

Notes: February 17 2024

Introduction: Gifts of the Spirit – Part 1

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

In Parashah Sh'mot we see:

- A burning bush that isn't consumed (Exodus 3)
- A walking staff that turns into a snake (Exodus 4)
- Infliction and healing of Leprosy (Exodus 4)

What was the purpose for these things?

It was to show Moshe specifically and Israel in general, who Adonai is, to trust in Him and follow Him.

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

This same Spirit that performed these signs is mentioned throughout the Tanakh

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

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

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

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

Joe 2:28 (3:1) "After this, I will pour out my Spirit on all humanity. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions;

Joe 2:29 (3:2) and also on male and female slaves in those days I will pour out my Spirit.

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

Act 2:2 Suddenly there came a sound from the sky like the roar of a violent wind, and it

filled the whole house where they were sitting.

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

Act 2:4 They were all filled with the Ruach HaKodesh and began to talk in different languages, as the Spirit enabled them to speak.

That was 2000 years ago.

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

This past week Talk of the Ruach came up on two occasions...

First during the Monday afternoon Bible study where Jeri shared about the Living in the Spirit and walking by the Spirit. I will convey more from what she shared in a moment.

The second occurrence was during our Tuesday evening bible study and our conclusion of our study in Ya'akov (James). Where the question was posed, why aren't we seeing more of the Spirit moving throughout the body of Messiah. Today and next Shabbat I am going to go into greater detail about the Gifts of the Spirit.

Living in the Spirit (truth) vs. Walking in the Spirit (truth): What is the Difference?

To live in the Spirit means to be a born-again believer who has received eternal life and has the Ruach HaKodesh of God inside of you. It is something that is freely given the moment you by faith accept the finished work of Messiah.

To walk in the Spirit is to live out this salvation you received by fixing your mind on the things of the Ruach, and as a result, the Bible says that you will bear righteous fruit.

We know that there is a difference between these two terms because Sha'ul or Paul after he got done listing the fruit that will be released in our lives when we walk in the Spirit, said, *Since it is through the Spirit that we have Life, let it also be through the Spirit that we order our lives day by day.* (Galatians 5:25)

He separated the two. He essentially said, “since this is a fact in our lives, we should also walk it out.”

Something to note here before we continue is that there is a difference between living **in** the Spirit and living **according to** the Spirit, or some translations say "living after the Spirit." I think this is where many people get confused, so I want to address it.

To live in the Spirit, as mentioned before, is to receive eternal life the moment the Ruach HaKodesh or Holy Spirit comes to live inside of you. To live according to/after the Spirit is to walk in the Spirit.

How do we know that living after the Spirit is the same thing, just different terminology, as walking in the Spirit?

Because Sha'ul or Paul in Galatians 5 uses these terms interchangeably.

What I am saying is this: run your lives by the Spirit. Then you will not do what your old nature wants. For the old nature wants what is contrary to the Spirit, and the Spirit wants what is contrary to the old nature. These oppose each other, so that you find yourselves unable to carry out your good intentions. But if you are led by the Spirit, then you are not in subjection to the system that results from perverting the Torah into legalism. (Galatians 5:16-18)

When Sha'ul or Paul wrote "run your lives, or walk, by the Spirit" it was not a new thought, it was a continuation of his point on walking in the Spirit.

So whenever you see the terms "living according to the Spirit," "living after the Spirit," "being led by the Spirit," or "walking in the Spirit" just know that these are referring to the same thing.

In making this distinction I can no go into greater detail as to the gifts of the Spirit, in that they are given only according to the Ruach itself...

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

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

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

Sha'ul first deals with the diversity of gifts in the one body of the Messiah ([1Co 12:1-31](#)),

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

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

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

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

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

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

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

1Co 12:7 Moreover, to each person is given the particular manifestation of the Spirit that will be for the common good.

1Co 12:8 **To one, through the Spirit, is given a word of wisdom; to another, a word of knowledge, in accordance with the same Spirit;**

1Co 12:9 **to another, faith, by the same Spirit; and to another, gifts of healing, by the one Spirit;**

1Co 12:10 **to another, the working of miracles; to another, prophecy; to another, the ability to judge between spirits; to another, the ability to speak in different kinds of tongues; and to yet another, the ability to interpret tongues.**

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

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

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

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

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

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

Without life, the Gifts of Adonai are meaningless.

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

Solomon: 1 Kings 3

1Ki 3:6 Shlomo said, "You showed your servant David my father much grace, as he lived before you honestly and righteously, having an upright heart with you. You preserved this great grace for him by giving him a son to sit on his throne, as is the case today.

1Ki 3:7 So now, Adonai my God, you have made your servant king in the place of David my father; but I am a mere child—I don't know how to lead!

1Ki 3:8 Moreover your servant is among your people, whom you chose, a great people so numerous that they cannot be counted.

1Ki 3:9 Therefore, give your servant an understanding heart able to administer justice to your people, so that I can discern between good and bad—for who is equal to judging this great people of yours?"

1Ki 3:10 What Shlomo had said in making this request pleased Adonai.

1Ki 3:11 God said to him, "Because you have made this request instead of asking long life or riches for yourself, or your enemies' death, but rather asked for yourself understanding to discern justice;

1Ki 3:12 I am doing what you requested. I am giving you a wise and understanding heart, so that there has never been anyone like you, nor will there ever again be anyone like you.

1Ki 3:13 I am also giving you what you didn't ask for, riches and honor greater than that of any other king throughout your life.

1Ki 3:14 More than that, if you will live according to my ways, obeying my laws and mitzvot like your father David, I will give you a long life."

Word of knowledge, supernatural knowledge relevant to understanding a situation.

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

Nathan to David – 2 Samuel 12

2Sa 12:1 Adonai sent Natan to David. He came and said to him, "In a certain city there were two men, one rich, the other poor.

2Sa 12:2 The rich man had vast flocks and herds;

2Sa 12:3 but the poor man had nothing, except for one little ewe lamb, which he had bought and reared. It had grown up with him and his children; it ate from his plate, drank from his cup, lay on his chest—it was like a daughter to him.

2Sa 12:4 One day a traveler visited the rich man, and instead of picking an animal from his own flock or herd to cook for his visitor, he took the poor man's lamb and cooked it for the man who had come to him."

2Sa 12:5 David exploded with anger against the man and said to Natan, "As Adonai lives, the man who did this deserves to die!

2Sa 12:6 For doing such a thing, he has to pay back four times the value of the lamb—and also because he had no pity."

2Sa 12:7 Natan said to David, "You are the man. "Here is what Adonai, the God of Isra'el says: 'I anointed you king over Isra'el. I rescued you from the power of Sha'ul.

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

2Sa 12:13 David said to Natan, "I have sinned against Adonai." Natan said to David, "Adonai also has taken away your sin. You will not die.

And the result is Psalm 51...

Psa 51:1 [*For the leader. A psalm of David,*

Psa 51:2 *when Natan the prophet came to him after his affair with Bat-Sheva:]*

Psa 51:3 God, in your grace, have mercy on me; in your great compassion, blot out my crimes.

Psa 51:4 Wash me completely from my guilt, and cleanse me from my sin.

Psa 51:5 For I know my crimes, my sin confronts me all the time.

Psa 51:6 Against you, you only, have I sinned and done what is evil from your perspective; so that you are right in accusing me and justified in passing sentence.

Psa 51:7 True, I was born guilty, was a sinner from the moment my mother conceived me.

Psa 51:8 Still, you want truth in the inner person; so make me know wisdom in my inmost heart.

Psa 51:9 Sprinkle me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

Psa 51:10 Let me hear the sound of joy and gladness, so that the bones you crushed can rejoice.

Psa 51:11 Turn away your face from my sins, and blot out all my crimes.

Psa 51:12 Create in me a clean heart, God; renew in me a resolute spirit.

Psa 51:13 Don't thrust me away from your presence, don't take your Ruach Kodesh away from me.

Psa 51:14 Restore my joy in your salvation, and let a willing spirit uphold me.

Psa 51:15 Then I will teach the wicked your ways, and sinners will return to you.

Psa 51:16 Rescue me from the guilt of shedding blood, God, God of my salvation! Then my tongue will sing about your righteousness—

Psa 51:17 Adonai, open my lips; then my mouth will praise you.

Psa 51:18 For you don't want sacrifices, or I would give them; you don't take pleasure in burnt offerings.

Psa 51:19 My sacrifice to God is a broken spirit; God, you won't spurn a broken, chastened heart.

Psa 51:20 In your good pleasure, make Tziyon prosper; rebuild the walls of Yerushalayim.

Psa 51:21 Then you will delight in righteous sacrifices, in burnt offerings and whole burnt offerings; then they will offer bulls on your altar.

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

David's faith – 1 Samuel 17

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

1Sa 17:26 David said to the men standing with him, "What reward will be given to the man who kills this P'lishti and removes this disgrace from Isra'el? Who is this

uncircumcised P'lishti anyway, that he challenges the armies of the living God?"

1Sa 17:27 The people answered with what they had been saying, adding, "That's what will be done for the man who kills him."

1Sa 17:28 Eli'av his oldest brother heard when David spoke to the men, and it made Eli'av angry at him. He asked, "Why did you come down here? With whom did you leave those few sheep in the desert? I know how conceited you are and how wicked your heart is! You just came down to watch the fighting."

1Sa 17:29 **David said, "What have I done now? I only asked a question."**

1Sa 17:30 He turned away from him to someone else and asked the same question, and the people gave him the same answer.

1Sa 17:31 David's words were overheard and told to Sha'ul, who summoned him.

1Sa 17:32 **David said to Sha'ul, "No one should lose heart because of him; your servant will go and fight this P'lishti."**

1Sa 17:33 Sha'ul said to David, "You can't go to fight this P'lishti—you're just a boy, and he has been a warrior from his youth!"

1Sa 17:34 David answered Sha'ul, "Your servant used to guard his father's sheep. When a lion or a bear would come and grab a lamb from the flock,

1Sa 17:35 I would go after it, hit it, and snatch the lamb from its mouth; and if it turned on me, I would catch it by the jaw, smack it and kill it.

1Sa 17:36 **Your servant has defeated both lions and bears, and this uncircumcised P'lishti will be like one of them, because he has challenged the armies of the living God."**

1Sa 17:37 Then David said, "Adonai, who rescued me from the paw of the lion and from the paw of the bear, will rescue me from the paw of this P'lishti!" Sha'ul said to David, "Go; may Adonai be with you."

1Sa 17:38 Sha'ul dressed David in his own armor—he put a bronze helmet on his head and gave him armor plate to wear.

1Sa 17:39 David buckled his sword on his armor and tried to walk, but he wasn't used to such equipment. David said to Sha'ul, "I can't move wearing these things, because I'm not used to them." So David took them off.

1Sa 17:40 Then he took his stick in his hand and picked five smooth stones from the riverbed, putting them in his shepherd's bag, in his pouch. Then, with his sling in his hand, he approached the P'lishti.

1Sa 17:41 The P'lishti, with his shield-bearer ahead of him, came nearer and nearer to David.

1Sa 17:42 The P'lishti looked David up and down and had nothing but scorn for what he saw—a boy with ruddy cheeks, red hair and good looks.

1Sa 17:43 The P'lishti said to David, "Am I a dog? Is that why you're coming at me with sticks?"—and the P'lishti cursed David by his god.

1Sa 17:44 Then the P'lishti said to David, "Come here to me, so I can give your flesh to the birds in the air and the wild animals."

1Sa 17:45 David answered the P'lishti, "You're coming at me with a sword, a spear and a javelin. But I'm coming at you in the name of Adonai-Tzva'ot, the God of the armies of Isra'el, whom you have challenged.

1Sa 17:46 Today Adonai will hand you over to me. I will attack you, lop your head off, and give the carcasses of the army of the P'lishtim to the birds in the air and the animals in the land. Then all the land will know that there is a God in Isra'el,

1Sa 17:47 and everyone assembled here will know that Adonai does not save by sword or spear. For this is Adonai's battle, and he will hand you over to us."

1Sa 17:48 When the P'lishti got up, approached and came close to meet David, David hurried and ran toward the army to meet the P'lishti.

1Sa 17:49 David put his hand in his bag, took out a stone, and hurled it with his sling. It struck the P'lishti in his forehead and buried itself in his forehead, so that he fell face down on the ground.

1Sa 17:50 Thus David defeated the P'lishti with a sling and a stone, striking the P'lishti and killing him; but David had no sword in his hand.

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

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

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

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

Two of six

Nevertheless, healing was one of the chief ministries of Yeshua the Messiah when he walked the earth ([Mat 4:23-24](#)),

Mat 4:23 Yeshua went all over the Galil teaching in their synagogues, proclaiming the Good News of the Kingdom, and healing people from every kind of disease and sickness.

and he promised that we who believe in him would do "even greater works" ([Joh 14:12](#)).

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

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

We can also look at these healings as miracles.

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

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

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

End here...