

## **We Desperately Need to be Clothed With Power from on High**

<sup>48</sup> You are witnesses of these things. <sup>49</sup> And behold, I am sending the promise of My Father upon you; but you are to stay in the city until you are **clothed with power from on high**.” (Luke 24: 48-49).

<sup>4</sup> Now while staying with them, He commanded them not to leave Jerusalem, but to wait for what the Father promised – which, He said, “you heard from Me. <sup>5</sup> For John immersed with water, but you will be immersed in the Ruach ha-Kodesh not many days from now” (Acts 1:4-5).

When a person accepts Yeshua as their Savior and is born again from above, the Holy Spirit indwells their lives (“Create in me a clean heart, O God (Elohim); and renew (chadash) a right spirit (ruach) within me” Psalm 51:10). After the resurrection when Yeshua appeared to the disciples: “<sup>22</sup> And after He said this, He breathed on them. And He said to them, “Receive the Ruach ha-Kodesh! <sup>23</sup> If you forgive anyone’s sins, they are forgiven; but if you hold back, they are held back” (John 20:22). This is after the Death and Resurrection and it should be obvious that these eleven disciples were Believers (saved and born-again) at that time. The Scriptural text makes it clear that it was some seven weeks later (at Shavuot) when the full measure of the Ruach ha-Kodesh would be given to them. Scripture tells us that God breathed upon the man and he became a living soul. Similarly Yeshua breathed on the disciples and they also became alive (some teach that this was their born-again experience).

A prophetic type and shadow of this event is found in 2 Chronicles 5:11-12 at the Dedication of the First Temple. We see that 120 priests (kohanim) had assembled in the temple and were sanctified, awaiting His presence. They were all of one mind and accord, and they were praising God (compare with “<sup>1</sup>When the day of Shavuot had come, they were all together in one place. <sup>2</sup>Suddenly there came from heaven a sound like a mighty rushing wind, and it filled the whole house where they were sitting” {Acts 2:1-2}). Then, the cloud of God filled the Temple with such magnitude (the Shekinah) that the priests were not able to minister.

Yeshua had spoken about this supernatural experience during the Feast of Sukkot in John 7: “<sup>38</sup> Whoever believes in Me, as the Scripture says, ‘out of his innermost being will flow rivers of living water.’” <sup>39</sup> Now He said this about the Ruach, whom those who trusted in Him were going to receive; for the Ruach was not yet given, since Yeshua was not yet glorified” (John 7:38, 39). The apostle John states unequivocally that **the immersion of the Holy Spirit could not be given until Yeshua was glorified and ascended to the Father**. We note also that Scripture confirms that Yeshua could not give this or any other gift until He became the High Priest (Kohen Gadol) seated at the right hand of the Father: “<sup>3</sup> For every kohen gadol is appointed to offer both gifts and sacrifices, so it is necessary for this One also to have something to offer. <sup>4</sup> Now if He were on earth, He would not be a kohen at all, since there are those who offer the gifts according to the Torah” (Hebrews 8:3,4). Peter is in agreement with this: “<sup>33</sup> Therefore, being exalted to the right hand of God and receiving from the Father the promise of the Ruach ha-Kodesh, He poured out this – what you now see and hear” (Acts 2:33).

There is much controversy in the Believing Community as to whether this experience was reserved for the early Messianic Believers only (therefore, not for our day nor available in our time). Where do you sit in this interpretation? Are the things in the NT for us today or not? We cannot confuse being immersed (mikvah) in the Spirit (Acts 1:5) with being indwelt by the Spirit (“<sup>38</sup> Peter said to them, “Repent, and let each of you be immersed (water mikvah) in the name of Messiah Yeshua for the removal of your sins, and you will receive the gift of the Ruach ha-Kodesh {Acts 2:38}). If we do not see a clear-cut and definite difference between these two we can never have an intelligent grasp of what being immersed (mikvah) in the Spirit means. Let us consider R.A. Laidlaw’s “*The Gift and the Fullness of the Spirit*” on pp. 257 of his book *Living In His Presence*:

In A.D. 56, according to Acts 6, the Ephesian Believers had received salvation and the Gift of the Spirit; but then, eight years later, writing from a prison in Rome, Paul tells them (commands them) to “ <i>be filled (be immersed) with the Spirit</i> ” (Eph. 5:18b). <b>If these two were the same event, why would Paul write it as a command to them?</b>
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<b>The Gift of the Spirit comes at conversion</b> (Acts 2:38); being filled with the Spirit (immersion or mikvah) comes at consecration (Ro. 6:13). These may be close together or years apart.
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The Gift is the entrance of the Spirit (John 6:63); being filled with the Spirit is the exit of the old self (Col. 3:9).
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Obviously, <b>we cannot be full of the Spirit if we are half filled with self.</b>
The Gift is the birth of the new man ( <i>John 3:5</i> ); while being filled is the death of the old man ( <i>Eph. 4:22-23</i> ). <b>The second may never happen</b> , for it is tragically possible to live and die a carnal Believer.
The Gift is peace with God with the sin question settled ( <i>Ro. 5:1</i> ); <b>being filled is the Peace of God</b> garrisoning the heart ( <i>Ro. 8:6</i> ), divine complacency in all circumstances.
The Gift of the Spirit is sin completely judged; being filled with the Spirit is fellowship completely established. We know the first, thank God. <b>Are we experiencing the second?</b>
<b>The Gift of the Spirit is eternal</b> – He abides with us forever ( <i>John 14:16</i> ); <b>being filled is conditional</b> , so we are to "grieve not" and "quench not" ( <i>Eph. 4:30</i> ).
<b>The Gift of the Spirit comes on taking Yeshua as Savior</b> ; we are filled on crowning <i>Messiah</i> as Lord. The first makes us saints; the second, bond slaves.
The Gift means the penalty of sin gone; being filled, the power of sin broken ( <i>Acts 1:8</i> ).
<b>The Gift means deliverance from death</b> ; being filled means victorious life.
The Gift may leave us carnal Believers ( <i>1 Cor. 3:3</i> ); being filled makes us spiritual Believers ( <i>Rom. 8:9</i> ).
<b>The Gift of the Spirit governs our standing with God</b> ; being filled with the Spirit, our state before God. We have a perfect standing, but often we are in an imperfect state.
The Gift has to do with our union with Him ( <i>1 Cor. 12:13</i> ); <b>being filled with our communion with Him.</b>
The Gift is constantly the same ( <i>John 14:16</i> ); <b>being filled is continually varying with us</b> ( <i>1 Thes. 5:19</i> ).
The Gift of the Spirit comes upon repentance and faith ( <i>Acts 20:21</i> ); <b>being filled with the Spirit comes on submission plus faith</b> ( <i>Rom. 6:13,19; 12:1</i> ). Neither comes by feelings and faith, or by experience and faith.
The first commits my soul to God; the second commits my life, myself to God.

Notwithstanding Laidlaw's comments Scripture has much to say about being *immersed (mikvah) in the Spirit*. This is another truth that must be examined and then implemented. This is where you and I must, like Ezekiel Isaiah and John eat the scroll ("<sup>9</sup>So I went to the angel, telling him to give me the little scroll. And he tells me, "Take and eat it. It will be bitter to your stomach, but sweet as honey in your mouth." (*Rev. 10:9*) "Then He said to me, "Son of man, eat what you find – eat this scroll. Then go, speak to the house..." (*Ezek. 3:1-3*). This is proved to be an experience available today in the fact that it continued beyond Acts 2: **those who believed in Samaria received the HS; Cornelius and his household were immersed with the HS**; Paul laid hands on the believers in Ephesus and they were baptized with the HS. On the Day of Shavuot Peter said: "<sup>39</sup>For the promise is for you and your children, and for all who are far away—as many as Adonai our God calls to Himself" (*Acts 2:39*) so it is available in our day. In this day when we are to *be sanctified by the truth and His Word is the truth (John 17:17)* I humbly submit to you that we clearly need to be *Clothed With Power from on High*. As we reset and re-adjust (as if it were a spiritual chiropractic adjustment) we need to be immersed (mikvah) in the Spirit of *Adonai*, His Holy Spirit.

Everyone whom God has called, that is, everyone who has been born again has the opportunity to receive this promise of the Father – the filling/immersion of the Father's Spirit. This can happen to Believers *before, on or after* Water Immersion. It can come upon you while hearing the Word, or when the Word is coming forth in the power and the anointing of the HS and in the laying on of hands to bring receptivity with the manifestation of a heavenly prayer language following. It can also happen while lying in bed, driving, walking, in the shower and **wherever and whenever you are ready**. The question is are you ready? Satan does not want you to have this power. Do not continue enslaved: "*My people are in captivity for lack of knowledge*" (*Is. 5:13*). Therefore it is imperative that we '*Be filled with the Spirit!*'