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*The*  
*Holy Spirit*

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*by*  
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# The Holy Spirit

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**John 14:16, 17** <sup>16</sup>And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup>Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

In these two verses Jesus is talking about the Third Person of the Godhead. He is talking about the Holy Spirit. In the King James Version, He, the Holy Spirit, is referred to as “another comforter.” Comforter is *parakletos* in the Greek, and simply means “one called alongside to help.” Dr. C. I. Scofield says, “Christ is the believer’s paraklete with the Father when he sins; the Holy Spirit is the believer’s indwelling paraklete to help his ignorance and infirmity, and to make intercession.”

It is clear from these verses that the Comforter, Paraklete, will come in the future, and that He is only for believers and not “the world”. The world is non-believers and they “cannot receive” Him because it (the world) “seeth him not and neither knoweth Him.” Jesus is talking to His apostles and goes on to tell them that “He dwelleth with you and shall be in you.” The Lord was saying to “born again” believers that the Holy Spirit was with them and would be in them, referring to the Day of Pentecost. There was a future event to take place as we will talk about in detail in this tract.

**John 14:26** <sup>26</sup>But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The best commentary on the Bible is the Bible.

Clearly, the Comforter to come is identified as the Holy Ghost/Spirit (KJV) and He will come in the future. Notice what will happen when He comes. He will “*teach you all things.*” And He will “*bring ALL things to your remembrance, whatsoever I have said unto you.*”

We are afraid of the word “*ALL.*” We have two choices. One, Jesus is using hyperbole to make a point. Two, He means what He says. We ask ourselves if we can really know the truth. Will the Holy Spirit really reveal ALL truth to me? And will the Holy Spirit reveal the truth concerning Himself and the fullness of the Spirit today?

***John 4:23*** *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

***John 8:32*** *And ye shall know the truth, and the truth shall make you free.*

If we cannot know the truth, then we are not true worshippers and we cannot literally know the truth as stated in **8:32**. The truth is that Christians do not know the truth because they do not believe they can know the truth. Believers feel they cannot know the truth because they have never studied Greek or been to seminary. We find no scriptures giving those conditions for knowing the truth or worshipping in Spirit or truth. In fact, God would be in respect of persons if those conditions were attached.

We can know the truth concerning the Holy Spirit.

As we move progressively through the Word, we come to **John 16** where we read more about the Holy Spirit.

***John 16:7-11*** <sup>7</sup>*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.* <sup>8</sup>*And when he is come, he will reprove the world of sin, and of righteousness, and of*

*judgment: <sup>9</sup>Of sin, because they believe not on me; <sup>10</sup>Of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup>Of judgment, because the prince of this world is judged.*

Several observations are obvious from the text. Jesus was saying He had to go to the cross and die before the Holy Spirit would come. We know He came to lay down His life and He was saying it was expedient for **us** for Him to go to the cross and ascend to the right hand of the Father. Probably, in the thinking of most of us, it would not have made sense for Him to leave since he was God and the Messiah and a great Miracle Worker. Nevertheless, Jesus said His death, resurrection and ascension to Heaven would be beneficial to us.

We also understand from this passage in John that the Holy Spirit would reprove the world of three things:

1. Sin
2. Righteousness
3. Judgment

These are all benefits of the Holy Spirit coming after the crucifixion. Notice, in **John 16:12-15**, more truth concerning the coming of the Holy Spirit:

1. He will guide you into ALL truth
2. He will glorify Me (Jesus)
3. He will take the things of Jesus and make them ours

It is the job of the Holy Spirit to glorify Jesus and to point to Jesus.

We read in **II Pet. 1:21** that, “*Holy men of God spoke as they were moved by the Holy Ghost.*” The Holy Spirit wrote the Bible and is well able to “*guide you into all truth.*” We see that little word “*ALL*” again. Two choices arise again as to whether the Word is exaggerating or is literal. May we believe the Holy Spirit will lead and guide us into ALL truth. May we understand through the

scriptures presented in this tract that the Comforter/Holy Spirit is well able to teach us all things and teach us the truth.

As we proceed, we see that Jesus has now gone to the cross and died for us. By the time we come to our next text in **John 21**, He has appeared off and on several times to His apostles. Peter makes a rather amusing statement in **John 21:3**. *“Simon Peter saith unto them, I go a fishing.”* He goes fishing and the others go with him. Peter goes back to doing what he had done before meeting Jesus. But there was a reason for this as we find in **Luke 24:49**. *“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”* And then in **Acts 1:4 & 8**, Jesus says, *“<sup>4</sup>And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me...<sup>8</sup>But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”* Jesus was saying that they were to wait until the Day of Pentecost and the beginning of the church before witnessing. So, they were being obedient to the Word.

Now we come to the Book of Acts, where we see five places in which believers were filled with the Holy Spirit or received the Holy Spirit. Let's take them in order and look at what the Bible states. It is so easy to look to what men teach or what our pastor thinks or our denomination concludes. However, let's take the Word of God and search the scriptures.

## The First Experience

### *Acts 2:1-7*

There were 120 in the upper room when the Day of Pentecost arrived. A couple of things happened on this day at the beginning of the Church:

1. The Church was baptized with the Holy Spirit. This was a corporate baptism of the Church. There is only one baptism. (*Eph. 4:5*)
2. The 120 were filled with the Holy Spirit as we read in *Acts 2:4* and spoke with other tongues or languages. The apostles were there and spoke in tongues.
3. The multitude was amazed and ridiculed what happened by saying these were Galileans, which were considered to be “hillbillies.” They were considered to be unlearned men. Those doing the mocking were from 17 different countries and heard the 120 that had been in the upper room (and filled) speaking in their languages. And they knew that they did not know their languages. There were two reactions, as we read in *Acts 2:12, 13*:
  - a. They were curious and wanted to know more. (“*What meaneth this?*” v. 12)
  - b. Others mocked and accused them of being drunk at 9 o’clock in the morning.

We see the same reactions today. There are those who are interested and want to know more. And there are those who write it off. Others discard what happens with a false accusation. Let’s continue in our search of God’s Word and discover more of what the Bible has to say about the Holy Spirit and His work.

One notable evidence of the work of the Holy Spirit is Peter before Pentecost and the new Peter after Pentecost. Before Pentecost, we see him denying the Lord three times. After Pentecost and the infilling, he was a different man; full of the Holy Ghost and preaching a sermon in *Acts 2:14-39*. What was the result of the sermon? What happened after he obeyed the Lord in *Acts 1:8* where he was told to receive power before testifying? Well, we read that 3,000 souls were saved and converted in *Acts 2:41*. We see a very fruitful ministry. We see a difference. We see a man that had been filled (*Acts 2:4*) on the Day of Pentecost.

Now notice *Acts 2:39*. Who was the promise to? (Remember, this is the same promise we began with in *John 14*.) The promise was to those he was talking to and their children and to ALL that are afar off. The ALL includes any saved or any born into the family of God. It includes ALL believers. That would include ALL believers in the Church. This text proves undeniably that ALL believers can be filled.

There are many today that say the experience of being filled with the Holy Spirit and speaking in other tongues only happened in the early Church while the apostles were living. Many teach this happened only during the age of the apostles or Apostolic Age. Does the evidence of scripture support such conclusions?

### **The Second Experience**

*Acts 8:5-8* <sup>5</sup>Then Philip went down to the city of Samaria, and preached Christ unto them. <sup>6</sup>And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup>For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with

*palsies, and that were lame, were healed.* <sup>8</sup>*And there was great joy in that city.*

We see perhaps one of the greatest revivals in the history of mankind. Unclean spirits were cast out, people who could not walk were healed and there was great joy in the city. In **8:12** we see the people of Samaria believed Phillip's preaching and we know that they were converted by **verses 12 and 14**. **v. 14** *"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."*

They had heard the word of God as Phillip had preached (**v. 12**). Peter and John came down when they heard of the conversions, but we do not know if it was days or weeks later. We do, however, know that there was a gap in time between the time they were saved and the time they were given the Holy Ghost in **verse 17**. Thus, from this Biblical account we know that these two things occurred:

1. They believed and were saved
2. They received the Holy Spirit at a later time

The facts are clear. The Word states the above happened in Samaria. Now, the question is logical on the part of true seekers, how did Simon know the Samaritans had received the Holy Spirit? Simon offered money (**v. 18**) to receive the power to lay hands on people and see them filled (**v. 19**). He evidently wanted to be able to charge for this ability. Peter rebukes him in **verses 21-23**. But how did he know they *"received the Holy Spirit"* as stated in **verse 17**? He had already seen great and wonderful miracles performed in **verses 5-8**. However, something else occurred when Peter and John came down from Jerusalem. Apparently, something had happened to the Samaritan Christians that couldn't be duplicated, faked or "worked up," even by an experienced con artist. If

some other sign had been given to the Samaritans that was amazing enough to fit this criteria, wouldn't the Bible have described it? There was a definite evidence of individuals having received the Holy Spirit. Could it be that he heard them speak in other languages or tongues? I believe the answer is yes. I will give the scriptural evidence for my answer as we look at the last three places where believers were filled or received the Holy Spirit.

### **The Third Experience**

In **Acts 9**, Saul is on the road to Damascus where he is going to persecute Christians. He is converted. The Lord appears to him (**v. 3, 4**) and we see his conversion in **verse 6**. Saul is blinded for three days. The Lord appears to a disciple by the name of Ananias (**v. 11**) who is instructed to go pray for Saul. Ananias questions the Lord before going his way (**v. 17**) and arriving at the house where Saul was staying. Ananias lays his hands on Saul in **v. 17** and Saul is "*filled with the Holy Ghost.*" And immediately Saul goes out and starts preaching Christ (**v. 19, 20**). We know from the scriptures that Saul, who became Paul, spoke in tongues or another language as we see in **I Corinthians 14:15** "*What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*"

**I Corinthians 14:39** *Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.*

Paul spoke about tongues and he wrote about the corporate gifts of the Spirit in the **12th** and **14th chapters of I Corinthians**, separate and apart from the five experiences outlined in this tract. Nevertheless, Paul acknowledges the miracle of speaking in tongues as a manifestation of the ministry of the Holy Spirit in the life of the believer.

### The Fourth Experience

In **Acts 10**, we see Cornelius and Peter are praying in two different towns when the Lord speaks to each of them. Cornelius, the Gentile, sends for Peter. Peter responds positively to come to the house of Cornelius, where he proceeds to preach (*v. 34-43*). In *verses 44-46*, we see that the Jews who accompanied Peter to the house of Cornelius were amazed or astonished (*v. 45*) because the Holy Ghost was poured out on the Gentiles. But how did they know? In *verses 44 and 46* we have stated the irrefutable evidence that gave Peter and the other Jews the assurance that these Gentiles had received the gift of the infilling of the Holy Spirit.. *“<sup>44</sup>While Peter yet spake these words, the Holy Ghost fell on all them which heard the word...<sup>46</sup>For they heard them speak with tongues, and magnify God.”*

They heard them speak in tongues and magnify God. They knew they were filled and they knew the gift of the Holy Spirit was poured out (*v. 44*). They knew on the spot they had received the Holy Ghost. The evidence was not the manifestation of the Fruit of the Spirit in their lives. There was not time to see the Fruit of the Spirit develop or mature. As we know, fruit ripens or matures over a period of time.

*Acts chapter 11* expounds on the story further. They were saved in the house of Cornelius as we read in **11:14**. They were filled, or received the Holy Spirit, afterwards as the scriptures plainly state in **Acts 10:45**. Before we go on, notice that when they spoke in tongues (*v. 44*) they were magnifying God. What did they do in **Acts 2** on the Day of Pentecost? They spoke the *“wonderful works of God.”*

### The Fifth Experience

Let's look at the last place where people were filled or received the Holy Spirit; **Acts 19:1-6** <sup>1</sup>*And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus: and finding certain disciples, <sup>2</sup>He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. <sup>3</sup>And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup>Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup>When they heard this, they were baptized in the name of the Lord Jesus. <sup>6</sup>And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

Paul comes to Ephesus where he finds certain disciples and asks them if they have received the Holy Ghost. Why would Paul ask them this question if it were not important? Why would he make a distinction between salvation (believing) and the receiving of the Holy Ghost if they were not two separate experiences? Paul would not have asked a naïve or stupid question. Luke was inspired of the Holy Spirit to write about this account. According to Ussher's chronology, this took place in A.D. 54. That would make this engagement or meeting in Ephesus approximately 20 years after Paul's conversion in **Acts 9**, and even longer after Pentecost.

They were believers but they had not received the Holy Ghost. How do we know they had not received the Holy Ghost? **V. 6** Paul laid his hands on them and the Holy Ghost came on them and they spoke with other tongues and prophesied.

## Summary

In this tract I have endeavored to point to the facts about the experience of those who received the Holy Spirit as they were recorded for us in the book of *Acts*.

1. There are five recorded experiences where believers were filled, the Holy Ghost came on them, or they received the Holy Spirit.
2. In three of the five recordings it is clearly stated that they spoke in tongues or new languages, while in the other two the reference to this evidence is indirect (*I Corinthians 14:15,18*).
3. In every case, they were believers before being filled.

Critics will say the book of *Acts* is not a doctrinal book. They say the experience of speaking in tongues only happened in the early Church to jump start the Church. They say this happened then to validate the Church or the apostles. They say we have the completed Word of God and so this kind of experience is not for today.

There is a great deal of doctrine in *Acts* as witnessed by just these two statements: *Acts 13:39* “*And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*” *Acts 15:10, 11* “<sup>10</sup>*Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup>But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they.*”

The most common scripture given to "prove" that tongues and the infilling were only for the early Church and not for today is *I Corinthians 13:8*. However, that same passage says that wisdom and knowledge will also

one day vanish. Has that happened yet? Many confuse the fullness of the Spirit or the infilling with the corporate gifts that are given to local assemblies and the body to “profit withal,” as in **I Corinthians 12** and **14**.

So, how does one go about “getting” the Holy Spirit? **Luke 11: 5-10** <sup>5</sup>Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, <sup>6</sup>because a friend of mine on a journey has come to me, and I have nothing to set before him.' <sup>7</sup>"Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' <sup>8</sup>I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs. <sup>9</sup>"So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. <sup>10</sup>"For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened."

This parable talks about being persistent with God. We are to ask and knock as a child does with a parent. This parable precedes a text regarding the Holy Spirit.

**Luke 11:11-13** <sup>11</sup>If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? <sup>12</sup>Or if he shall ask an egg, will he offer him a scorpion? <sup>13</sup>If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

**Verse 13** says we are to ask our Heavenly Father for the Holy Spirit. It says He will give to those who ask Him. That is true if we believe the Word and what it states about the Holy Spirit. Millions upon millions of us have found this to be true. We have found our experience

to validate what we have read in the Bible. If we come with open and sincere hearts, we will enjoy the fullness of the Holy Spirit just as Peter and others did in the upper room on the Day of Pentecost. *“Seek Him while He may be found.”*

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