

The Excellent Benefits of the Holy Spirit Infilling

This chapter will first clarify that the Messiah's baptism and the Holy Spirit infilling are often two separate phases. From there, we will go on to focus on being filled with the Holy Spirit and consider the excellent benefits of this gift.

8.1 THE MESSIAH'S HOLY SPIRIT BAPTISM AND THE HOLY SPIRIT INFILLING

To properly understand the Holy Spirit baptism that Jesus was called to usher in (also called "the baptism in the Holy Spirit" or "the Messiah's Baptism"), it is important to see that the "infilling" of the Spirit is often a second step. While it is commonly taught that the baptism in the Holy Spirit is the same thing as when a person becomes Spirit-filled, that view does not harmonize with all of the scriptures, as we will see.

The Holy Spirit baptism that Jesus was to bring is directly contrasted to John's baptism in water several times in the scriptures (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; and Acts 11:16). John's baptism was a ritual washing that pointed forward to the true spiritual washing, which is the Messiah's Holy Spirit baptism. This Holy Spirit baptism that Jesus provides takes place when one believes in his sacrifice on the cross and receives his cleansing and forgiveness. When we repent and ask Jesus to forgive us and come into our hearts, we are "born again" (born from above) by God's Spirit.

Jesus explains this born-again experience in John 3 (see chapter 9, section 3 for more on this), where he essentially says that this second "birth" is needed to see the kingdom of God (i.e., attain salvation). He states that one needs to be born (generated) from above by the Spirit of

God. This is the Messiah's baptism that provides the cleansing and forgiveness necessary for one to be ready to commune with God and enter into His presence. Thus, his Holy Spirit baptism/washing is required for salvation, but the Holy Spirit infilling is a second phase—and not required for salvation.

We see these two steps in various scriptures. Below, the apostles in Jerusalem understand that there are Samaritans who believed, received Jesus, and were baptized (either in water or washed by believing—i.e., the Messiah's baptism), but they had not yet received the Holy Spirit:

^{NAS} Acts 8:14–17 Now when the apostles in Jerusalem heard that Samaria **had received the word of God**, they sent them Peter and John, who came down and prayed for them, **that they might receive the Holy Spirit**. For He had not yet fallen upon any of them; they had simply been **baptized in the name of the Lord Jesus**. Then they *began* laying their hands on them, and they were receiving the Holy Spirit.

Later, in the Book of Acts, we see that Paul also understood that not all believers are filled with the Holy Spirit. In Acts 19:2, he comes across some disciples who he thinks are believers in Christ, and he asks if they received the Holy Spirit **when** they believed:

^{NAS} Acts 19:1–2b And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples, ² and he said to them, “Did you receive the Holy Spirit **when you believed?**”

Therefore, Paul definitely understands that every believer does not immediately receive the Holy Spirit *infilling* when they believe. After Paul realizes that these were disciples of John the Baptist and not yet of Jesus, he explains the good news of the Messiah to them. They then receive the Lord Jesus and are baptized/washed either by water or spiritually washed by believing:

^{NAS} Acts 19:4–6 And Paul said, “John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.” And when they heard this, they were baptized in the name of the Lord Jesus.

Whether this was water baptism after believing or becoming spiritually washed when they believed, the point is they are now believers. Paul then moves to the second phase—that they might receive the infilling of the Holy Spirit:

^{NAS} Acts 19:6 And **when** Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying.

These examples prove that the Holy Spirit baptism/washing that Jesus would bring in (believing and being washed) is not the same as the *infilling* of the Holy Spirit (i.e., being Spirit-filled).

Peter tells the Jews, who were witnessing the events on the day of Pentecost, that if they repent and be baptized/washed “in the name of Jesus Christ” for forgiveness of sins, that they *shall* (future tense) receive the gift of the Holy Spirit.

^{NAS} Acts 2:38 And Peter *said* to them, “Repent, and let each of you **be baptized** in the name of Jesus Christ **for the forgiveness of your sins**; and you shall receive the gift of the Holy Spirit.

After they are baptized/washed by believing in Jesus, they are then in a place where they are ready to “receive the gift of the Holy Spirit.”

It is true that some receive the infilling of the Holy Spirit at the same time they believe, like the newly believing Gentiles later in the book of Acts, just as Peter was preaching Christ to them:

^{NAS} Acts 10:44–47 While Peter was still speaking these words, the **Holy Spirit fell upon all those who were lis-**

tening to the message. ⁴⁵ And all the circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out upon the Gentiles also. ⁴⁶ **For they were hearing them speaking with tongues** and exalting God. Then Peter answered, ⁴⁷ “Surely no one can refuse the water for these to be baptized who have **received the Holy Spirit just as we *did***, can he?”

Yet, many do not receive the Holy Spirit infilling until sometime after they believe (Acts 1:5; 2:4, 33; 8:14–17; 9:17; 19:6), and these examples make it clear there are two phases involved. The infilling of the Holy Spirit comes with an ability to pray in the spirit (called speaking in tongues, Acts 2:3–11; 8:18–20; 10:45–46; 19:6; Romans 8:26–27; 1 Corinthians 14:14–19, 39).

The Holy Spirit baptism of the original apostles (Acts 2) was somewhat of a unique case. Although they, of course, were believers in Jesus before his death and resurrection, the Messiah's baptism (being born from above) could not take place until after his atoning sacrifice (John 7:37–39; 16:7). Then, several days before Pentecost, Jesus told them that this promised baptism (per John 1:33; Matthew 3:11; Mark 1:8; Luke 3:16) was about to begin:

^{NAS} Acts 1:5 for John baptized with water, **but you shall be baptized** with the Holy Spirit **not many days from now.**”

Thus, when comparing that scripture to the one below, it is clear that the apostles, like the Gentiles later, were baptized/washed with the Holy Spirit (the Messiah's baptism) and filled with the Holy Spirit at the very same time:

^{NAS} Acts 2:4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

The Holy Spirit baptism (washing) with the infilling that sometimes followed was the fulfillment of the promise of the father that God had

spoken to the Jewish prophets Isaiah, Ezekiel, and Joel (Isaiah 28:11–12; Ezekiel 36:26–27; Joel 2:28). This is what Jesus explained was about to begin (Luke 24:49; Acts 1:4), and Peter shows this was confirmed at Pentecost (Acts 2:33).

8.2 THE HOLY SPIRIT QUENCHES OUR SPIRITUAL THIRST

On the last day of the Feast of Tabernacles, Jesus cried out in the Temple concerning the outpouring of God’s Spirit, which he would soon be ushering in:

^{NAS} John 7:37–40 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, “If any man is thirsty, let him come to Me and drink. “He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water.’” **But this He spoke of the Spirit**, whom **those who believed in Him were to receive**; for the Spirit was not yet *given*, because Jesus was not yet glorified. *Some* of the multitude therefore, when they heard these words, were saying, “This certainly is the Prophet.”

To have rivers of living water (spiritually speaking) coming from our innermost being is, of course, a huge benefit of receiving the Holy Spirit. This completely satisfies our spiritual thirst, and this scripture says that Jesus was speaking of the Spirit here, and that those who believe in the Messiah were to receive this blessing. This also enables the believer to have living waters (spiritually) to pour forth to others from their innermost being.

Jesus said essentially the same things to the Samaritan woman at Jacob’s well, adding that those who drink the water that he will give would no longer thirst, again speaking spiritually of partaking of God’s Spirit:

^{NAS} John 4:7–14 There came a woman of Samaria to draw water. Jesus said to her, “Give Me a drink.” For His disciples

had gone away into the city to buy food. The Samaritan woman therefore said to Him, “How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?” (For Jews have no dealings with Samaritans.) Jesus answered and said to her, “**If you knew the gift of God**, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have **given you living water**.” She said to Him, “Sir, You have nothing to draw with and the well is deep; where then do You get that living water? “You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself, and his sons, and his cattle?” Jesus answered and said to her, “Everyone who drinks of this water shall thirst again; but **whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life.**”

8.3 THE HOLY SPIRIT BRINGS JOY, COMFORT, AND REST

The Holy Spirit brings joy:

^{NAS} Romans 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and **joy in the Holy Spirit**.

^{NAS} Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

^{NAS} 1 Thessalonians 1:6 You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit,

Receiving the infilling of God's Spirit brings comfort:

^{NAS} Acts 9:31 So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and, going on in the fear of the Lord **and in the comfort of the Holy Spirit, it continued to increase.**

^{KJV} John 14:16 And I will pray the Father, and **he shall give you another Comforter, that he may abide with you for ever;**

We will see a little later that Paul connects the verse below from Isaiah to receiving the Holy Spirit, where God promised that it would bring rest to the weary soul:

^{NAS} Isaiah 28:11–12 Indeed, He will speak to this people Through **stammering lips and a foreign tongue**, He who said to them, “**Here is rest, give rest to the weary,**” And, “**Here is repose,**” but they would not listen.

^{KJV} Matthew 11:28–30 Come unto me, all ye that labour and are heavy laden, **and I will give you rest.** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

8.4 GOD’S HOLY SPIRIT WILL LEAD AND TEACH US

Receiving the Holy Spirit enables one to be more sensitive to spiritual truth:

^{NAS} John 14:26 “**But the Helper, the Holy Spirit**, whom the Father will send in My name, **He will teach you all things, and bring to your remembrance all that I said to you.**

The Holy Spirit within helps teach us to discern spiritual things. Notice that the natural man, without the spirit, cannot receive the same spiritual discernment:

^{YLT} 1 Corinthians 2:13–14 which things also we speak, **not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing**, and the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know *them*, because spiritually they are discerned;

The Holy Spirit teaches by way of typology, showing what certain events and items in the Old Covenant represented and pointed forward to:

^{NIV} Hebrews 9:7 But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

^{DBY} Hebrews 9:8 **the Holy Spirit shewing this**, that the way of the *holy of holies* has not yet been made manifest while as yet the first tabernacle has *its* standing;

The Messiah's baptism makes a way for every believer to now enter the holiest place where God's presence dwells. This could not have been done while the Old Covenant still had legal standing, as verse 8 above states.

The Holy Spirit will bear witness to the things Jesus said and to who he was:

^{KJV} John 15:26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, **he shall testify of me:**

Receiving the infilling of God's Spirit will help guide us into all truth and will also help us discern things that are to come:

^{NAS} John 16:13 "But when He, the Spirit of truth, comes, **He will guide you into all the truth**; for He will not speak on His own initiative, but whatever He hears, He will speak; and

He will disclose to you what is to come.

Teachers who are led by the Holy Spirit will know to not lay heavy burdens (such as guilt and condemnation) upon the flock:

^{NAS} Acts 15:28–29 “For **it seemed good to the Holy Spirit and to us to lay upon you no greater burden** than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”

The Holy Spirit also gives power:

^{NAS} Acts 1:8 **but you shall receive power when the Holy Spirit has come upon you;** and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

^{NAS} Luke 24:49 “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are **clothed with power from on high.**”

8.5 SPEAKING IN TONGUES IS THE SIGN OF RECEIVING

Time and time again in the scriptures, we see that speaking in tongues is the sign of receiving the Holy Spirit. This is the outward sign of receiving the Holy Spirit:

^{NAS} Acts 2:4 And they were all filled with the Holy Spirit **and began to speak with other tongues, as the Spirit was giving them utterance.**

^{NAS} Acts 2:33 “Therefore having been exalted to the right hand of God, and having received **from the Father the**

promise of the Holy Spirit, He has poured forth this which you both **see and hear**.

When Philip went to Samaria, many came to believe in the Lord through his preaching:

^{NAS} Acts 8:12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

So these Samaritans believed and were baptized (possibly meaning washed spiritually in their manner of speaking—the Messiah's Spirit baptism), yet they had not received the Holy Spirit infilling. And when the apostles heard that these new believers had not yet received the Holy Spirit, they sent Peter and John to them:

^{NAS} Acts 8:14–17 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them, **that they might receive the Holy Spirit. For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus.** Then they *began* laying their hands on them, **and they were receiving the Holy Spirit.**

Again, it's very possible that when this verse says the Samaritans were "baptized," it uses the first-century Jewish idiom where it means they were spiritually washed by believing in the Lord Jesus (more on this event in chapter 9, section 7). But it's also possible that Philip had these Samaritans water baptized, not yet fully understanding New Covenant truth.

Either way, the point is that although the verse below does not specifically say they spoke in tongues, it does say that Simon **saw** that they received the Holy Spirit when the apostles prayed for them; seeing them speaking in tongues (just as Acts 2:33) is most likely what he saw:

^{NAS} Acts 8:18–19 Now when Simon **saw that the Spirit was bestowed** through the laying on of the apostles' hands, he offered them money, saying, "Give this authority to me as well, so that everyone on whom I lay my hands **may receive the Holy Spirit.**"

And then Peter rebuked him for thinking the gift of God (also called the gift of the Holy Spirit, Acts 2:38; 10:45; Hebrews 6:4) could be purchased with money:

^{NAS} Acts 8:20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the **gift of God** with money!

And in Acts, chapter 10, how did Jewish Messianic believers know that the Gentiles were filled with the Holy Spirit? Because (for) they were hearing them speak in tongues:

^{NAS} Acts 10:45 And all the circumcised believers who had come with Peter **were amazed, because the gift of the Holy Spirit had been poured out** upon the Gentiles also. **For they were hearing them speaking with tongues** and exalting God. Then Peter answered,

The disciples in Acts 19 were baptized/washed by believing in Jesus (Acts 19:4–5). Then Paul prays that they receive the Holy Spirit, and they begin speaking in tongues when they are filled:

^{NAS} Acts 19:6 And when Paul had laid his hands upon them, **the Holy Spirit came on them, and they began speaking with tongues** and prophesying.

8.6 WHY SPEAK IN TONGUES?

Now that we have discussed receiving the Holy Spirit, let us examine more benefits of this gift.

For anyone who is unsure what speaking in tongues means, it is a heavenly prayer language in which a Spirit-filled believer can pray directly to God. In rare instances (such as in Acts 2:4–12), God may inspire one to speak in a known earthly language that is not their own, but normally, speaking in tongues is in an unknown language. The human spirit speaks directly to God and bypasses the natural mind:

^{NAS} 1 Corinthians 14:2 For one who speaks in a tongue does not speak to men, but to God; for no one understands, but in *his* spirit he speaks mysteries.

^{NAS} 1 Corinthians 14:14 For if I pray in a tongue, **my spirit prays**, but my mind is unfruitful.

^{NAS} Jude 1:20 But you, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit;

Praying in tongues builds up (edifies) one's own spirit:

^{NAS} 1 Corinthians 14:4 **One who speaks in a tongue edifies himself**; but one who prophesies edifies the church.

In the context of the verse above, Paul qualifies that, if people speak in tongues the entire time when they gather together for fellowship, their own spirit will be edified but not those of others who are hearing, especially any who are not yet believers. In this section of scripture, Paul thanks God that he speaks in tongues more than anyone else, but he gives the qualification that when people gather together, they should allow some praying in tongues but that using the known language is better for most of the public service (1 Corinthians 14:5, 18–19, 39). Here is some of what Paul wrote:

^{NAS} 1 Corinthians 14:14–19 For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is *the outcome* then? I shall pray with the spirit and I shall pray with the mind also; I shall sing with the spirit and I shall sing with the mind also. Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying? For you are giving thanks well enough, but the other man is not edified. I thank God, I speak in tongues more than you all; however, in the church I desire to speak five words with my mind, that I may instruct others also, rather than ten thousand words in a tongue.

Paul shows that speaking in tongues was a promised sign spoken of in the Old Testament, and he applies this verse to how God was moving in Paul’s day:

^{NAS} 1 Corinthians 14:21–22 In the Law it is written, “**By men of strange tongues** and by the lips of strangers **I will speak to this people**, and even so they will not listen to Me,” says the Lord. So then tongues are for a sign, not to those who believe, but to unbelievers; but prophecy *is for a sign*, not to unbelievers, but to those who believe.

This speaking in tongues and bringing **spiritual rest** to the weary had been prophesied in Isaiah:

^{NAS} Isaiah 28:11–12 Indeed, He will speak to this people Through stammering lips and a foreign tongue, He who said to them, “**Here is rest, give rest to the weary,**” And, “Here is repose,” but they would not listen.

8.7 THE HOLY SPIRIT IS NEEDED TO PREPARE THE SPIRITUAL BRIDE

The scriptures relate a major event that is yet to be fulfilled—a group of believers who prepare and make themselves ready as the (spiritual) bride of the Messiah:

^{NAS} Revelation 19:7 “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and **His bride has made herself ready.**”

One way for us to become prepared as this bride is to purify ourselves even as he is pure:

^{NIV} 1 John 3:2–3 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. **Everyone who has this hope in him purifies himself**, just as he is pure.

This chapter began by quoting Jesus explaining that the gift of God would be like rivers of living water coming **out from** the believer (speaking of the Spirit of God, John 7:37–40; John 4:7–14). This spiritual flow from God to one another may be the most important part of the spiritual bride making herself ready, the spiritual sustenance and supply coming **to and from** each member in the spiritual body:

^{NAS} Ephesians 4:15–16 but speaking the truth in love, we are to grow up in all *aspects* into Him, who is the head, *even* Christ, from whom the whole body, being fitted and held together **by that which every joint supplies**, according to the proper working of **each individual part, causes the growth of the body for the building up of itself in love.**

Receiving this gift of God is not difficult; the Holy Spirit comes by prayer, as the believer asks God for it:

^{NIV} Luke 11:13 If you then, though you are evil,⁵⁰ know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

It is important to remember that all of these blessings and benefits of receiving the Holy Spirit are not one-time events. The rest and refreshing that the Spirit brings can be experienced whenever one steps into it. This gift is for any time one is in need. When Jude, verse 20 speaks of “building yourselves up on your most holy faith; praying in the Holy Spirit,” this is something we can enter into at any time of day, whenever one desires.

50 One of the definitions UBS gives for this Greek word is “sinful.” Most translations use “evil” or “wicked” here, and I don’t think that is what the Lord is saying to his disciples—that they are wicked and evil. I believe “sinful” more closely reflects what the Lord means here.

^{NAS} Acts 19:4–6 And Paul said, “John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.” And when they heard this, they were baptized in the name of the Lord Jesus.

Whether this was water baptism after believing or becoming spiritually washed when they believed, the point is they are now believers. Paul then moves to the second phase—that they might receive the infilling of the Holy Spirit:

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Receiving the Holy Spirit enables one to be more sensitive to spiritual truth:

^{NAS} John 14:26 “**But the Helper, the Holy Spirit**, whom the Father will send in My name, **He will teach you all things, and bring to your remembrance all that I said to you.**

The Holy Spirit within helps teach us to discern spiritual things. Notice that the natural man, without the spirit, cannot receive the same spiritual discernment:

^{YLT} 1 Corinthians 2:13–14 which things also we speak, **not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing**, and the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know *them*, because spiritually they are discerned;

The Holy Spirit teaches by way of typology, showing what certain events and items in the Old Covenant represented and pointed forward to:

^{NIV} Hebrews 9:7 But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

^{DBY} Hebrews 9:8 **the Holy Spirit shewing this**, that the way of the *holy of holies* has not yet been made manifest while as yet the first tabernacle has *its* standing;

The Messiah's baptism makes a way for every believer to now enter the holiest place where God's presence dwells. This could not have been done while the Old Covenant still had legal standing, as verse 8 above states.

The Holy Spirit will bear witness to the things Jesus said and to who he was:

^{KJV} John 15:26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, **he shall testify of me:**

Receiving the infilling of God's Spirit will help guide us into all truth and will also help us discern things that are to come:

^{NAS} John 16:13 "But when He, the Spirit of truth, comes, **He will guide you into all the truth**; for He will not speak on His own initiative, but whatever He hears, He will speak; and

He will disclose to you what is to come.

Teachers who are led by the Holy Spirit will know to not lay heavy burdens (such as guilt and condemnation) upon the flock:

^{NAS} Acts 15:28–29 “For **it seemed good to the Holy Spirit and to us to lay upon you no greater burden** than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”

The Holy Spirit also gives power:

^{NAS} Acts 1:8 **but you shall receive power when the Holy Spirit has come upon you;** and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

^{NAS} Luke 24:49 “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are **clothed with power from on high.**”

8.5 SPEAKING IN TONGUES IS THE SIGN OF RECEIVING

Time and time again in the scriptures, we see that speaking in tongues is the sign of receiving the Holy Spirit. This is the outward sign of receiving the Holy Spirit:

^{NAS} Acts 2:4 And they were all filled with the Holy Spirit **and began to speak with other tongues, as the Spirit was giving them utterance.**

^{NAS} Acts 2:33 “Therefore having been exalted to the right hand of God, and having received **from the Father the**

promise of the Holy Spirit, He has poured forth this which you both **see and hear**.

When Philip went to Samaria, many came to believe in the Lord through his preaching:

^{NAS} Acts 8:12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

So these Samaritans believed and were baptized (possibly meaning washed spiritually in their manner of speaking—the Messiah's Spirit baptism), yet they had not received the Holy Spirit infilling. And when the apostles heard that these new believers had not yet received the Holy Spirit, they sent Peter and John to them:

^{NAS} Acts 8:14–17 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them, **that they might receive the Holy Spirit. For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus.** Then they *began* laying their hands on them, **and they were receiving the Holy Spirit.**

Again, it's very possible that when this verse says the Samaritans were "baptized," it uses the first-century Jewish idiom where it means they were spiritually washed by believing in the Lord Jesus (more on this event in chapter 9, section 7). But it's also possible that Philip had these Samaritans water baptized, not yet fully understanding New Covenant truth.

Either way, the point is that although the verse below does not specifically say they spoke in tongues, it does say that Simon **saw** that they received the Holy Spirit when the apostles prayed for them; seeing them speaking in tongues (just as Acts 2:33) is most likely what he saw:

^{NAS} Acts 8:18–19 Now when Simon **saw that the Spirit was bestowed** through the laying on of the apostles' hands, he offered them money, saying, "Give this authority to me as well, so that everyone on whom I lay my hands **may receive the Holy Spirit.**"

And then Peter rebuked him for thinking the gift of God (also called the gift of the Holy Spirit, Acts 2:38; 10:45; Hebrews 6:4) could be purchased with money:

^{NAS} Acts 8:20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the **gift of God** with money!

And in Acts, chapter 10, how did Jewish Messianic believers know that the Gentiles were filled with the Holy Spirit? Because (for) they were hearing them speak in tongues:

^{NAS} Acts 10:45 And all the circumcised believers who had come with Peter **were amazed, because the gift of the Holy Spirit had been poured out** upon the Gentiles also. **For they were hearing them speaking with tongues** and exalting God. Then Peter answered,

The disciples in Acts 19 were baptized/washed by believing in Jesus (Acts 19:4–5). Then Paul prays that they receive the Holy Spirit, and they begin speaking in tongues when they are filled:

^{NAS} Acts 19:6 And when Paul had laid his hands upon them, **the Holy Spirit came on them, and they began speaking with tongues** and prophesying.

8.6 WHY SPEAK IN TONGUES?

Now that we have discussed receiving the Holy Spirit, let us examine more benefits of this gift.

For anyone who is unsure what speaking in tongues means, it is a heavenly prayer language in which a Spirit-filled believer can pray directly to God. In rare instances (such as in Acts 2:4–12), God may inspire one to speak in a known earthly language that is not their own, but normally, speaking in tongues is in an unknown language. The human spirit speaks directly to God and bypasses the natural mind:

^{NAS} 1 Corinthians 14:2 For one who speaks in a tongue does not speak to men, but to God; for no one understands, but in *his* spirit he speaks mysteries.

^{NAS} 1 Corinthians 14:14 For if I pray in a tongue, **my spirit prays**, but my mind is unfruitful.

^{NAS} Jude 1:20 But you, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit;

Praying in tongues builds up (edifies) one's own spirit:

^{NAS} 1 Corinthians 14:4 **One who speaks in a tongue edifies himself**; but one who prophesies edifies the church.

In the context of the verse above, Paul qualifies that, if people speak in tongues the entire time when they gather together for fellowship, their own spirit will be edified but not those of others who are hearing, especially any who are not yet believers. In this section of scripture, Paul thanks God that he speaks in tongues more than anyone else, but he gives the qualification that when people gather together, they should allow some praying in tongues but that using the known language is better for most of the public service (1 Corinthians 14:5, 18–19, 39). Here is some of what Paul wrote:

^{NAS} 1 Corinthians 14:14–19 For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is *the outcome* then? I shall pray with the spirit and I shall pray with the mind also; I shall sing with the spirit and I shall sing with the mind also. Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying? For you are giving thanks well enough, but the other man is not edified. I thank God, I speak in tongues more than you all; however, in the church I desire to speak five words with my mind, that I may instruct others also, rather than ten thousand words in a tongue.

Paul shows that speaking in tongues was a promised sign spoken of in the Old Testament, and he applies this verse to how God was moving in Paul’s day:

^{NAS} 1 Corinthians 14:21–22 In the Law it is written, “**By men of strange tongues** and by the lips of strangers **I will speak to this people**, and even so they will not listen to Me,” says the Lord. So then tongues are for a sign, not to those who believe, but to unbelievers; but prophecy *is for a sign*, not to unbelievers, but to those who believe.

This speaking in tongues and bringing **spiritual rest** to the weary had been prophesied in Isaiah:

^{NAS} Isaiah 28:11–12 Indeed, He will speak to this people Through stammering lips and a foreign tongue, He who said to them, “**Here is rest, give rest to the weary,**” And, “Here is repose,” but they would not listen.

8.7 THE HOLY SPIRIT IS NEEDED TO PREPARE THE SPIRITUAL BRIDE

The scriptures relate a major event that is yet to be fulfilled—a group of believers who prepare and make themselves ready as the (spiritual) bride of the Messiah:

^{NAS} Revelation 19:7 “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and **His bride has made herself ready.**”

One way for us to become prepared as this bride is to purify ourselves even as he is pure:

^{NIV} 1 John 3:2–3 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. **Everyone who has this hope in him purifies himself**, just as he is pure.

This chapter began by quoting Jesus explaining that the gift of God would be like rivers of living water coming **out from** the believer (speaking of the Spirit of God, John 7:37–40; John 4:7–14). This spiritual flow from God to one another may be the most important part of the spiritual bride making herself ready, the spiritual sustenance and supply coming **to and from** each member in the spiritual body:

^{NAS} Ephesians 4:15–16 but speaking the truth in love, we are to grow up in all *aspects* into Him, who is the head, *even* Christ, from whom the whole body, being fitted and held together **by that which every joint supplies**, according to the proper working of **each individual part, causes the growth of the body for the building up of itself in love.**

Receiving this gift of God is not difficult; the Holy Spirit comes by prayer, as the believer asks God for it:

^{NIV} Luke 11:13 If you then, though you are evil,⁵⁰ know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

It is important to remember that all of these blessings and benefits of receiving the Holy Spirit are not one-time events. The rest and refreshing that the Spirit brings can be experienced whenever one steps into it. This gift is for any time one is in need. When Jude, verse 20 speaks of “building yourselves up on your most holy faith; praying in the Holy Spirit,” this is something we can enter into at any time of day, whenever one desires.

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50 One of the definitions UBS gives for this Greek word is “sinful.” Most translations use “evil” or “wicked” here, and I don’t think that is what the Lord is saying to his disciples—that they are wicked and evil. I believe “sinful” more closely reflects what the Lord means here.