

**Congregation Beit Mashiach  
Pastor Andrew Ketel  
Shabbat Message  
June 10, 2017**

**Title:** Are You Ready – Part 2

**Text:** Acts 1:4-8

Today I would like to continue the theme of the Baptism of the Holy Spirit which we began last Shabbat. One thing which I have discovered no matter what you believe there is always someone willing and able to argue that you have it wrong, so this morning I would like to do a brief Scriptural survey of this topic to establish a biblical perspective. Often, I remind myself of the text in Hebrews which states that Yeshua is the same yesterday, today and tomorrow (Hebrews 13:8). With this I maintain that our experience does not have to differ radically from that of the “Way” in the book of Acts. This morning we will briefly review what Scripture teaches us as to the benefits and how the Baptism of the Ruach HaChodesh was received.

First of all, we will review the original premise of last week that Adonai desires, no maybe we should say commands that all believers are to receive the infilling. Yeshua commanded his disciples to be filled with the Ruach HaChodesh (Acts 1:4, 5; 2:38, 39). Which came by prayer and seeking the face of Adonai. Even the Apostle Paul in the letter to the Congregation of Corinth states that he desires that they all would speak in tongues (I Cor. 14:5). Wherever his argument goes the implication that the Apostle Paul leaves with the reader is that this experience is available for every believer.

Second, we would like to highlight a few benefits to the believer of the infilling of the Ruach HaChodesh. Often, we become lost in the matter of tongues, when the Baptism of the Holy Spirit is a lot more than merely receiving the ability to praise and pray in tongues. Which by the way is different from the gift of tongues (I Cor. 12:10), it is merely for our own personal equipping, for the believer to edify himself (I Cor. 14:4). When Yeshua left this earthly ministry to return to heaven, to the Father, the Holy Spirit was promised to come to the believer to be their Helper (Comforter) (John 14:16, 17). The Ruach HaChodesh will assist in being their teacher, and reminding them of these truths which Yeshua taught (John 14:26). Another aspect of receiving the infilling is the equipping of the believer to be a powerful witness for the Kingdom of God (Acts 1:8). Enabling the believer when caught unprepared (not unlearned) to find the right words to speak (Mark 13:11). Often, we forget that the infilling also equips us in the prayer closet in intercessory prayer (Rom. 8:26, 27; Eph. 6:18). Lastly, the infilling will fill the believer with an overflowing joy (Acts 2:13, 28; 3:19).

Third, the Scripture affirms that every believe receives the infilling of the Holy Spirit as a separate experience from salvation (that is being born again). The disciples were all believers in Messiah and were gathered together in prayer when the Ruach HaChodesh came upon them. Upon their infilling, they all began to speak with other tongues, as the Spirit give them utterance (Acts 2:4). This infilling is not just a onetime experience, but it needs to be an ongoing experience, as when the disciples had gathered to pray, by the time the prayer meeting was over they were refilled in the Ruach HaChodesh resulting in a renewed boldness to go forth with the Gospel (Acts 4:31). So often we think once we have received we are done, but as Scripture teaches we must maintain that mode of receiving to continue to walk in the fullness. It also teaches us that if we continue to receive this infilling we will carry the signature of the Spirit-filled believer which is the joy of Adonai (Acts 13:52). On three

occasions Scripture records those who were believers but had not yet received the Holy Spirit, and one of those was the Apostle Paul (Acts 8:14-19; 9:17; 19:1-7). In Cornelius' home we witness Gentile believers gather together with such eagerness to receive from Adonai that while the Word was being taught they received the infilling (Acts 10:44-48).

From these examples, we see at least four ways in which the Baptism of the Holy Spirit was received. First, by waiting upon Adonai with expectation of His coming (Acts 2:1-4). Second, with hunger to receive from Adonai totally open without reservation (Acts 10:44-46). Thirdly, through prayer and the laying on of hands (Acts 8:14-17; 9:17; 19:6). Fourth, through the seeker's personal prayer and faith (Luke 11:9-13; John 7:37-39). Throughout the examples that we drew out of Scripture the evidence of the believers receiving the Baptism of the Holy Spirit was the manifestation of tongues, but this is not the only evidence. Any one of the benefits of the Baptism of the Holy Spirit can serve as evidence of receiving the infilling.