



## **Day Thirty Seven of the Omer Devotional**

**During this time of counting of the Omer we will focus on the Work and Ministry of the Ruach HaKodesh/Holy Spirit in our lives as we prepare our hearts for Shavuot celebrating the giving of the Ruach and the Torah in our lives.**

*The Nine Gifts of Ruach HaKodesh in the Believers Life*

### ***Distinquishing (or discernment) Of Spirits***

## **1 Corinthians 12:8-21**

- 10 **1Co 12:1** Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.  
11 **1Co 12:2** You know that when you were pagans, *you were* led astray to the mute idols, however you were led.  
12 **1Co 12:3** Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.  
13 **1Co 12:4** Now there are varieties of gifts, but the same Spirit.  
14 **1Co 12:5** And there are varieties of ministries, and the same Lord.  
15 **1Co 12:6** There are varieties of effects, but the same God who works all things in all *persons*.  
16 **1Co 12:7** But to each one is given the manifestation of the Spirit for the common good.  
17 **1Co 12:8** For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;  
18 **1Co 12:9** to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

- 19 **1Co 12:10** and to another the effecting of miracles, and to another prophecy, and to another the **distinguishing of spirits**, to another *various* kinds of tongues, and to another the interpretation of tongues.
- 20 **1Co 12:11** But one and the same Spirit works all these things, distributing to each one individually just as He wills.
- 21 various kinds of [unknown] tongues, to another the ability to interpret [such] tongues.<sup>1[3]</sup>

## **Distinguishing (or discerning) Of Spirits**

**Discerning of spirits is the ability to not only see into the spirit realm but also discern the motives of people as well. It reveals something in the spirit realm or allows the person to actually see angels or demonic forces as well. Hasatan can appear as an angel of light, but when the gift of discernment is in operation the Ruach HaKodesh will reveal the wolf in sheep's clothing. This gift is needed especially when praying for people's healing and deliverance. Also those in leadership must pray that this gift operates in them, in order to protect YHVW's people.**

## **Gifts of Revelation–Discerning Of Spirits –Derrick Prince Study Notes (1)**

- A. To “discern” = to *recognize* and *distinguish between*
- B. “Discernment” is a form of direct *perception*, whereas “knowledge” is the impartation of a *fact*.

1. Heb. 5:14—Discernment can be cultivated by the exercise of spiritual senses. It may come as a “vision,” e.g. seeing spirits in the form of animal creation: the Holy Spirit as a *dove* (John 1:32); unclean spirits as *frogs* (Rev. 16:13).
2. Sometimes it takes the form of seeing people as they are “spiritually”—crooked, unclean, with features of Satan, etc. More often it is a *spiritual interpretation* of what the normal senses show.

C. Various classes of spirits:

1. The Holy Spirit
2. Good angels
3. Fallen angels
4. Demons, or evil spirits
5. Human spirits

**D. Discernings (plural): i.e., each act of discerning is a manifestation of the gift.**  
**Operated only *under God's control*.**

**E. Discerning of the Holy Spirit:**

1. John 1:32–33—John the Baptist discerns the Holy Spirit upon Jesus as a *dove*.
2. Acts 2:3—The believers in the upper room discern the Holy Spirit as *tongues of fire*. There is a general need to discern the Holy Spirit, as He operates through gifts and ministries in the church.

**F. Discerning of angels:**

1. Luke 22:43—An angel appears to Jesus in the garden
2. John 20:11–13—Mary sees two angels in the sepulcher
3. Acts 27:23–24—An angel appears to Paul on the ship

**G. Discerning of human spirits:**

1. John 1:47—Yeshua discerns a guileless spirit in Nathanael (compare John 2:24–25)
2. Acts 8:20–24—Peter discerns the wrong motives of Simon
3. Acts 14:8–10—Paul discerns a “spirit of faith” in a lame man (compare 2 Cor. 4:13)

**H. Discerning of evil spirits:**

1. Matt. 9:32–34—A dumb spirit
2. Matt. 12:22–24—Spirit of blindness and dumbness
3. Mark 9:17–27—A dumb and deaf spirit (causing epileptic seizures)
4. Luke 13:11–17—A spirit of infirmity (causing spinal curvature)
5. Acts 16:16–18—A spirit of divination (“Python”)

## **Words To Ponder: Discernment, Angel, Demon**

### **G1253- Discerning**

διάκρισις

*diákrisis*, gen. *diakríseōs*, fem. noun from *diakrínō* (G1252), to distinguish, decide, judge. A distinguishing, discerning clearly, i.e., spoken of the act or power (1Co 12:10; Heb 5:14). By implication Rom 14:1, literally meaning not for scrutinizing of thoughts, i.e., not with searching out and pronouncing judgment on their opinions (cf. Rom 14:5, Rom 14:13). This also could be rendered as doubts, scruples.

**Syn.:** *diágnōsis* (G1233), diagnosis, judgment, thorough understanding; *gnómē* (G1106), opinion.

**Ant.:** *apátē* (G539), deceit; *plánē* (G4106), delusion, error; *agnóēma* (G51), ignorance.

## H4397 - Angel

מַלְאָךְ

*mal'āk*: A masculine noun meaning a messenger, an angel. The term often denotes one sent on business or diplomacy by another (human) personage. Jacob sent messengers on ahead to his brother Esau in the hope of finding favor in his eyes ([Gen 32:3](#) [4], [Gen 32:6](#) [7]). The elders of Jabesh sent messengers throughout Israel in a desperate attempt to locate someone who could rescue their town from the dire threat of the Ammonites ([1Sa 11:3-4](#), [1Sa 11:9](#); cf. [2Sa 11:19](#); [1Ki 19:2](#); [2Ki 5:10](#)). Very often, the term referred to messengers sent from God. Sometimes these were human messengers, whether prophets ([Isa 44:26](#); [Hag 1:13](#); [Mal 3:1](#)); priests ([Ecc 5:6](#) [5]; [Mal 2:7](#)); or the whole nation of Israel ([Isa 42:19](#)). More often, however, the term referred to heavenly beings who often assumed human form ([Gen 19:1](#); [Jdg 13:6](#), [Jdg 13:15-16](#)) and appeared to people as bearers of the Lord's commands and tidings ([Jdg 6:11-12](#); [Jdg 13:3](#)). They were often responsible for aiding, protecting, and fighting for those who trusted in the Lord ([Gen 24:7](#); [Exo 23:20](#); [Exo 33:2](#); [1Ki 19:5](#); [Psa 34:7](#) [8]; [Psa 91:11](#)). They also acted as instruments of divine judgment, meting out punishment on the rebellious and the guilty ([2Sa 24:16-17](#); [Psa 35:5-6](#); [Psa 78:49](#); [Isa 37:36](#)). Sometimes the angel of the Lord and his message are so closely identified with the Lord Himself that the text simply refers to the angel as "the Lord" or "God" ([Gen 16:7](#); [Gen 22:11](#); [Gen 31:11](#); [Exo 3:2](#); [Jdg 13:18](#); cf. [Gen 16:13](#); [Gen 22:12](#); [Gen 31:13](#), [Gen 31:16](#); [Exo 3:4](#); [Jdg 6:22](#); [Jdg 13:22](#)).

## G1140 - Demon

δαίμωνιον

*daimónion*; gen. *daimóniou*, the neut. of *daimónios*, from *daímōn* ([G1142](#)), a demon. Generally, a god, deity, spoken of the heathen gods ([Act 17:18](#)); used with the Jewish meaning of a demon, an evil spirit, devil, subject to Satan ([Mat 9:34](#)), implying him to be a fallen angel. See *ánggelos* ([G32](#)), angel.

(I) In [Luk 8:29](#) Satan is made equal to an unclean spirit (see [Luk 8:30](#)). These spirits wandered in desolate places (Sept.: [Isa 13:21](#); [Isa 34:14](#) [cf. [Mat 12:43](#)]) and also dwelt in the air or atmosphere (cf. [Eph 2:2](#)). They were thought to have the power of working miracles, but not for good ([Rev 16:14](#), see [Joh 10:21](#)).

(II) The demons were hostile to mankind ([Joh 8:44](#)). They uttered the heathen oracles (cf. [Act 16:16-17](#)) and lurked in the idols of the heathen which are thus called *daimónia*, devils ([1Co 10:20-21](#); [Rev 9:20](#) [cf. Sept.: [Deu 32:17](#); [Psa 91:6](#); [Psa 106:37](#)]). They are spoken of as the authors of moral evil to mankind, ([1Ti 4:1](#); [Jas 2:19](#) [cf. [Eph 6:12](#)]), and also as entering into a person and rendering him a demoniac and afflicting him with various diseases ([Luk 8:30](#), [Luk 8:33](#)), implied in the verb *daimonízomai* ([G1139](#)), to be possessed with demons.

A number of Hebr. expressions are tied up with demons: evil spirits ([Jdg 9:23](#); [1Sa 16:14](#)); spirit of perverseness ([Isa 19:14](#)); demons ([Deu 32:17](#); [Psa 106:37](#); [Isa 13:21](#); [Isa 34:14](#)); vain gods, ([Lev 17:7](#)).

## **Food For Thought**

**When praying for people to be healed or delivered, do you listen to what the Ruach may be revealing to you about the person you are praying for?**

**We must test the spirits to make sure they are from YHWH and not an “angel of light”. Test everything with scripture and the Name of Yeshua.**

## **Torah In The Heart:**

### **Punishment and Restitution**

- 302 That one who has raped a damsel and has then (in accordance with the law) married her, may not divorce her (Deut. 22:29) (negative).
- 303 Not to inflict punishment on Shabbat (Ex. 35:3) (because some punishments were inflicted by fire) (negative). See [Shabbat](#).
- 304 To punish the wicked by the infliction of stripes (Deut. 25:2) (affirmative).
- 305 Not to exceed the statutory number of stripes laid on one who has incurred that punishment (Deut. 25:3) (and by implication, not to strike anyone) (CCN43).
- 306 Not to spare the offender, in imposing the prescribed penalties on one who has caused damage (Deut. 19:13) (negative).
- 307 To do unto false witnesses as they had purposed to do (to the accused) (Deut. 19:19) (affirmative).
- 308 Not to punish any one who has committed an offense under duress (Deut. 22:26) (negative).

## **What Messiah Has Done For Me**

**John 10:10** “ The thief comes only in order that he may steal and may kill and may destroy. I came that they may have and enjoy life, and have it in abundance to the full till it overflows.”

**John 14:12** “ I assure you, most solemnly I tell you , if anyone steadfastly believes in me he will himself be able to do the things that I do and he will do even greater things than these because I go to the Father.”