

EXPLANATORY NOTES WILL FOLLOW THIS CHAPTER, AFTERWARDS...

Chapter 2
Receive ye the Holy Ghost!

After His crucifixion, and after He rose from the dead, Jesus appeared unto His disciples in a room, where they were all gathered. This is what happened:

John 20:19-22

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side [Proving to them that He was Jesus that was crucified on the cross]. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, **he breathed on them, and saith unto them, RECEIVE YE THE HOLY GHOST...**

Now, that's very curious. Didn't the Holy Ghost only come on the *Day of Pentecost*?*⁹ Well, it seems here that it may have come to the disciples sooner than that! . . . However, look at what happened after this, and just prior to the *Day of Pentecost*:

Acts 1:8 (*Jesus talking with His disciples*)

But ye shall receive power, **AFTER that the Holy Ghost is come upon you** [future tense; i.e. at the beginning of Acts chapter 2]: 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.

This is throwing the Holy Ghost experience forward to the *Day of Pentecost* once again; for, and as we see in Chapter 2 of Acts, the Holy Ghost did indeed fall upon them just as Jesus had predicted in the first chapter, in verse 8. So, then, was the passage in **John 20:22** a mistake? In that Jesus didn't actually breathe the Holy Ghost upon them at that time? Which, again, was *before* the Acts 2 experience. After all, I've had some ministers tell me that what John was actually trying to say, in **John 20:22**, was nothing more than a future prophesy of what was *going* to happen to them not too long afterward in the distant future. And, yet, with how John worded it, that explanation doesn't seem to match up for me . . . Let's consider these next, following passages from Peter, and see how other folks from the Old Testament actually had the Holy Spirit:

1 Peter 1:9-11a

Receiving the end of your faith, *even* the salvation of *your* souls. Of which salvation the prophets [of the Old Testament] have enquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time THE SPIRIT OF CHRIST **WHICH WAS IN THEM** did signify...

According to the logic of these verses, all throughout the Old Testament, people did have an experience with the Spirit of God – for, how else could the prophets of the Old Testament write with holy inspiration except that they were being led by God's Spirit? *i.e. the Holy Ghost*. Which, according to Peter, was actually *in them*. If that was really so, then what was so special about the *Day of Pentecost*? What was so different about the Holy Ghost experience that day?

Perhaps we should say that, unlike the saints of the Old Testament period (with *their* Holy Spirit experiences), on *this* day (in circa AD 30 – *on the day which opened up a New Testament period*^{*10}) there was then a *complete submersion* into the Spirit; and, therefore, we should call this *new* experience a *Spiritual Baptism* . . . But, even though they may have been *fully* submersed into the Spirit of God on the *Day of Pentecost*, did it then mean that the Holy Ghost could actually (as opposed to how the Spirit operated during the Old Testament period) *stay* upon these newer folks long enough to actually save their souls? Or, on the other hand, in order for this wonderful experience to now operate properly, and actually *stay* with them, did these New Testament saints need an actual *Container* in which to now hold the Holy Ghost inside, so that the Spirit of God could, again, *stay* in them (as opposed to how it happened with the Old Testament saints) without ever departing? Insinuating, of course, that what the OT folks had experienced (and, even though the Spirit did, indeed, come *into* them), was really only *temporal* and *occasional*. And, certainly not an actual, Spiritual Baptism. *i.e.* not a *full* submersion . . . Sound confusing? Well, before I get ahead of myself (for, I'm certainly trying to lead this to an actual conclusion), let's explore some more verses to where all this can be more clear and make more sense . . . Also, I'll later connect all these sparse thoughts with a better formation, and eventually swing back around to New Jerusalem being the Mother of us all.

Romans 8:11

But if the Spirit of him [*i.e.* the Father] that raised up Jesus from the dead **DWELL IN YOU**^{*11} [*i.e.* stay forever!], he that raised up Christ from the dead [again, the Father] shall also QUICKEN [make alive!] your mortal bodies by his Spirit that DWELLETH IN YOU.

This is speaking of the Holy Ghost actually living, and *staying*, on the inside of us – something that wasn't even possible for the Old Testament saints . . . Why? . . . Because, unlike the participants on the *Day of Pentecost*, those folks of the Old Covenant had no *Container* in which to allow the Holy Ghost to DWELL within them; to actually stay, without ever departing (well, that is, they didn't have a *durable* Container – as I'll speak more on in just a moment). As Peter had pointed out in **1st Peter 1:9-11a**, the Spirit of Christ did indeed come inside them, and they were inspired (by this same Spirit) to do and say things as they were led by it; but, that doesn't mean that the Spirit ever actually *lived* within them, or stayed. But, if this is really so, as I am here contending, then just exactly what was that mysterious *Container* that was needed in order for the Spirit of God to thereafter DWELL within a saint (*i.e.* to stay without ever departing)? That is, staying within them long enough to actually quicken them (make them alive), to where salvation could then be possible prior to the grave? . . . Also, to be considered in all this, if there really is a New Testament *Container*, then perhaps there was an Old Testament

Container, too – one which, however, wasn't as powerful as the New, and to which the old saints could not obtain eternal salvation through. In fact, the old *Container*, if what I'm saying here is really true, would have had holes in it to where when the Spirit came into a child of God, that it would eventually leak out, like as water leaks from a broken cistern...

Jeremiah 2:13

For my people have committed two evils; they have forsaken me [for, I am] the fountain of living waters [i.e. The Holy Spirit], *and* hewed them out cisterns [Containers], broken cisterns, that can hold no water.

There is a Container that *can't* hold water; and, in scripture, it does have a distinctive name/application: OUTWARD-MAN; and, also, SON OF MAN (i.e. son of *Adam*; as opposed – as I'll speak briefly on later – to the distinctive application for Jesus); or, just simply ADAM. Certainly, if this type of *body* is actually referenced in the Bible (that is, a body that has holes in it), then we cannot be speaking of any natural, earthen body. But, this would have to insinuate something *metaphorical*. And, yet, at the same time, something very real. That is, in the sense that man has built himself something (without God being the builder) that would eventually crumble, and never fully work properly.

Psalms 127:1a

Except the LORD build the house,*¹² they labour in vain that build it...

And, of course, this would have to be in reference to a man's work in the Kingdom of God; of what he himself tries to build without God's divine and ultimate approval – as I will continue to explain during the course of this book . . . And, yet, to be quite fair with the scriptures, the Outward-Man body *can* also be a reference to our own natural bodies, too (as I explain in my *Explanatory Note*, called "*House...*"). Just like anything else in the Bible, we must use scripture within context of the subject matter wherever we may be reading them . . . But, in our Jeremiah reference, just above, we must observe that if the Outward-Man body has been hewed or carved, then surely it must have been done by someone else other than God; instead, it has been done by the spirit of man. Man has made themselves a body for religious worship which will worship God in their own way, and on their own terms. Sure, it starts off as simply being our carnal ways trying to be religious, but it ends up being demonstrated by and through our own natural bodies and carnal minds. So, at the end of the day, we see that this Outward Man is a combined force of being both the carnal, religious ways of man, and of it being conducted through and with a natural body; so, both things certainly apply as the body of man, the Outward Man . . . And, as far as God is concerned, the *ways* of the Outward-Man are nothing but evil, and is a road that will lead to death and destruction.

Proverbs 21:8a

The WAY of [the Outward, Son of] man is froward and strange...

Proverbs 21:16

The [Outward] man that wandereth out of the way of understanding [of God] shall remain in the congregation of the dead.

Proverbs 14:12

There is a way which seemeth right unto a [Outward] man, but the end thereof *are* the ways of death.

Proverbs 8:13

The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Therefore, God straightforwardly tells this Outward, Son of Man:

Isaiah 55:9

For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

So, what's the solution? Well, we'll just have to make God's ways ours. *And, how do we do that?* By putting on the Mind of Christ...

Philippians 2:5

Let this MIND be in you, which was also in Christ Jesus.

The Mind of Christ is the thoughts of God - *mindful of His ways*.

1 Corinthians 2:16b

...we have the mind of Christ.

Hebrews 10:16

This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their MINDS will I write them.

Romans 12:2

And be not conformed to this world: **but be ye transformed by the renewing of your mind**, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Romans 8:6

For to be carnally minded [thoughts of man] *is* death; but to be spiritually minded [thoughts of God] *is* life and peace.

But, is it a good idea to place this new Mind (or rather, these Godly thoughts) on top of our old, Outward-Man body?

Luke 5:36-39

And he [Jesus] spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled [remember our verse in Jeremiah about the broken cisterns], and the bottles shall perish. **But new wine must be put into new bottles**; and both are preserved.

No [Outward] man also having drunk old *wine* straightway desires new: for he says, The old is better [for, that's what he was initially made for; and he knows no better].

So, what then is the New Bottle? What is this New Container? What is the New Cistern that can actually hold the wine without leaking out?

Ephesians 4:22-24

That ye put off concerning the former conversation the **old** [Outward] **man**, which is corrupt according to the deceitful lusts; **And be renewed in the spirit of your mind**; And that ye put on the **new** [Inward] **man**, which after God is created [born again!] in righteousness and true holiness.

Colossians 3:9-10

Lie not one to another, seeing that ye have put off the **old man** with his deeds; And have put on the **new man**, which is renewed in knowledge after the image of him that **created him**.

Yes, folks, I'm speaking of the Inward-Man as opposed to the Outward-Man; I am speaking of the New Creature of the New Covenant, as opposed to the Old Creature of the Old Covenant; I'm also declaring, quite boldly, that this was the significance of **Revelation 21:1-3** – of which we've already gone over verses 1 and 2; but, then, I made a reference to verse 3, but didn't say too much about:

Revelation 21:3

And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men**, and he will **dwell** with them, and they shall be his people, and God himself shall be with them, *and be* their God.

This *Tabernacle* is none other than the Body of the Inward-Man; a *Container* that can certainly hold water; that is, a *Container* that can hold the Spirit of God within, and never leak out again. This is the *New Creature* that was first born on the *Day of Pentecost* (one in each participant) from its new parents – the Lamb and the New Jerusalem. It's a product of that marriage, and is in the image of God.

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Explanatory Notes for Chapter 2
Receive ye the Holy Ghost!

***9. Didn't the Holy Ghost only come on the Day of Pentecost?...**

After all, we do have this verse to consider:

John 7:39

But this spake he [Jesus] of the Spirit, which they that believe on him should receive [future tense]: **for the Holy Ghost was not yet given**; because that Jesus was not yet glorified [i.e. risen to His Father yet].

John 16:7 (*Jesus speaking*)

Nevertheless I tell you the truth; It is expedient for you that I go away [i.e. again, ascend to the Father]: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Even though I've already quoted these verses earlier in another *Explanatory Note*, I'm not really done with them yet – especially with **John 7:39**, when it says: "the Holy Ghost was not **YET** given." It will produce some further interesting thoughts. However, it'll be just a bit later that I will actually discuss it in this book...

***10. The day which opened up a New Testament period...**

Already, I've been giving some pretty good clues for us to make this connection. That is, that the *Day of Pentecost* was the specified day of when the New Testament commenced. However, the Apostle Paul gives us another:

Hebrews 9:17

For a testament is of force **after** men are dead: otherwise it is of no strength at all while the testator liveth.

So saying, the New Testament only came into existence *after* Jesus had died on the cross. However, His death on the cross wasn't the specific event that got folks into the New Testament, it took having a *born again* experience to really do so; and, that didn't occur until the *Day of Pentecost*. Therefore, this is why I'm saying that the New Testament actually commenced *with the new births* on that specific day. For, even if we can say that by Him dying on the cross that the NT period technically commenced, nobody got into that New Heaven until a New Creation was being formed within them, to where they could officially then say that they were children of God; i.e. children that were actually born from Him.

***11. Dwell in you...**

I cannot over-emphasize the importance of the little word '*dwell*' within an English language Bible study.

Dwell, Oikeo, G3611, from Strong's Greek Dictionary: From G3624; to occupy a house that is, reside (figuratively inhabit, **remain**, inhere); by implication to cohabit: - dwell. See also G3625.

In fact, I love the quick definition of '*remain*' in this description. It certainly indicates something coming in a *permanent* manner, and not leaving. At the beginning of the description, it also implied that this Greek word originated from another: G3624.

Oikos, G3624, from Strong's Greek Dictionary: Of uncertain affinity; a dwelling (more or less extensive, literally or figuratively); by implication a family

(more or less related, literally or figuratively): - home, house (-hold), temple.
Look at these wonderful descriptions: an extensive 'family' dwelling-place; a temple. Can we not catch the obvious theme here?

1 Corinthians 3:16

Know ye not that ye are the **temple** of God, and *that* the Spirit of God **dwelleth** in you?

John 14:23

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and **make our abode with him**.

Make their abode with him? Does that not indicate the filling of a residency? And, just how does this happen? *It happens by the indwelling of the Spirit of God.*

1 John 4:13

Hereby know we that **we dwell in him, and he in us**, because he hath given us of his Spirit.

***12. House...**

As I continue to explain in the main part of the book, such references (such as *House*; but, also, *Container*, etc) can also be a type of Body; that is, an actual, literal Body. But, basically, and what all this boils down to is an absolute reference to something that has the ability to hold something else – just like the Temple in Jerusalem (as well as the Tabernacle in the Wilderness) was built to hold the Spirit of God* (well, not literally, but in principal – **Acts 7:47-50**, which scripture I'll quote in an upcoming *Sub-Note*); and now, there's another *House* (a new, spiritual House – which the Temple and the Tabernacle *metaphorically* stood for) that can hold God's Spirit, as well. But, instead of "*in principal*," this time it's in full force!** As I had gone over in a couple of my past books, this *new Temple/Tabernacle/House* is designed to hold God's Spirit within us.

1 Corinthians 3:16

Know ye not that ye [you] are the temple of God, and *that* the Spirit of God dwelleth [stays!] in you?

That is, your Temple/House/Container holds God's Spirit inside you ... As one can see, I am running toward the goal of explaining that this new *Container, House, Building, Temple, Tabernacle* is actually the *New Body* of a *born again* saint. Again, not just metaphorically – as in man's own religiousness being exposed instead of what God is wanting to be done – but, an actual *Body*. So, in consideration of this idea, the *earthen* house which man builds is *also* referencing a Body, too; but, instead of it being a spiritual house (as is the Inner-Man), it's a building of natural proportions – *our own natural bodies* – since we use it to worship God in our own ways; i.e. *ritualistic worship practices* that were *not* ordained, nor desired by God (as I will go over in much detail about in my upcoming book: '*Carnal Ordinances, Part II: The Naturalistic World That Had Come To An End*'); and, we need to understand how we *today* can apply the message of Isaiah chapter 1 to our own worshipping routines; especially verses 11-15 ... Of course, we did not literally build these earthen houses ourselves (even though, technically, our earthen parents did – **Genesis 5:3**); but, and once again, how we actually build is with how we worship God in fleshly, ritualistic formalities – and, of how we can make this Body a den of thieves – a house of carnality.

Continued on the next page...

Romans 6:13a

Neither yield ye your members [i.e. natural body parts, such as our arms and mouths, etc] *as* instruments of unrighteousness unto sin... [19] I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members [arms, mouths, etc] servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Do we actually imagine these verses being used simply for the ungodly people of this world? Of their sinful actions in the world? Friends, these verses were written to Christians – toward those who had brought (and *are* bringing) carnality into the presence of the Lord – people of whom are supposed to be the good examples for the rest of the world. Again, not just things we do out in this world, but especially of what we bring into the solemn assembly, exposing our flesh during worshipping services; but, yes, it's also how we show ourselves to the world. Aren't we supposed to be His ambassadors out here? (**2nd Corinthians 5:20a**) His representatives in this world? ... Again, I'll explain my take on all these things in my aforementioned book, in '*Carnal Ordinances Part II*,' of how these kind of verses can "especially" apply to Christians who worship God with the flesh; of which ritualistic practices cannot make the participant who does these kind of services perfect, as pertaining to the conscience (**Hebrews 9:9**); for – *and, I'm going to speak metaphorically here* – if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, does sanctify to the purifying of the flesh (i.e. fleshy movements of worship practices – *but, of which can only 'symbolize' true cleansing!*), then how much more shall the blood of Christ (i.e. the Holy Ghost), who through the eternal Spirit offered himself without spot to God, purge your conscience from 'dead works' to serve the living God? (**Hebrews 9:13-14**). i.e. 'dead works' being these ritualistic practices...

Galatians 3:3

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Romans 7:5

For when we were in the flesh, the motions of sins, which were by the law, did work in our members [again, arms, mouths, etc] to bring forth fruit unto death.

Romans 7:23

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

1 Corinthians 6:15

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

All of which tells us that such *motions of the flesh* are mere *symbolisms*, and are not true worship; but, being only symbolisms (which they did do in the Old Testament times, *and were ordained to do* – but, only until the time of reformation: **Hebrews 9:10** – of which time was when Jesus died on the cross; and, indeed, on the *Day of Pentecost*) tells us, today, that such things now need to be actually *lived-out* in our everyday lives, but not done ritualistically anymore; but, to do what the rituals only stood for ... Not only so, but such literal rituals were confined to the literal building (first, in the *Tabernacle in the Wilderness*; then, in the actual building by Solomon; then, Herod); but, when the building was tore down by God, all the rituals went out the door! Therefore, we must ask, if any rituals are now done indoors (during these New Testament times), are the participants justified in doing them? ... But, seriously, is it really possible that such '*Ordinances*' can be considered so bad to God to where He'd consider it a fleshy act of worshipping instead

of a Godly, spiritual act? (In this case, I'm defining *Ordinances* as the ritualistic practices of the Body instead of simply defining the word as a *Law* – as I had gone over very well in the last chapter of my book: *"The Church and the Five-Fold Ministry: Should we put our trust in man?, Carnal Ordinances, Part I"*).

Ephesians 2:15a

Having abolished in his flesh [when He died on the cross] the enmity [the enemy], *even* [which is] **the law of commandments contained in ordinances...**

That is, not just the *Law*, but the Law contained in Ordinances – showing us a distinction between just the Law and the ritual practices of the Law; for, the Law itself was spiritual and good (**Romans 7:12**), so that wasn't what became God's enemy. It was the Ordinances of which He had eventually nailed to His cross (**Colossians 2:14**), of what had died with His Body thereon; because, and as it's explained in the Old Testament, He got tired of people using them instead of real and true dedication and worship – they were poor replacements! So, now, instead of us trying to worship Him through such Ordinances (again, ritualistic worship, that's done by our natural body parts), He took these Ordinances *completely* out of the way (**Colossians 2:20-3:2**). But, in my upcoming book, I will show how 'Carnal Ordinances' (**Hebrews 9:10**) had actually crept back into the Church – *but, in new and difference forms*. With such a thought, I had asked (again in the last chapter of my book on the *Church*), of whether all these Ordinances can ONLY be understood as the ritualistic practices of the Old Testament but have no bearing on folks bringing carnal, fleshly worship into God's Churches today. *Is it truly possible that such carnal worshipping practices are happening in our modern times?* That is, again, that people are bringing fleshly baggage into the assembling of God's people? ... Is it possible, also, that the children of Israel brought Egypt with them into the wilderness to where, just as soon as they thought God had turned His back, had begun to construct a false idol with the riches of Egypt – of which gold and jewels they had actually brought with them from that ungodly place? (**Exodus 32:7-8**) ... Is it true that it only takes a little leaven to leaven an entire lump? (**1st Corinthians 5:6; Galatians 5:9; Matthew 16:11-12**) ... Again, I will cover such thoughts in my future book project; and, will show how the 'house' of man becomes a den of dead men's bones (**Matthew 23:27**).

***Was built to hold the Spirit of God...**

I fully realize that God never meant for people to believe that He literally occupied the Temple in Jerusalem (**1st Kings 8:27**). That is, living inside the actual, literal building during Old Testament times; or, and much rather, that His Spirit was confined to being stuck in-between four walls. However, that's how some carnal minded folks understood it to be. Scripture surely paints us a picture that the Temple in Jerusalem was known as the "*House of God*." (see, for instance, **1st Chronicles 6:48; Nehemiah 12:40; Ecclesiastes 5:1**; etc) – *which, in turn, causes many folks today to call their literal Church buildings the House of God; which, I believe is a sad mistake of terminology for our modern times* – because, it was supposed to, metaphorically, set the world up for what was to come afterwards: the *true* Temple, the Inward-Man ... In fact, God was so bent on telling the world that He's much bigger than a literal building that He not only said so in scripture (**Acts 7:48**, for instance), but He literally tore that natural building down, via the armies of Rome in AD 70, *all the way to its foundations!* Surely, one can't believe that God didn't have His hand in its tearing down. Can somebody actually think that mere man could destroy something that's important to God without God's express permission or instructions? It's almost as if (by He tearing it down through Roman forces)

that He asked the world the direct question of "*Do you understand Me now?!?*" (We'll actually revisit this historical occurrence, of the Roman armies tearing down that building, later on in this book) ... As I've said many times before (I say it herein, and in other of my books) that the Old Testament simply held naturalistic examples which were spiritualized in New Testament times; and, the Temple was just another such example. Again, God never meant for people to believe that the literal Temple building was where His Spirit was confined to, but He meant it to be an example of what was to come in His *spiritual* Kingdom – just as He never meant for people to believe that literal animal sacrifices could actually take sins away ... *Symbolisms, people; symbolisms!*

*****This time it's in full force!...***

Of course, we're not going to make the mistake in thinking that an individual person can alone contain all that there is of God. What I meant by that statement was the fact that God's ultimate goal, from the very beginning, was to inhabit His people by His Spirit, rather than inhabiting a mere building. That's why I also said that, metaphorically, the natural, man-constructed building only stood as a testimony of what God was going to do, ultimately, in the future – and, that was, again, for His Spirit to eventually occupy individual people. This, He could finally do on the *Day of Pentecost* – a day that I'll paint a better picture of, and of how this worked for those folks in the upper room (and, *indeed!*, of how it works for us today) in the upcoming pages of this very book ... Stay tuned!

Acts 7:47-50

But Solomon built him an house [i.e. a literal, man-constructed building; albeit, by the instructions of God]. Howbeit the most High dwelleth not in temples made with [man's] hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?

END OF CHAPTER 2

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