son for us. Since Yahuah is Love, therefore without Yahuah and this fruit we are not able to love. For us to Love we must receive Yahuah's Love and allow his Love to flow through us unto others.

Webster's dictionary definition for love: Universal, spiritual love, overwhelming compassion and understanding; Affection without criticism or limitation.

Love agape from the Strongs Concordance: 26. Agape, ag-ah'-pay; from G25; love, i.e. affection or benevolence; spec. (plur.) a love-feast: (feast of) charity, dear love. For Yahuah so loved the world, that he gave his only begotten Son **John 3:16**

**Joy** is the Greek word **chara**. It means cheerfulness. Joy is not the same as happiness. You can be happy because of the five senses situation around you. Joy is an inner exuberance or effervescence that is a result of your operation of the spirit of Yahuah. It is cheerfulness within that is not related to the senses situation around you.

Webster's Dictionary definition for joy: A strong feeling of great happiness, delight, a state or source of contentment or satisfaction; anything which makes one delighted or happy.

Joy from Strongs Concordance 5479. chara, khar-ah'; from G5463; cheerfulness, i.e. calm delight:--gladness, X greatly, (X be exceeding) joy (-ful, -fully, -fulness, -ous).

Looking unto Yahusha the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of Yahuah. **Hebrews 12:2**

Yahusha looked forward to that which was to come with joy and he endured the cross. He certainly was not happy about having to be crucified. In fact he asked the Father three times if there was another way to get the job done without going through the pain and suffering. But he endured the cross and did Yahuah's Will with an inner joy as he looked forward to that which would be accomplished by his sacrifice.

**Peace** is the Greek word **eirene**. Peace is a guarding fruit. Peace quiets the individual on the inside. When the world around is troubled and turbulent we can

continue to believe Yahuah's Word because we operate in the manifestations of the spirit and have peace on the inside. Peace guards our hearts.

Webster's dictionary definition for peace: A state of mental or physical tranquility; calm, serenity; the absence of war; the state of harmony between people.

Peace from the Strong's Concordance: 1515. eirene, i-ray'-nay; prob. from a prim. Verb eiro (to join); peace (lit. or fig.); by impl. Prosperity: one, peace, quietness, rest, + set at one again.

And the peace of Yahuah, which passeth all understanding, shall keep [guard] your hearts and minds through Yahusha. **Philippians 4:7**

**Longsuffering** is the Greek word **makrothumia**. Longsuffering is a doing fruit, It means to put off wrath. It means to have patience. Longsuffering endures and puts up with people and circumstances.

Longsuffering from Strong's Concordance 3115. makrothumia, mak-roth-oo-mee'-ah; from the same as G3116; longanimity, i.e. (obj.) forbearance or (subj.) fortitude:--longsuffering, patience.

I, therefore, the prisoner of the Yahusha, beseech you to walk worthy of the calling with which you were called, 2 with all lowliness and gentleness, with longsuffering, bearing with one another in love, **Ephesians 4:1-2**  
Longsuffering [patience] forbears and endures by doing.

**Gentleness** is the Greek word **chrestotes**. It means kindness. Gentleness is an encouraging fruit. Gentleness wins others to Yahuah's Word by encouraging them. The opposite of gentleness (or kindness) is severity.

Webster's dictionary definition of Gentle: Not harsh, severe, rough or loud; easily handled or managed; not sudden or steep.

Gentleness from Strong's Concordance 5544. chrestotes, kh-ray-stot'-ace; from G5543; usefulness, i.e. mor. excellence (in character or demeanor): gentleness, good (-ness), kindness.

Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of Yahuah leads you to repentance? **Romans 2:4**

The gentleness of Yahuah leads people to repentance (change). Gentleness encourages and by kindness leads people to believe Yahuah's Word and get saved. Gentleness wins others by encouraging.

**Goodness** is the Greek word **agathosune**. Goodness ministers to others to guard them. Goodness is a guarding fruit.

Webster's dictionary definition of Goodness: The state or quality of being good  
Goodness from Strong's Concordance 5544. chrestotes, khray-stot'-ace; from G5543; usefulness, i.e. more excellence (in character or demeanor): gentleness, good (-ness), kindness.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. **Galatians 6:10**

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. **Romans 15:14**

**Faith** is the Greek word **pistis**. It means believing. Believing is having trust and confidence in the Word of Yahuah to the end that you act upon it. Believing [faith] is a doing fruit. Believing appropriates results by taking action on the Word.  
Webster's dictionary definition of Faith: A belief in the value, truth, or trustworthiness of someone or something; belief and trust in Yahuah; a system of religious beliefs

Faith from Strong's Concordance 4102. pistis, pis'-tis; from G3982; persuasion, i.e. credence; mor. conviction (of religious truth, or the truthfulness of God or a religious teacher), espec. reliance upon Yahusha for salvation; abstr. constancy in such profession; by extens. the system of religious (Gospel) truth itself:--assurance, belief, believe, faith, fidelity.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. **Mark 11:23**



**Meekness** is the Greek word **praotes**. Meekness is an encouraging fruit. Meekness encourages positive results. Meekness is coachability. Meekness listens with humility.

Webster's dictionary definition of meekness: Showing patience and a gentle disposition

Meekness from Strong's Concordance 4236. praiotes, prah-ot'-ace; from G4235; gentleness; by impl. humility:--meekness.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. **James 1:21**

To speak evil of no one, to be peaceable, gentle, showing all meekness to all men. **Titus 3:2**

1 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of meekness, considering yourself lest you also be tempted **Galatians 6:1**

**Temperance** is the Greek word **egkrateia**. It means self-control. Temperance [self-control] is a guarding fruit. By exercising self-control we control and guard our results.

Webster's dictionary definition of temperance: Moderation; restraint  
Temperance from Strong's Concordance 1466. egkrateia, eng-krat'-i-ah; from G1468; self-control (espec. continence):--temperance.

And every man that striveth for the mastery is temperate [self-controlled] in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. **I Corinthians 9:25**

Fruit of the Spirit are a product of the Spirit and are pleasing to Yahuah thus bringing us closer to Yahuah, making us more like him. But, on the contrary the Fruit of the Flesh is carnal and is sinful in nature, which separates us from the presence of Yahuah.

## **Gifts of the Spirit**

Scripture Teaches That Every believer is Given the Ruach ha Kodesh. But the manifestation of the Spirit is given to every man to profit withal. **1 Corinthians 12:7**

These Gifts Are Given For 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 gospel message **Hebrews 2:3, 4**
3. Equipping believers to serve other believers **1 Corinthians 12:7; 14:26**

Spiritual Gifts Are Sovereignty Given and Determined by the Ruach ha Kodesh **1 Corinthians 12:11**

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

Now concerning spiritual gifts; it is 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 warrior of Yahusha and will walk with and increase of Yahuah's anointing and power in your daily life.

The Ruach ha Kodesh can manifest any one of these 9 gifts through any believer, the apostle Paul tells us not to be afraid to try and stir up these gifts with Yahuah. Not only does Scripture tell us that these 9 gifts are available to all believers and tells us that we can actually try and stir up these gifts. Here are some very good verses telling us to not only desire spiritual gifts, but to also not be afraid to try and stir these Gifts:

"Therefore I remind you to stir up the gift of God 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, yet desire earnestly spiritual gifts, but especially that you may prophesy. <sup>2</sup>For one who speaks in a tongue does not speak to men but to Yahuah; for no one understands, but in his spirit he speaks mysteries. <sup>3</sup>But one who prophesies speaks to men for edification and exhortation and consolation. <sup>4</sup>One who speaks in a tongue edifies himself; but one who prophesies edifies the church. <sup>5</sup>Now I wish that you all spoke in tongues, but even more that you would prophesy; and greater is one who prophesies than one who speaks in tongues,

unless he interprets, so that the church may receive edifying. <sup>6</sup>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?... <sup>9</sup>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; <sup>18</sup>in everything give thanks; for this is Yahuah's will for you in Yahusha. <sup>19</sup>Do not quench the Spirit; <sup>20</sup>do not despise prophetic utterances. <sup>21</sup>But examine everything carefully; hold fast to that which is good; <sup>22</sup>abstain from every form of evil. <sup>23</sup>Now may the Yahuah of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Messiah Yahusha **1 Thessalonians 5:17-23**

14 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 eldership 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 Yahuah in prayer and ask Yahusha to release these gifts through them as he wants. Let Yahuah know that you will be a willing vessel for the manifestations of these gifts and that you will give Him full Honor and Glory 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 for the "profit of all."

### **The Spiritual gifts**

"But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one 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 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 heaven is first of all pure; then 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 Jerusalem council **Acts 15:31-21** when he was given a vision, while living in Asia Minor, to preach the gospel in Europe **Acts 16:6-10**. The ability to make decisions and give guidance that is according to 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 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 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 Yahusha was their Messiah **Acts 7:1-53**.

The ability to have an in-depth understanding of spiritual issues or situations. With 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 Yahuah on a regular and frequent basis in order to be able to safely journey through this life. The Ruach ha Kodesh 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 Holy Spirit 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 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 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 Yahuah and fully accomplish everything that He wants us to do for Him in this life. That is why Scripture tells us that "without knowledge" we perish and go into captivity in this life.

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

Scripture tells us that we all have a certain measure of faith that has already been given to us by Yahuah. Yahuah has to give each person a certain measure of faith or we would not be able to get saved, as scripture tells us that we are saved by "faith" through grace. And then over the course of our walks with Yahuah, our faith will continue to grow to higher levels as we continue to draw closer to 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 faith to pull down a major miracle from Yahuah, and where our faith levels will not be high enough or good enough to be able to do this, this is where the direct faith of the Ruach ha Kodesh Himself will then move up in us and pick up the slack with our own imperfect faith levels so 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 His faith, courage and boldness up in you so you will have His faith, strength and courage to do what Yahuah is asking you to do for Him.

**\*The gift of healing** (Greek: **iaomai**). The spiritual Gift to heal one who is sick. Paul called it the gifts (plural) of healings 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 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 Yahusha to flow through us to restore a person who is sick, injured or suffering.

One of the things that Jesus 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 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 will need the healing.

The word "gifts" is plural, which means there are different kinds of healings Yahuah will want to do. What people who walk with this kind of anointing on a regular basis have found out is that some people will be more gifted and anointed in some areas than they will be in other areas.

Your part is to just tell Yahuah that you would like to have a big part in this special gift and then let Him decide as to how He will want to use.

Yahuah does not change, and He is the same today as He was yesterday, then that means He will still want to continue His healing ministry in this day and age, and thus 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.

**\*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 Yahuah's Word and the Gospel message.

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

- **An intervention in the natural universe by Yahuah**
- **A phenomenon that transcends natural laws**
- **A divine act by which Yahuah reveals Himself to people**

If you study Scripture carefully from start to finish, it is literally one miracle after another with both Yahuah the Father and Yahusha. Our Yahuah is a miracle working Yahuah and He still loves to do them for His people.

Scripture says that Yahuah does not change, and if both Him and Yahusha were constantly doing miracles in both the OT and NT, then 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 Yahuah is trying to tell all of us that He still wants to do them,

Do not be afraid of this heavy gift from Yahuah and do not quench the Ruach ha Kodesh with any lack of 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 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 Yahuah. Prophets in the Old Testament were used by Yahuah to speak to Israel about current and future events. Yahusha was the prophet to come **Deuteronomy 1:8-18; Acts 2:22-23.**

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

This gift may just be the greatest of the 9 gifts of the Ruach ha Kodesh. The apostle Paul, said to "desire spiritual gifts, but especially that you may prophesy." Because he singled out the gift of prophecy in comparison to the rest of the 9 gifts it seems to be the most important

The gift of prophecy is getting a direct Word from the 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 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 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 Yahuah. Sometimes 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 Yahuah can cover an extremely wide range of situations and issues, covering everything from predicting future events like they use to do in the 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 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. 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 Yahuah to manifest this gift through you. Scripture tells us that in the latter days 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 Yahuah's word between the spirit of evil and of Yahuah, the flesh and the 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 Yahuah or an evil spirit.

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

The first 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 spirits that are out there that this gift is referring to are the following three kinds of spirits:

**Demonic spirits, Yahuah's angels, Human spirits (fruits of the flesh)**

The Ruach ha Kodesh will give you supernatural discernment, insight and knowledge involving these three kinds of 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 Yahuah wherein there is the breakthrough of usual speech limitations of one's native tongue into a higher and fuller realm of praise, blessing, adoration, and thanksgiving. It is to go beyond the most elevated of earthly expressions, even "Halleluyah's" or "Hosannas". It is the praise of Yahuah in language given by the Ruach ha Kodesh.

If such 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 Yahuah? If the worship, the praise, the adoration of Almighty Yahuah is the chief concern of one's life, then tongues have unlimited value as a supernatural avenue of that transcendent praise.

The praise of Yahuah, of course, should also come forth as fully as possible in the native tongue of man which is the most natural vehicle of worship. Hence there are hymns and prayers which, whether sung liturgically or spontaneously, may in human language declare the glory of Yahuah. And surely those who are in Love with 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 praise of Yahuah in the language of the 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 holy prayer language and sometimes is even an earthy language as it was in the days of Pentecost.

The gift of tongues is to be used publicly to bring praise to Yahuah **1 Corinthians 14:2**, to edify the body of believers **1 Corinthians 14:5**, and to be used as a sign of judgment against unbelieving Jews **1 Corinthians 14:21-22**.

**There are 2 uses of tongues, personal and public.**

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

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

For if I pray in a tongue, my 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 Yahuah, for no one understands him; however, in the spirit he speaks mysteries. **1 Corinthians 14:2**

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

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 church 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 Yahuah. **1 Corinthians 14:21**

Once the two 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 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 a total yielding to Yahuah. This is not a "yielding to tongues" but a yielding to Yahuah in which everything, including the tongue, becomes the avenue of Yahuah's presence and power. The apostle Paul urges that we present our "bodies...a living sacrifice" **Romans 12:1**; our total being completely given to Yahuah. Surely there is no part of the body that causes more havoc than the tongue. With it we bless Yahuah and Father, 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 Yahuah may grant a new tongue to "bless Yahuah and Father"!

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

Both ways it will be a foreign language that you will not be able to speak out on your own, the Ruach ha Kodesh's gives you the ability to speak this language. Whatever tongue the Ruach ha Kodesh will give you, you will be able to use it 24/7, whenever you need. It will be your own personal, private, prayer language between you and Yahuah.

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 Yahuah the Father and the Ruach ha Kodesh will know exactly what the prayer will be about.

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

The Ruach ha Kodesh is allowing us to have direct access into His personal prayer with Yahuah the Father. Even though you will not know what you are praying when you go into your gift of tongues, at least you will have the honor and privilege of being able to pray direct to Yahuah the Father through the Ruach ha Kodesh.

Since the Ruach ha Kodesh is Yahuah, this means He can perfectly see into the future. And if He sees a fatal accident getting ready to occur, He can prompt you to start praying in tongues to Yahuah the Father to stop the impending tragedy from occurring in your life and others.

For the most part, the gift of tongues will be used as your own personal, private prayer language between you and Yahuah. If it is done in a church 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.

"For he who speaks in a tongue does not speak to men but to Yahuah, for no one understands him; however, in the spirit he speaks mysteries." **1 Corinthians 14:2**

"Therefore let him who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my 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 Yahuah the Father. You are joining forces with the third Person of the Trinity who is Yahuah Himself, who is the Master Prayer and Intercessor with Yahuah the Father. Meditate and go to Yahuah the Father and ask Him to release this powerful gift to you through the Ruach ha Kodesh.

When the Spirit of 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 Spirit takes inward possession. This does not mean domination but freely given control wherein the Ruach ha Kodesh now functions without. 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 spirit comes in. Speaking in tongue, while miraculous, is a normal aspect of being filled with the Spirit of 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 Yahuah's presence and power that they can't contain themselves; thus speaking in tongues quickly occurs. They sense deep within their spirit a great yearning and urge to break forth in fresh praise to Yahuah, and so they allow the Ruach ha Kodesh to provide the language. Others, likewise Spirit-filled, 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 Spirit.

Speaking in tongues often proves to be the doorway into a deeper experience of the other gifts of the Spirit. Since tongues are such an extraordinary avenue of prayer and 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 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 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 a church setting. Here are the two 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 or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to 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 spirit prays, but my understanding is unfruitful." **1 Corinthians 14:13-14**

This is another powerful gift that you can ask to receive from the Lord.

**\*The gift of administration** (Greek: **kubernesis**). 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 Yahuah's principles, such as leaders or staff members of a church.

**\*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 Ministry Gifts of Yahusha**

“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 Yahuah sent forth his Son, Yahusha into the world with the message of salvation **Hebrew. 3:1**. Yahusha, in turn, sent forth His twelve 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 apostles became the first building blocks to be placed on the firm foundation of Yahusha **Ephesians. 2:20: 4:11, 12**

They were also given the responsibility to equip saints for ministry within the church as well as minister to their surrounding community. Each new generation

has submitted to the authority of Yahusha, His apostles, and their writings up to this very hour. Paul was the last apostle to be placed on the foundation of Yahusha eliminating any need for new apostles **1 Corinthians. 15:9**

He became a prime example of a man who discovered his gifts and wrapped his life around them; "...I was appointed a preacher, and an apostle and a teacher" **2 Timothy 1:11**

The establishing of the New Testament under the apostles leadership. **Acts 2:42-47**  
Paul establishes a believer's movement throughout Asia while based at Ephesus.  
**Acts 19:1-20**

**Prophet** (Greek: **prophetes**) 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.)

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

In Hebrew, the word that traditionally translates as prophet is navi (נָבִיא), which means "spokesperson". This forms the second of the three letters of TaNaKh, derived from Torah, Nevi'im, Ketuvim. The meaning of navi is where 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 Yahuah. The root nun-vet-alef ("navi") is based on the two-letter root nun-vet which denotes hollowness or openness; to receive transcendental wisdom, one must make oneself "open".

A person who speaks by divine inspiration or as the interpreter through whom the will of a 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 Old Testament. Their most frequent themes were true worship of Yahuah, upright living, and the coming of the Messiah. They often met with bitter resistance when they spoke against the idol worship and immorality of their people. Among the prophets of the Old Testament were Daniel, Elijah, Isaiah, Jeremiah, Jonah, and Moses.

Prophets also appear in the New Testament. Yahusha called John the Baptist a prophet; believer's consider him a bridge between the prophets of the Old Testament and those of the New Testament. Yahusha mentions "true prophets" and "false prophets" those who present the true message of Yahuah and those who present a counterfeit. Jesus himself was considered a prophet in his lifetime. Agabus foresaw a great famine coming and prepared the church to send relief to the churches in Judea. **Acts 11:28-29**

Judas and Silas were used of Yahuah to exhort and strengthen the church. **Acts 15:32**

**Evangelist** (Greek: **eulangelistes**). The spiritual gift to communicate the good news of Yahusha's redemptive story to a dying world lost in their sin and shame **Romans 3:23**.

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, 'Yauhsha is Messiah,' and believe in your heart that 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 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 Yahusha!

Philip takes Yahuah's word to Samaria and sees a revival **Acts 8; 4-8, Acts 21:8** calls him an 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 preacher? 15 And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things! **Romans 10:14-15**



**Pastor** (Greek: **poimen didaskalos**). The spiritual ability to shepherd the flock of Yahuah (guarding, guiding, encouraging, warning, etc.), feed them the Word of 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, who cares, tends too, feeds and leads a group of believers into their Yahuah-given destiny. A shepherd.

Peter's description of a good shepherd (pastor). **Peter 5:1-5**

Paul's description of a good minister (pastor). **1 Tim 4:6-16**

**Teacher** (Greek: **didaskalos**). The spiritual gift to take the truth from the Word of Yahuah and explain it clearly so that the believers of Yahuah can understand it and apply those spiritual truths effectively to their daily lives. It appears that one can have the spiritual gift of teaching without being a pastor, but one cannot be a pastor without being a teacher . The natural gift of teaching can communicate any subject but yields just understanding of that subject. The spiritual gift of teaching communicates biblical truth and motivates men and women toward a life of godly obedience to that truth. Apollos and Paul had the spiritual gift of teaching **Acts 18:24-28, 2 Tim. 1:11**.

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

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

Yahusha was a teacher sent from Yahuah. **2 Timothy 3:2**

### **The Temple of the Ruach ha Kodesh**

Know ye not that your body is the temple of the Ruach ha Kodesh which is in you, which ye have of Yahuah, and ye are not your own? 20 for you are bought with a price: therefore glorify Yahuah in your body, and in your spirit, which are Yahuah's. **1 Corinthians 6:19-20**

Know ye not? Paul asks that question SIX times in this chapter. We belong to Yahuah. He bought us. Yahusha paid the price IN FULL. Do we consider it a small thing that Yahuah, the Almighty, left His place of Glory, humbled Himself, took the form of a mere man, and became obedient to death itself?

Don't you know your body is the temple of the Ruach ha Kodesh which is in you? I cannot help but think about the day Jesus drove the money changer out of the Temple in Jerusalem. What did He say?

10 and when he was come into Jerusalem, all the city was moved, saying, who is this? 11 And the multitude said, this is Yahusha the prophet of Nazareth of Galilee. 12 And Yahusha went into the temple of Yahuah, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. **Matthew 21:10-14**

Yahusha held the Temple in high regard. It was His Father's House. It was a sacred place. When he saw that the religious people of the day had taken His Temple and turned it into a market place where people were defrauded and swindled He became righteously angry. He actually cleansed the Temple twice, once at the beginning of His ministry **John 2:15** and once at the end of His ministry three years later just before the crucifixion. The first time didn't make a lasting impression.

My house shall be called the house of prayer. Has Yahusha changed His mind in regards to the purpose of His Temple? Three years didn't seem to change His mind at Jerusalem. He made a scourge and drove the thieves and liars out. He overturned their money tables. He released all the tainted sacrificial animals. Do we honestly think 2000 years have changed Yahuah's mind regarding how His Temple is used?

My house shall be called the house of prayer. Don't we know that we are the temple of the Ruach ha Kodesh? Do we consider that we have been bought with a price? How can we live as though our bodies are our own? How can we ignore the Spirit within us? How can we foolishly glory in sin? How can we use our bodies simply as a means to make wealth and find carnal pleasure? Don't we know we have been bought with a price?

The hypocrites of Jesus day had turned the Temple into a money making machine. Yahusha destroyed their tables and seats and then He turned around and showed them exactly what the temple was for. The blind and the lame came to him in the temple; and he healed them.

The Temple was meant to be a place where Yahuah was glorified. After the righteous anger was spent, Yahusha moved with compassion. He used His body

and His Spirit and He healed the blind, those who could not see; he healed the lame, those who could not walk alone. He healed the hurts and the wounds. He made His Father's House a House of Prayer. He made it a place where Yahuah received glory.

Both our bodies and our spirits belong to Yahuah. We are supposed to glorify Yahuah in our bodies through right actions and in our spirits through praise and thanksgiving and love. WHY? Because, we were bought with a price, we were bought with the ultimate price. We have been given the ultimate gift, relationship with Yahuah the Father. He is our FATHER.

The message that Yahuah desires purity in our lives is not a popular message. No one wants to hear it. Calling sin "sin" is not politically correct. Not even believer's want to appear judgmental. After all we believe in forgiveness. We believe in grace, and although all things are legal for the believer, not all things are good for us. Sin still demands the wage of death. Sin still has consequences. If we choose to live carnally, we are no better than the money changers. We make the temple of Yahuah into a den of thieves. How?

We are not remembering to whom we belong. We are ignoring Yahuah's Word. We are ignoring Yahuah's love. We are ignoring Yahuah's Spirit within us. We become like King David, who although he possessed a heart perfect towards Yahuah, despised Yahuah's Word and Yahuah, and entered into sin. Was David cast off because of his sin? No.

Yahuah still kept His end of the covenant. But David did reap death because of his actions. His child died. His children rebelled. His nation suffered. Every generation of David's descendants lived under the sword because of his choice to ignore Yahuah.

But we have a better covenant, you say? Yes, we do. But we must not view that as a license to sin. We must not remain blind. We must see sin for what it is. Sin is an enemy which will kill and steal and destroy. That is why Yahuah hates it. It hurts His children. And that is why we must pray for our spiritual eyes to be opened.

The authors of Scripture used several terms to describe the relationship between the believer and the Ruach ha Kodesh. Yahusha Himself explained it differently on different occasions. To the apostles, He said, "Receive the Ruach ha Kodesh"  
**John 20:22.**

To the multitude who gathered with Him just before the Ascension, He said, "You shall receive power when the Ruach ha Kodesh has come upon you" **Acts 1: 8**.

The apostle John refers to the Ruach ha Kodesh as being "given to the believer" **1 John 3:24**; Peter talks about the Ruach ha Kodesh being "in believers". **1 Peter 1:11** Paul says, "Yahuah has sent forth the Spirit of His Son into our hearts" **Galatians 4:6**; in another place he speaks of the believer as "the temple of the Ruach ha Kodesh." **1 Corinthians 3:16-17**

All of these terms lead us in the same direction. The Ruach ha Kodesh resides in the believer or dwells or lives in the believer. The most descriptive of the four is found in Paul's first letter to the church in Corinth: "Do you not know that you are a temple of Yahuah, and that the Spirit of Yahuah dwells in you?"

Clearly, to Paul, to be indwelt by the Ruach ha Kodesh is to be inhabited by Yahuah. By equating the phrase 'Yahuah's temple' with the phrase 'a temple of the Ruach ha Kodesh,' Paul is clear: The Ruach ha Kodesh is Yahuah. The idea is that the Ruach ha Kodesh takes up residency in believers forever. He doesn't just pass through. He makes us His home. He comes to stay. Paul's reference to believers as temples emphasizes this. Having grown up a devout Jew, Paul had a great deal of respect for the temple. To the nation of Israel, it represented the presence of Yahuah among His people.

When Yahusha was crucified, there was no longer any need for the temple. Yahuah no longer needed a building. He was free to take up residency in the heart of man. The barrier of sin had been removed. Man's relationship with Yahuah had been restored. To symbolize the change, Yahuah tore the veil of the temple from top to bottom as described in **Mark 15:38**

The veil was a thick drapery separating the Holy of Holies from the rest of the temple. The fact that it was ripped from top to bottom signified that Yahuah, not man, had initiated the change. By referring to believers as temples, Paul was announcing that Yahuah had changed His residency for good. He had left the temple in Jerusalem and, through the person of the Ruach ha Kodesh, had moved into the hearts of His people. The Ruach ha Kodesh of Yahuah has taken up permanent residence in the house of our hearts and minds. This is an awesome responsibility for believer's. The Ruach ha Kodesh of Yahuah actually dwells in us, in our bodies, our minds and our hearts.

## **Conclusion**

We are talking about Yahuah Almighty Himself coming down and manifesting a part of Himself through these 9 gifts, since Yahuah, Yahusha, and the Ruach ha Kodesh are in perfect unity with one another in the Holy Trinity, So, every one of these gifts are direct, miraculous, manifestations from the Ruach ha Kodesh.

When the apostle Paul, tells us to "desire earnestly" these spiritual gifts and not to be afraid to try and stir these gifts up with the Lord, then you know Yahuah the Father wants us to come after these Spiritual gifts.

Desire these 9 gifts with the 9 fruits of the Ruach ha Kodesh so Yahuah can transform and mold you into the kind of person He wants you to become in Him, and then you will become a sanctified, fully-loaded Yahuah-warrior like King David and Joshua were. Then you will be ready to take on the Goliaths of this world with absolutely no fear, since you know now that you have the power of the Ruach ha Kodesh Himself on the inside of you, along with these 9 powerful gifts that can be manifested through you at anytime to help either yourself or any other people as different needs will arise in their lives.

The knowledge that the Ruach ha Kodesh of Yahuah has taken up residence in our lives and He performs all these miraculous wonders, that He dwells with us forever and he will never leave or forsake us is cause for great joy and comfort. Thank Yahuah for this precious Gift of the Ruach ha Kodesh and His work in our lives!  
AMEIN