

Being Filled with the Spirit

Part 5

What keeps us from wanting to be filled with our Master's and our Father's Spirit? Or why would we *not* want to be filled with the Spirit of Elohim? How else can God be with us? How else can Yahshua be with us? How else can Yahweh be with us? (Mt 1:21-23; Jn 14:23,15-23) Verse 18 says "I will not leave you as orphans; I am coming to you." Verse 23 and Matt 1:23 — *Immanuel*. The name means *God is with us*. John 14:17 says the world cannot receive Him, because it neither sees Him nor knows Him. God is with us, not the world. But you know Him (Jn 14:17), for He dwells with you (now, before He ascended) in Messiah. But then He will be in you — *you* is plural; *us*, verse 22 — those who love Yahshua and keep His word. Verse 23 is singular — *if anyone ... my Father will love him*. The Body is made up of the *us* who love Yahshua, and the ones who love and obey Yahshua the Father will love, and they both by the Spirit make their home with them. *Them* — made up of all the *ones* who love Him. John 14:24 — *He* (singular) *who does not love Me does not keep my words* (John 8:31,51). The word you keep is the Father's Who sent Him.

So what keeps us from being filled with the Spirit? What keeps us from loving Him and obeying Him? What keeps the Father from making His home with us? What makes the name *Immanuel*? *Immanuel* can only be *Immanuel* if He dwells with us. If He takes up His abode with us. Otherwise He remains to us like He is to the world who do not receive Him, because they neither see Him, nor know Him.

But John 14:17 says you know Him through Me, for He dwells with you now (in me). Yahshua said this to His disciples, *But when I go to the Father I will come to you. I will be with you — Immanuel* (John 14:26,28; 16:7-10,13-19).

What were the Thessalonians doing to quench the Spirit? 1 Thes 5:19-20 — They were despising prophecies. They were quenching the Spirit. They were exhorted to rejoice always, and to pray without ceasing. Do you remember when you used to walk and pray? Did you cease

taking this time together with Him? Remember when you rejoiced always? Have you nothing to rejoice about any longer? What about 1 Thes 5:12-15? What about verse 22? What is a form of evil?

1 Thes 5:19 says, *Do not quench the Spirit*. How can we quench the Spirit? Mt 3:11 — The Spirit and fire. The fire is the purifying ministry of the Spirit. So if this happens within a community or a human body as 1 Cor 12:12, or the Body of Messiah, it destroys the Body, and the Spirit leaves the corpse. So if the Spirit's fire is put out, then you can imagine what would enter the Body for its destruction as in Rev 3:4. Obviously the Spirit's purifying work was extinguished, although the Spirit was still in their spirits, but not in their hearts as Rev 3:20.

1 Thes 5:22 — Every form of evil is in the corpse of the Body of Messiah today, as a result of the first church's putting out the fire (Rev 18:2,5). The Spirit is grieved before His work is quenched. Being grieved is the warning. When the Spirit is grieved, the one He dwells in is the first to know, and if he does not repent, the Spirit's fire is quenched, as with most of the first communities. Rev 2 and 3 tell how evil had entered into them, which caused the whole church to die.

Death resulted from the invasion of certain germs, which the Body's immune system could not handle, much like HIV positive, then later, full-blown AIDS, caused by fornication with the world, governments, and kings of the earth. The world and the church cannot mix.

The Spirit's fire is essential for the immune system to be strong enough to kill invading germs, by the purifying work of the fire we are baptized with. Only when we are filled with the Holy Spirit does the fire turn on to do its purifying work in us. 1 Thes 5:23 — This is the purifying work of the Holy Spirit's fire in us. As 2 Thes 2:13 says, our whole being must first be purified before sanctification can have its way in us. Mt 1:23 — God is with us, in us, doing His work by His Spirit's fire to purify us (Lk 1:17; Rev 19:7-8; Mal 3:1-4; etc.).

Jer 6:27-30 — The first century communities were as old Israel. God wanted to produce the fruit of the Kingdom through them (Mt 21:43), but they would not let Him. They put out the refiner's fire.

The process of refining silver took the addition of lead to the ore. The lead was consumed as the alloys were drawn off. In Jer 6:29-30, the process fails, because the silver ore has too many impurities. The people, then, are rejected silver (Jer 7:29), like the Jews are today, and Christianity. They are rejected by God, for He cannot have an impure people. He cannot dwell in impure vessels. He can't make His home among demons and unclean birds (Jer 9:2-9,12-16; 6:20-22). Once the fire is gone out, the lampstand removed, the light has gone out — then there is no recovery, except to wait for restoration.

Jer 6:27 — The Assayer, and my people the ore.

Jer 9:12?

Jer 8:7 — Even as in Rev 2 and 3. They could hardly take it in, and James was taken with one grain of salt.

1 Thes 5:9,23; 2 Thes 2:13; 1:10 — Salvation past, based on Messiah's work finished, when we trusted Him to save us, and were baptized into His body here on earth, a particular location where He dwells — we were justified. Now we are being saved and sanctified as the Holy Spirit continues His work in us, a purification in His fire. Then we will be glorified with Him if we overcome (Rom 8:17; 1 Pet 4:12), meaning we share in His final triumph (Rev 17:14) — the called, chosen, and the faithful.

Wrath is what the wages of sin is. John 8:55 is death. Death is considered as God's wrath, when one oversteps his boundaries, when one must climb a wall to do it.

1 Thes 4:18; 5:11 are words which must be communicated if we ourselves are obedient to the word of God. 1 Thes 5:10; 4:17, and on the other hand, 2 Thes 1:9. This everlasting destruction is never-ending for the eternal age (Rev 14:10,11; 19:20; 20:14; 21:8; 22:15).

The wicked ones, or the evil ones who took their likeness after the evil one, or exchanged their nature for Satan's, will be banished in the second death from Yahweh's face, while the saved shall always be with the Sovereign (1 Thes 4:17). The difference is eternal.

2 Thes 1:11-12 — *Worthy*. To be worthy, to be counted worthy of His calling or this calling in 2 Thes 1:5-10, we must be continually filled with the Spirit, and even have the power

of the Spirit upon us. *Worthy* means here that the work we do must be by faith, with the power of the Holy Spirit upon us. The race cannot be run by faith without power, or by merely having the Holy Spirit in us. But we must be filled with the Spirit before we can be empowered by the Spirit upon us (2 Thes 1:11 like Isa 53:10) in order to carry out His good pleasure.

2 Thes 1:12 — This is the final goal which brings about the final good. A new age where justice reigns (Mt 24:14; 21:43; Heb 10:13; Rev 11:15; 20:1,2; Isa 49:6; Dan 2:44,45).

2 Thes 2:13 — By our faith in the truth this will come about — salvation through sanctification by the Spirit, through belief in the truth. The perfect balance between subjective piety and objective truth. The Spirit cannot do His work to bring about this final salvation without our obedience to the word of God.

Subjective piety is based on personal feelings, existing in the mind, non-objective, partial. Objective is impartial (Rom 2:11), external to the mind.

John 8:51; Gal 6:7-10 — Our obedience has to do with our works (2 Cor 5:10), how we did good to the brothers and sisters of our own spiritual family (Mark 3:34).

The judgment will be based upon the anointing (1 Jn 2:27-28; 2 Thes 2:14-15), for the obtaining of the glory of our Master Yahshua ha Mashiach. Verse 15 — Hold fast in the teachings which you were and are taught, whether by word of mouth or otherwise (1 Cor 11:2,17; 15:3; 4:17; 7:17; 11:16; 14:33; 2 Thes 3:4,6).

Rom 1:16 — The word *believes* is a continual believing without ceasing to believe or trust, exercising works of faith until the end. All who give up believing never believed, as verse 17 says. But the person who is righteous will live by his faith and trust. We are saved by trusting.