

שְׁמִינִי

Sh'mini

(eighth)

Vayyiqra [Leviticus] 9:1-11:47

הברית החדשה

HaB'rit HaChadashah

(the new covenant)

Ma'aseh [Acts] 10:1-48

We have chosen this portion from the Brit Chadasha, because it contains the sheet that Kepha witnessed in his vision, containing all sorts of unclean animals; and this reminds us of the listing of all animals clean and unclean in this Torah portion.

Cornelius's Vision

Ma'aseh [Acts] 10:1-8

1 Now (there was) a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian (band),

2 a devout man, and one that feared Elohim with all his house, who gave much alms to the people, and prayed to Elohim always.

3 He saw in a vision openly, as it were about the ninth hour of the day, a messenger of Elohim coming in to him, and saying to him, "Cornelius."

4 And he, fastened his eyes upon him, and being alarmed, said, "What is it, Adoni?" And he said to him, "Your prayers and your alms are gone up for a memorial before the Elohim.

5 And now send men to Joppa, and fetch one Shimon, who is surnamed Kepha;

6 he lodges with one Shimon a tanner, whose house is by the sea side."

7 And when the messenger that spoke to him had departed, he called two of his household-servants, and a devout soldier of them that waited on him continually;

8 and having explained all things to them, he sent them to Yapho.

YHWH gave Cornelius a vision so that he would send for Kepha. Kepha had a message that was important for Cornelius and his household to hear. Without the hearing of this message, the good news would not be spread among the descendants of the ten northern tribes scattered abroad.

Romans 10:14

How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?

In obedience to the vision, Cornelius sent messengers to Yapho immediately. This one action alone, speaks volumes to the character of this man. It is not surprising that YHWH chose this man to first reveal the Good News of Yeshua our Mashiach to, from among those dispersed amongst the nations.

Kepha's Vision

Ma'aseh [Acts] 10:9-16

9 Now on the morrow, as they were on their journey, and drew nigh to the city, Kepha went up upon the housetop to pray, about the sixth hour;

10 and he became hungry, and desired to eat; but while they made ready, he fell into a trance;

11 and he beheld the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth;

12 wherein were all manner of four footed beasts and creeping things of the earth and birds of the heaven.

13 And there came a voice to him, "Rise, Kepha; kill and eat."

14 But Kepha said, "Not so, Adoni; for I have never eaten anything that is common and unclean."

15 And a voice (came) to him again the second time, "What the Elohim has cleansed, do not consider unclean."

16 And this was done three times; and straightway the vessel was received up into heaven.

There have been many sermons preached and many teachings given, concerning this portion of Scripture, saying that the food laws of the Torah were done away with at the giving of this vision. However, when we continue on and look at the interpretation given in Scripture by Kepha himself, we will find that this is not consistent with Kepha's own understanding of this vision.

The Visitors

Ma'aseh [Acts] 10:17-23

17 Now while Kepha was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Shimon's house, stood before the gate,

18 and called and asked whether Shimon, who was surnamed Kepha, were lodging there.

19 And while Kepha thought on the vision, the Spirit said to him, “Behold, three men seek you.

20 But arise, and get you down, and go with them, nothing doubting; for I have sent them.”

21 And Kepha went down to the men, and said, “Behold, I am he whom you seek; what is the reason that you have come?”

22 And they said, “Cornelius a centurion, a righteous man and one that fears Elohim, and well reported of by all the nation of the Yehudim, was warned (of Elohim) by a set-apart messenger to send for you into his house, and to hear words from you.”

23 So he called them in and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Yapho accompanied him.

Can you image the perplexity that Kepha must have been experiencing right about that moment? Here he has been an observant Jew for his entire life, and he receives this vision from Almighty YHWH Elohim Himself, in which he is commanded to kill and eat unclean animals. Why would YHWH tell him to do such a thing when it is clearly against His Torah? Why, indeed!?

Then, as he was sitting there contemplating the meaning of this rather bizarre vision, several men show up asking for him by name. Furthermore, YHWH’s Spirit tells him that these three men are seeking him, and that he is to go with them, and not doubt that YHWH is the one who sent them. It is interesting to note that Cornelius was a centurion, a man who understood power and authority. Even with this type of authority behind him, YHWH in His grace and mercy towards Kepha, told him in advance that these men were coming and that he was to go with them without doubting that YHWH was in it.

The Meaning of Kepha’s Vision

Ma’aseh [Acts] 10:24-29

24 And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends.

25 And when it came to pass that Kepha entered, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Kepha raised him up, saying, “Stand up; I myself also am a man.”

27 And as he talked with him, he went in, and found many had come together;

28 and he said to them, “You yourselves know how it is an unlawful thing for a man that is a Yehudi to join himself or come to one of another nation; and yet to me has Elohim showed that I should not call any man common or unclean;

29 wherefore also I came without hesitation, when I was sent for. I ask therefore with what intent have you sent for me.”

After a good meal and a night's sleep, Kepha set off with these three men. Some of the brethren accompanied Kepha on this journey. It is a good thing that there were other witnesses besides Kepha for what is about to happen in Cornelius' household.

Kepha tells *exactly* what the vision means in verse 28 above. The vision was about *people*. The vision was *not* about *food* at all. Once this reality is clearly seen, then the whole vision makes much more sense. The meaning of this vision which YHWH gave to Kepha, is that YHWH is beginning the cleansing process of the seed that He scattered from the ten northern tribes throughout all the nations of the world. It is about His cleansing of people, not food at all.

The Meaning of Cornelius' Vision

Ma'aseh [Acts] 10:30-33

30 And Cornelius said, "Four days ago, at this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,

31 and says, 'Cornelius, your prayer is heard, and your alms are had in remembrance in the sight of Elohim.

32 Send therefore to Yapho, and call to you Shimon, who is surnamed Kepha; he lodges in the house of Shimon a tanner, by the sea side.'

33 Therefore I sent for you immediately; and you have done well that you have come. Now therefore we are all here present in the sight of Elohim, to hear all things that have been commanded you of the Elohim."

In response to Kepha's question as to why Cornelius had sent for him, Cornelius tells Kepha and those with him that he had seen a vision as well; and the result of that vision, was that he was commanded to send for Kepha to hear the message that he had.

In anticipation of Kepha's arrival, Cornelius had gathered to him, not only his whole household, but all those he knew were Elohim fearing and interested in following the truth whatever that might be.

So the stage is set and all the people are present to hear the message that YHWH had given to Kepha, a message that at this point, even Kepha himself did not understand the fullness of.

Kepha's Message

Ma'aseh [Acts] 10:34-43

34 And Kepha opened his mouth and said, "Of a truth I perceive that the Elohim is no respecter of persons;

35 but in every nation He that fears Him, and works righteousness, is acceptable to Him.

36 The word which He sent to the children of Israel, preaching good tidings of peace by Yeshua Mashiach (He is Adon of all.)

37 that saying you yourselves know, which was published throughout all Yehudah, beginning from the Galil, after the immersion which Yochanan preached;

38 Yeshua from Natz'rat, how Elohim anointed him with the Ruach Qodesh and with power; who went about doing good, and healing all that were oppressed of the devil; for Elohim was with him.

39 And we are witnesses of all things which He did both in the country of the Yehudim, and in Jerusalem; whom also they slew, hanging him on a tree.

40 Him Elohim raised up the third day, and gave Him to be made manifest,

41 not to all the people, but to witnesses that were chosen before of Elohim, to us, who ate and drank with him after He rose from the dead.

42 And He charged us to preach to the people, and to testify that this is He who is ordained of Elohim the Judge of the living and the dead.

43 To Him bear all the prophets witness, that through His name every one that believes on Him shall receive remission of sins."

The message that Kepha gave was a boiled down to the nitty-gritty type of message. Kepha gave a summation of the Good News in less than two minutes' time. This was perhaps the world's shortest sermon, particularly one that had such a great impact upon its hearers.

The Result of Hearing the Word

Ma'aseh [Acts] 10:44-48

44 While Kepha was speaking these words, the Ruach Qodesh fell on all them that heard the word.

45 And they of the circumcision that believed were amazed, as many as came with Kepha, because that on the Gentiles also was poured out the gift of the Ruach Qodesh.

46 For they heard them speak with tongues, and magnify Elohim. Then answered Kepha,

47 "Can any man forbid the water, that these should not be immersed, who have received the Ruach Qodesh just as we did?"

48 And he commanded them to be immersed in the name of Yeshua Mashiach. Then prayed they him to tarry a few days.

The result of this mini-sermon was that Cornelius and all those he had gathered together to hear what Kepha had to say, was that YHWH poured out upon them the gift of the Ruach Qodesh. And as on the day of Shavuot as recorded in Acts 2, these also spoke in other languages as the Ruach gave them utterance.

The interesting thing, is that Kepha later testifies to this incident at the council that was gathered in Yerushalayim as recorded in Acts 15. Let us look at Kepha's testimony about this incident.

Ma'aseh [Acts] 15:7-11

7 And when there had been much questioning, Kepha rose up, and said to them, "Brethren, you know that a good while ago Elohim made a choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8 And Elohim, who knows the heart, bore them witness, giving them the Ruach Qodesh, even as He did to us;

9 and He made no distinction between us and them, cleansing their hearts by faith.

10 Now therefore why do you test Elohim, that you should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?

11 But we believe that we shall be saved through the grace of Adonenu Yeshua Mashiach, in like manner as they.

The interesting thing about this testimony from Kepha, is that what he emphasizes as the important thing concerning the giving of the Ruach Qodesh to the gentiles, was not the speaking in tongues that he pointed out, rather it was that YHWH cleansed their hearts by faith, just as He did the Hebrew believers in Yeshua Mashiach.

It is important to note, that Cornelius was already a believer and follower of YHWH, and quite possibly even Yeshua, but at the very least, a pious follower of YHWH. The thing that we want to realize, is that even though he was a believer already, he was not yet filled with His Spirit. This reminds us of another such incident in the book of Acts that is quite similar to this.

Ma'aseh (Acts) 19:2

And he said to them, "Did you receive the Set-apart Spirit since you believed?" And they said to him, "No, we have not even heard whether there is a Set-apart Spirit."

Some scholars translate the word "since" in the above passage as "when," suggesting that we automatically receive the Set-apart Spirit "when" we first believe. However, not only does the word "when" not harmonize with the rest of the Scriptures, but the word in the Aramaic Peshitta is לאחר, meaning "after" or "since."

What is the significance of this word "after"? What kind of impact does it have on us in our walk as believers, that this word should be "after" (or "since"), and not "when"? Indeed, we shall find that the difference has significant importance.

So: have you received the Set-apart Spirit since you first came to believe on our Master, Yeshua Mashiach?

These talmidim (disciples) at Ephesus were believers, but they were not filled with the Set-apart Spirit. They had repented of their sins and had been immersed in water, but had not received the Set-apart Spirit.

Again, have you received the Set-apart Spirit since you believed?

In this study, you will learn exactly how to be filled with the Set-apart Spirit.

The Problem of Double-mindedness

Yeshayahu [Isaiah] 29:13

Then YHWH said, "Because this people draw near with their words and honor Me with their lip service, but they remove their hearts far from Me, and their reverence for Me consists of tradition learned."

Where is your heart? Do you still retain ownership of your heart? Or have you given your heart to YHWH?

Ya'aqov [James] 4:8

Draw near to YHWH and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

Notice in the above passage, that there are two distinct things that the reader is being admonished to do. First, Ya'aqov is admonishing us to "cleanse" our hands. This is a reference to the actions or works of the person. This is how a person lives - what he does.

Next, Ya'aqov is admonishing us to "purify" our hearts. This is a reference to the condition of the heart, a person's motives, thoughts, and intentions. This is the "why" you do what you do.

What is the Source of This Double-mindedness?

Ephesians 2:12

That you were at that time separate from Mashiach, excluded from the commonwealth of Yisrael [Israel], and strangers to the covenants of promise, having no hope and without YHWH in the world.

Before a person comes to YHWH through Yeshua by having his sins forgiven, that person is outside the camp. That person is estranged from the Kingdom of YHWH.

However, when a person comes to YHWH through the Blood of Mashiach by asking and receiving the forgiveness of his personal sins, that person now has conflict in his being. YHWH has forgiven this person of his actions (sin works) against YHWH and His Torah. But this person's heart still has the stain of the previous Torah breaking life. We inherited this from our father Adam.

This is the source of the double-mindedness. Is this where you are?

Romiyah [Romans] 7:15-24

15 For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

16 But if I do the very thing I do not desire to do, I agree with the Torah, confessing that it is good.

17 So now, no longer am I the one doing it, but sin which dwells in me.

18 For I know that nothing good dwells in me, that is, in my flesh; for the desiring is present in me, but the doing of the good is not.

19 For the good that I desire, I do not do; but I practice the very evil that I do not desire.

20 But if I am doing the very thing I do not desire, I am no longer the one doing it, but sin which dwells in me.

21 I find then the principle that evil is present in me, the one who desires to do good.

22 For I joyfully concur with the Torah of YHWH in the inner man,

23 but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.

24 Wretched man that I am! Who will set me free from the body of this death?

25 Thanks be to YHWH through Yeshua Mashiach our Master! So then, on the one hand I myself with my mind am serving the Torah of YHWH, but on the other, with my flesh the law of sin.

In this passage, Shaul very clearly describes this conflict of the heart of a person who has the strong desire to do right (keep Torah), but does wrong (breaks Torah) instead. This is an example of a person who has two minds, double-mindedness; it is a description of a person who has repented of his sins, but does not have the actual power to do right.

What dwells in you? Sin? Does this passage describe you?

Which law are you obeying? The law of sin? Or the Torah (Law) of YHWH?

The Double Cure

Tehillim [Psalm] 51:2

Wash me thoroughly from my iniquity, and cleanse me from my sin.

In this passage there are two pairs of words that are exceedingly important. The first pair is dealing with the person: iniquity and sin. The second pair, wash and cleanse, is teaching us about the action of the Almighty upon the repentant.

First, the word "sin" comes from the Hebrew root word חטא (chata) which means "to miss the mark, or miss the path"; while the root word for "Torah", "means to hit the mark". While sin is the act of missing the mark, iniquity is the condition of the heart. Iniquity is not an action, but a state of being.

YHWH's cure for the act of sin, is for us to ask for and seek His forgiveness. YHWH's cure for the condition of our hearts, is for us to ask Him to cleanse us. The Hebrew word that is translated as "cleanse" in this passage is טהר (taher), which means to be physically, morally, and ceremonially clean. Notice how this connects to the state of being in iniquity.

The problem of sin has the solution of forgiveness; while the problem of iniquity has the solution of cleansing. In the first instance, the problem and cure are dealing with the actions or Torah breaking of a person. In the second instance, the problem and cure are dealing with the wrongness of the heart, its condition. Have you sought this cure?

The English word "iniquity" comes from the Hebrew root word עון (avon). This means "to be bent, twisted or distorted". This word is dealing with the condition of the inner man, the heart. This condition is not dealt with when a person asks to be forgiven of their sins, their Torah breaking actions.

The cure for this is to be washed, which comes from the Hebrew root word כבס (kabac) which is a picture of a fuller. This is dealing with the deepest possible cleaning, into the very heart or the inner being of man. Have you experienced this inner washing?

Yochanan [John] 1:9

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Notice here the reference to this two-fold problem of man and the double cure of the Blood of Mashiach. How is this cure attained?

For each of these problems, the sin actions and the sin condition of the inner man, attaining the resolution to each of these problems is the same. One must confess with his mouth that he is in need of the cure for his problem, whether that is the problem of sin or the problem of the sin condition.

This problem can be illustrated with the story about a small boy whose parents had gotten him ready to go to shul on Shabbat. After getting him ready, they began to get themselves ready. He asked to go outside, to which they said, that it was okay as long as he stayed on the porch.

When they came outside, he was sitting on the steps of the porch crying, for he was covered in mud. It had rained the night before and there were mud puddles around, and little boys being what they are, he could not resist the temptation to go and play in the puddles.

Now, his parents forgave him of this, for it was obvious to them that he was truly sorry. He was forgiven of this wrong that he had done; however, he was still covered in mud. They still needed to take him in, give him a bath, and put clean clothes on him.

This is exactly what happens to us: YHWH forgives us of our sin, but then we still need to be cleansed of all the dirt and filth in our hearts.

Forgiveness takes care of our wrong actions.

Cleansing takes care of the wrong condition of our hearts.

Ma'aseh [Acts] 15:6-9

6 And the apostles and the elders came together to look into this matter.

7 And after there had been much debate, Kepha stood up and said to them, "Brethren, you know that in the early days YHWH made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe.

8 "And YHWH, who knows the heart, bore witness to them, giving them the Set-apart Spirit, just as He also did to us;

9 and He made no distinction between us and them, cleansing their hearts by faith."

The fifteenth chapter of Acts, records for our instruction, the ruling of the council at Yerushalayim (Jerusalem). There is much discussion in our day, as well there should be, about verses 20 and 21 of this same chapter, concerning the five points of returning to Torah through Mashiach.

May I be so bold as to say, that perhaps we are guilty of putting the cart before the horse?

Consider if you will, that before the actual ruling concerning those five points, there was discussion concerning the infilling of the Set-apart Spirit in Cornelius and his household. Perhaps you should go back and read Ma'aseh [Acts] 10 to refresh your memory.

In this discussion by the Council at Yerushalayim, Kepha makes the very profound statement, that YHWH had filled these new non-Jewish believers with the Set-apart Spirit just as He had the Hebrew believers at Shavuot (Pentecost) in Yerushalayim. Kepha could have pointed out, how these believers spoke in another language, just as the Hebrew believers did. But he didn't. Rather, he says that their hearts were cleansed by faith, just like the Hebrew believers on the day of Shavuot.

This is the primary evidence of the infilling of the Set-apart Spirit: a clean heart.

Yochanan Aleph [1 John] 1:7

If we walk in the light as He Himself is in the light, we have fellowship with one another, and the Blood of Yeshua His Son cleanses us from all sin.

Here we see a conditional promise to be cleansed, provided we walk in the light as He is in the light. Also, it seems that in order for us to have true fellowship with one another, then we need to be cleansed of this inward bentness. Otherwise, the fellowship that we are partaking in, is something less than what He has intended for us to enter into with one another.

To Be Filled With The Set-apart Spirit Is Normal! And Expected!

Ma'aseh [Acts] 1:8

"You shall receive power when the Set-apart Spirit has come upon you; and you shall be My witnesses both in Yerushalayim (Jerusalem), and in all Yehuda (Judea) and Shomron (Samaria, and even to the remotest part of the Earth."

Please note that the Person speaking here is Yeshua Mashiach. He is teaching His talmidim (that includes us) that they shall receive the power to witness for Mashiach when the Set-apart Spirit comes upon them. The implication is that a person does not have the power to be a witness for Mashiach without the Set-apart Spirit. Why?

When a person functions outside the Set-apart Spirit, then that person is operating in the flesh. And the things of the flesh are at odds with the things of YHWH (see Rom. 8:7). It is only the Set-apart Spirit that is able to give life. As such, a person must walk in obedience to the Set-apart Spirit if he is going to bring others into His Kingdom, for it is only by the Set-apart Spirit that one can say that Yeshua is Master.

Otherwise, we are building something other than His Kingdom.

Ephesians 5:18

And do not get drunk with wine, for that is dissipation, but be filled with the Set-apart Spirit.

Drunkenness is sin. When a person is filled with wine, the spirit of the wine is in control. Do you know what kind of spirit inhabits the wine you get drunk with? It is surely not His Spirit!

Rather, Scripture admonishes us to be filled with the Set-apart Spirit, in order that the Set-apart Spirit can be in control if we choose to let it be in control.

1st Thessalonians 3:9-4:8

9 For what thanks can we render to YHWH for you in return for all the joy with which we rejoice before our Elohim on your account,

10 as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith?

What is lacking in your faith? Do you have everything that YHWH desires to give to you and to bless you with? Do you desire more?

Are you set-apart in a way that is pleasing to our Heavenly Father? What does His Spirit witness with your spirit concerning this matter?

**11 Now may our Elohim and Father Himself and Yeshua our Master direct our way to you;
12 and may YHWH cause you to increase and abound in love for one another, and for all men, just as we also do for you;**

The truth is, we should all be increasing in our love for one another every day. The problem is, that we do not see this very often. We get hung up on other things, and forget that we are to be *loving* those who Mashiach died for. But, the only way that we can actually be increasing in love for one another, is if we are filled with His Spirit, for we cannot love our neighbor the way that He commands us to love him, if we do not have His Spirit.

13 so that He may establish your hearts unblamable in set-apartness before our Elohim and Father at the coming of our Master Yeshua with all His saints.

Are you set-apart to serve YHWH? Shaul is addressing all the believers in the city of Thessalonika. We can rightly apply this to ourselves as believers today. Is our heart pure and without blame? This can only happen with and by the infilling presence of His Spirit.

4:1 Finally then, brethren, we request and exhort you in the Master Yeshua, that, as you received from us as to how you ought to walk and please YHWH, just as you actually do walk, that you may excel still more.

Please note, that Shaul is speaking about our walk with our Master Yeshua Mashiach. He is not talking about excelling in our beliefs, but in what we do: our obedience to His Commandments. This is accomplished by and through His Spirit.

2 For you know what commandments we gave you by the Master Yeshua.

3 For this is the will of YHWH, your set-apartness; that you abstain from sexual immorality;

Do you realize that it is YHWH's will for us personally, to be set-apart for service in His Kingdom? Are you? It is interesting to note the contrast that Shaul uses in this passage between being set-apart to YHWH and sexual immorality. It was common then (and things haven't changed much today) to have sex involved in the worship of false deities. The sexual drive of man is one of his strongest drives that he has to overcome and bring into submission to the commandments and will of YHWH.

4 that each of you know how to possess his own vessel in set-apartness and honor,

Do you know how to walk in such a way that it is pleasing to YHWH? Do you have self-control of your desires?

5 not in lustful passion, like the Gentiles who do not know YHWH;

6 that no man transgress and defraud his brother in the matter because the Master is Avenger in all these things, just as we also told you before and solemnly warned.

Be cautious, my brethren, that you do not harden your hearts against the Set-apart Spirit in this matter. It is YHWH's will for you to be filled with His Set-apart Spirit. It is not spiritually healthy to resist Him in this matter of being filled with His Spirit.

7 For YHWH has not called us for the purpose of impurity, but in set-apartness.

Impurity is when a substance that is pure is taken and mixed with something dissimilar with it, as when a person takes the pure Word of YHWH, and mixes in the worship of foreign idols with it.

Was not the nation of Ephrayim carried away into captivity for this very reason? What makes us think that YHWH will properly and completely restore us, if we do not ask Him to remove completely all impurities and things that are not pleasing to Him from our life and heart?

8 Consequently, he who rejects this is not rejecting man but YHWH who gives His Set-apart Spirit to you.

Please read and heed His words carefully. It really is a matter of life and death to each and every one of us. Not one of us can afford to miss this or to make a mistake in this matter. We absolutely need to be filled with His Spirit. We must get on our faces and seek Him in this matter and not stop seeking Him until He blesses us with the infilling presence of His Spirit.

Today if you hear His Voice do not harden your hearts. Ivrim 4:7

Are you hearing His Voice in this matter? As you hear His Voice, please respond to Him in a favorable way! Your life depends upon it.

What Do I Do To Be Filled With His Set-apart Spirit?

I urge you therefore, brethren, by the mercies of YHWH, to present your bodies a living and set-apart sacrifice, acceptable to YHWH, which is your spiritual service of worship.

Romiyah [Romans] 12:1

A person must totally and completely consecrate his life to YHWH for Him to be able to fill him with His Set-apart Spirit. That means that a person must give up control of every aspect of his life, the past, the present, and the future.

A person must surrender all of his possessions, including his money, his job, his house, and his family, everything. If anything is held back, then it is not a total consecration; and what will fill that person is something other than YHWH's Set-apart Spirit. This would not be good or desirable.

Ma'aseh [Acts] 4:31

And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Set-apart Spirit, and began to speak the Word of YHWH with boldness.

A person must pray and ask YHWH to fill him with His Set-apart Spirit. Ya'aqov [James] 4:2 teaches us that a person does not have, because he has not asked. Have you asked YHWH to fill you with His Set-apart Spirit? Have you asked with right motives? That being: so you can serve Him with purity of heart and life all the days of your life.

Now What Happens?

Yochanan [John] 14:16-17

"And I will ask the Father, and He will give you another Helper, that He may be with you forever, the Spirit of Truth, whom the world cannot receive, because it does not behold Him or know Him, you know Him because He abides with you, and will be in you.

When we repent of our sins (Torah breaking acts) and confess Yeshua as Mashiach, we come into a relationship with our Heavenly Father. He saves us. At that time the Set-apart Spirit is with us.

However, when we take that new life that He has given in Mashiach, and give it back to YHWH in complete consecration, the Set-apart Spirit is not just with us, but now it is also in us.

Is He in you? Has He cleansed your heart of the stain of sin? If not, then now you know how to have that done. Just ask YHWH in the name of Yeshua, to come in all of His cleansing power and fill you and cleanse your heart.

This, too, is by faith. You believe that YHWH will do just as He has promised He will do, and you act upon that knowledge. Do you believe YHWH in this matter?

be filled with the Set-apart Spirit.

Ephesians 5:18

Abba YHWH we ask that you would fill us with your Spirit, in the name of Yeshua our Mashiach, Amein.

Shabbat Shalom

Zerubbabel ben Emunah

zerubbabel@townsqr.com

www.onetorahforall.org