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## the third, and most important, sign

A third, and very important, yet often overlooked sign of a Spirit-baptized Believer is a supernatural power to be a witness for Messiah Yeshua: “Being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now. Therefore, when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth’” (Acts 1:4-8).

Supernatural power manifests itself in a variety of ways, such as, the gifts of tongues, prophecy, words of knowledge and wisdom, and supernatural healings. But strictly speaking, the power Yeshua referred to was not the power to do these kinds of miracles. The disciples already had that power (some prophets of old had supernatural power: i.e. 2 Kings 4:32-36). Yeshua had already given them authority over devils and ability to cure diseases (Luke 9). Thus the power they were to receive at the baptism with the Holy Spirit would not be a power they already possessed.

Yeshua’s promise had to do with another kind of power; it being the power to witness about our resurrected Savior on a supernatural scale! “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

When the disciples received this new kind of power – the power to witness effectively – they turned the world upside down. Within a few years the gospel penetrated areas where even a thousand miracles would have gone unheeded.

The unique and different power they received on that Day of Shavout (Pentecost) was the great power of the Ruach to open the eyes of the spiritually blind, to unstop the ears of the spiritually deaf and to raise the spiritually dead. This is the power the Spirit-baptized Believer is promised in Acts 1:8 – the power to witness with spectacular results, the power to do the spiritually impossible! That kind of power had not been known before. It was new. It is still with us today and is for every Believer. It is ours for the asking.

We must understand that the supernatural power conferred on a Believer at the baptism with the Ruach haKodesh, in short, is not to be confined only to the power to do amazing physical miracles. We must not overlook the important power to be witnesses for our Messiah. True, the spiritual manifestations or endowments given to us are very important and can surely change lives, but they are secondary to the main purpose of righteousness and obedience. When these gifts are bestowed on us, they come with the power to effectively witness about Messiah Yeshua and His coming kingdom, and in so doing – to produce supernatural results, just as the disciples did in the early days of the first century church.

We who want to see the kingdom restored to the whole House of Israel absolutely need to be fully immersed in, empowered by, the power of the Ruach haKodesh.

May we open our hearts to this truth. May we be overwhelmed by the Ruach.

Article by Wallace E. Smith and Batya Ruth Wootten.

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### Endnotes:

<sup>1</sup> Mat. 4:13; Mark 1:13; Luke 4:1-13.

<sup>2</sup> Mat. 6:13; 26:41; Mark 11:4; 14:38; 22:40-46; Heb. 11:37.

<sup>3</sup> Luke 8:13; Gal. 6:1; 1 Tim. 6:9.

<sup>4</sup> 1 Cor. 7:5-9; 9:25; Gal. 5:22-25; 2 Pet. 1:4-11.

<sup>5</sup> 1 Cor. 10:13; Heb. 2:18; 4:15; 2 Pet. 2:9.

## Our Need

The Herald and the ministries of the Messianic Israel Alliance rely upon the generous contributions of our faithful family of friends. At this time we humbly ask that you consider supporting the vision of restored Israel through blessing this cutting-edge ministry with your tithes and offerings. We realize that many options exist when it comes to where you choose to send your contributions, but, if you have been blessed by the work of this ministry, we implore you to return the blessing with both your spiritual and financial support. All donations are both tax-deductible and greatly appreciated. May God bless each of you for your faithfulness.

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# This summer, join us in celebrating the first decade of Messianic Israel's restoration

The MIA's Tenth Anniversary International Conference in Orlando, Florida • September 4-7, 2009

# Herald

JANUARY 2009  
THE MESSIANIC ISRAEL ALLIANCE

## Embracing Spirit and Truth

I am currently working with Wallace “Wally” Smith on our forthcoming book: *Israel: Empowered By the Spirit*. I wholeheartedly believe it is a crucial book and important for our time.

In the Foreword of the book, I explain that my dear friend John Conrad once, while introducing me, said, “The reason Batya keeps hammering us about the Holy Spirit is because it is so important to our movement.” I had not realized that I hammered on the subject, but, once I thought about it, I knew it was the truth.

The reason I hammer on the subject is because I know that our movement resists a move of the Holy Spirit - often because of abuses they have seen. Nonetheless, since my heart’s desire is to see the reunification of all Israel, I continue to hammer, because I know something deep in my being. The truth is, we absolutely cannot get where we want to go without being empowered by the Ruach haKodesh!

We read in 1 Samuel 2:9, “Not by might shall a man prevail.” Abba explains that, in the end, it will be a matter of, “Not by might nor by power, but by My Spirit” (Zec. 4:6).

We need the full empowerment of the Ruach haKodesh if we are going to be all that Israel is called to be. Moreover, in the perilous times in which we now live, we need to practice having our senses trained, that we might learn to discern good and evil (Heb. 5:14). We need to learn to clearly hear our Father’s voice for ourselves. Thus we are working hard to have this important book ready in two to three months.

Our hope is to offer a balanced look at the purpose for, and giftings of, the Holy Spirit – from a Messianic perspective. For now, we offer the following jointly written article, which is essentially excerpted from the contents of the book. May you be blessed and empowered as you read.

**BATYA RUTH WOOTTEN**  
AN MIA FOUNDER

P.S. This year’s international conference in Orlando is set to include: Hale Harris, John Conrad, Scott Diffenderfer, Ret. IDF Col. David Yaniv, Hanoch Young, Brad Scott, Boaz Michael, Toby Janicki, Daniel Botkin, Frank Houtz, Rebecca Totilo, Ed Harris, Wally Smith, and many more. Needless to say, it is sure to be an exciting event. I cannot wait to see all of you there!

## An Event 10 Years In the Making

The MIA is rapidly approaching its tenth anniversary. We have seen incredible numerical and spiritual growth in the Messianic movement over these past 10 years, and we look forward to what the next 10 will bring.

With this in mind, we are preparing for our annual international conference, which will be held Labor Day weekend in Orlando, Florida. As the largest Messianic Israel gathering in the world, this life-changing event will feature dozens of teachers from around the world and anointed praise and worship led by gifted musicians and dancers.

Please join us as we celebrate the work that our God is doing through His people. Online registration is currently available through our website: [www.messianicisrael.com](http://www.messianicisrael.com)



# Israel: Empowered By the Spirit

Many Christians, having discovered their Hebrew roots, came out of the Church and were re-planted in the Messianic movement – and their former Pentecostal/Charismatic persuasion has lent itself to both real and counterfeit manifestations of the gifts of the Ruach haKodesh, the Holy Spirit. Comparatively, the Messianic movement has centralized on the intellectual pursuit of Torah, and on honoring and obeying it.

This situation has led many within our movement to ask, “Where are manifestations of the Ruach among us?”

We look for them because, in the end of days, and prior to the Messiah’s return, scattered Ephraim is to return as part of the people of Israel (Ezek. 36:24). But, before the awe-inspiring reunion of Judah and Ephraim, before Messiah returns, YHVH promises a phenomenal move of His Spirit: “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God” (Eze. 36:27-28).

This promised outpouring of the Ruach is seen in Ezekiel 37:1-14. As promised there, YHVH is now causing our dead bones to live again. He is assembling the whole House of Israel, Judah and Ephraim. In the years of this movement bones have been brought together and sinews have formed. Sinews connect the bones and typify our Hebrew roots. Flesh or muscle has been added, which gives strength and allows us to stand. Strengthening comes from the eternal truths of Torah: “You shall therefore keep every commandment ... so that you may be strong and go in and possess the land...” (Deu. 11:8). Skin has covered the flesh. Skin makes one identifiable. Now we are on the precipice of fulfillment of verse 14: “I will put My Spirit in you, and you shall live.” We are at the juncture where our God is about to put his Ruach, His breath of life, into our lives and our movement. Then, He will bring us back to our own land. However, with the Ruach haKodesh being corporately placed on our back burner, it is now time for us to put our house in order – time to make way for our return to the Land and the return of our Messiah – by the power of the Ruach.

We live in interesting and perilous times. Due to the many political and spiritual dangers that now surrounds us, we desperately need to reexamine the principles that have to do with the baptism of the Holy Spirit. To begin, the doctrine of baptisms is both plural, and an elementary principle. It is the “milk” of the Word (Heb. 5:12-13). Baptism with the Holy Spirit, immersion into the Ruach haKodesh, also is a spiritual reality that is typified in the ritual of water baptism.

John’s “baptism of repentance” is symbolized by water baptism. This ceremony enables us to publicly declare our faith in Yeshua, by being momentarily submerged in water. This act is symbolic of the death of the old self-life and resurrection to a new life in Yeshua; it is an outward sign of an inward condition. It is a symbolic ceremony that speaks of our promise of resurrection to eternal life in Messiah - if we leave the old man, our carnal nature behind. “Baptism with the Holy Spirit” is the living reality to which water baptism points. Holy Spirit baptism, in short, is the ultimate goal, and the primary baptism.

Water baptism is a symbolic ceremony. When a repentant Believer goes through this particular *mikvah*/baptism, and seeks to build a new life, he figuratively declares two important objectives: Burial of one’s old sinful nature, and the desire to rise again, by Yah’s power, to live a new life of righteousness. This “spiritual resurrection” is, in fact, the main purpose of water baptism. In it, we arise to build a new life of righteousness, by the Spirit, and in accordance with Yah’s will (Col. 2:11-13; Rom. 6:3-7). Water baptism is an outward action that speaks of inward desire for change. Holy Spirit immersion is an inward experience that then becomes a visible reality in our lives.

## burying our sinful nature

Our worldly, rebellious, carnal mind is inherently sinful: “The carnal mind is at enmity against God; for it is not subject to the law of God, nor indeed can be.” To properly follow Torah, our minds must be renewed, empowered, transformed by the Holy Spirit (Rom. 8:7; 12:2; Titus 3:5). By the Spirit, we learn to think anew – according to the Word and not according to the mind of earthly man.

Once we start down this Immersion path, the Spirit of God begins a much needed change, our sinful nature, the old man, is buried at baptism. As we enter into the water we determine in our heart that our old man will be left below, buried in a watery grave, and we, by the power of the Ruach, will rise as a new man and begin a new life in the Messiah, to having our mind renewed by the Spirit and the Word. This death and burial of the sinful nature takes place in the spirit realm.

This is more than a symbolic exercise. It is a reality that begins to become a visible fact – evidenced in that the Holy Spirit grants us the “power” to be purged of sin. As we begin our new walk of faith, our sinful nature is progressively slain and buried, and ultimately, we do not sin any more. In and through the Spirit, we have the new-found ability to be finished with sin forever – because our old sinful nature is no longer alive. We must grasp this important concept, which is

confirmed in Scripture: “Whoever has been born of God does not sin, for His [Yeshua’s] seed remains in him; and he cannot sin, because he has been born of God” (1 John 3:9).

To grasp this truth we also must realize that Holy Spirit baptism, as it now stands, is not the fullness or complete Holy Spirit baptism. There is more to come. Like the kingdom of our Messiah, like His promised New Covenant, immersion in the Holy Spirit is not here in all its fullness at this time.

Our goal is full immersion – which we will experience in a future fulfillment. In the future, we absolutely will not sin: “They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them...” (Ezek. 37:23). When this final cleansing takes place, when this complete baptism with the Ruach haKodesh occurs, the giving of the Holy Spirit will be complete. Our hope, what we look forward to at this time, is the fact that we are promised that we will no longer knowingly desire to sin, and for now, we are called to everything we can, in Yah’s power, not to sin!

## temptation

This earthly promise of sinlessness does not mean that we will not be tempted. But temptation itself is not sin, it can lead to sin, especially if we allow it to leaven and rise in our soul, and then act upon it. However, when empowered by the Ruach, transgressing the Torah goes against our new nature. We may make errors in judgment or leave tasks undone; or, like a child, we may have a lot to learn, but we no longer knowingly desire to sin, we no longer fall for the same traps laid out by Satan.

The Word says the devil tried to tempt Messiah Yeshua.<sup>1</sup> Moreover, He told us to pray that we might not be led into temptation, but be delivered from its evil snare.<sup>2</sup> Not resisting temptation can lead to falling away.<sup>3</sup> Satan can successfully tempt us when we lack self-control; so we need this important gift of the Spirit.<sup>4</sup> Temptation by Satan is common to man; but God is faithful, and He promises that He will not allow us to be tempted beyond what we are able.<sup>5</sup>

Satan – not YHVH – is the source of temptation; it takes root when it feeds on personal lusts: “Let no one say when he is tempted, ‘I am being tempted by God’; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust” (James 1:13-14).

## the amazing standard

The first sign of the baptism with the Holy Spirit is a new walk of holiness, and a great company of Believers will achieve this high and holy standard, as did men like Asa, Elijah, and Job (Rev. 14:1-5; 1 Kings 15:14; Job 1:8).

The sign that follows a valid baptism in the Holy Spirit is a righteous life. The Believer does not merely “stop sinning” (this tells us what he does not do); but he rises from water baptism to begin living a life of righteousness (which tells us what he does do).

Righteousness (obedience) is referred to as “good fruit.” When John the Baptist saw that true righteousness was missing from the lives of those who came to him for baptism, he said to them, “ You brood of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones. And even now the axe is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire” (Luke 3:7-9).

This man of God, who Yeshua called the greatest prophet of all, knew very well that if righteousness (right actions) did not follow water baptism, then the whole symbolic exercise was pointless. John was looking for true repentance followed by obedience in the lives of those who came to him – and when he didn’t find it, his denunciations were voiced in no uncertain terms.

Yeshua similarly warned, “Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. You will know them by their fruits. Do men gather grapes from thorn bushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore, by their fruits you will know them” (Mat. 7:15-20).

A Believer who is baptized with the Ruach will seek to live a righteous life. They will be eager to obey YHVH’s Torah. They will not merely stop sinning (sign No. 1) but will go on to produce good fruit by obeying YHVH’s Torah (sign No. 2). And they will do it all in the power of Holy Spirit.

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