

EXPLANATORY NOTES WILL FOLLOW THIS CHAPTER, AFTERWARDS...

Chapter 3
Jesus, a Created Being

Indirectly, earlier, I had given the biblical address of a very curious scripture (without actually quoting it), which shows strongly that at least one of those Gods was created by another God – showing us that, perhaps, this “created” God wasn’t as powerful as the one of whom had created Him. Of course, I am talking about the *Father* creating the *Son*:

Revelation 3:14

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God.**

Certainly, this *created* Being is referencing Jesus (that is, Jesus was referencing Himself as a created Being); this being the man who had lived on this Earth two thousand years ago, who had an earthen ministry here, and who was crucified, died, and rose again on the third day, then went to the right-hand side of the Father’s throne in Heaven. This identification had been evident since verse 13 of Revelation chapter 1:

Revelation 1:13a

And in the midst of the seven candlesticks *one* like unto the **Son of man...**

The *Son of Man*, surely, is an application given to Jesus, of whom Jesus had identified Himself as to being during His earthen ministry (*i.e. Matthew 8:20; Matthew 9:6; Matthew 10:23; and, etc.*). But, also, we see Him being thus addressed in the Old Testament, too:

Psalms 80:17

Let thy hand be upon **the man of thy right hand**, upon **the son of man** *whom* thou madest strong for thyself.

Adam Clarke’s Commentary on the Bible: *The only person who can be said to be at the right hand of God as intercessor, is Jesus the Messiah.*

Daniel 7:13a

I saw in the night visions, and, behold, *one* like **the Son of man** came with the clouds of heaven...

John Wesley’s Notes on the Bible: *Son of man – that is, the Messiah.*

And, then, during the course of chapters 2 and 3 of Revelation, Jesus (continuing His dialog to John the Revelator) had called Himself by different applications; such as:

Revelation 2:1 (*Jesus speaking*)

Unto the angel of the church of Ephesus write; **These things saith he that**

holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

Revelation 3:1 (*Jesus speaking*)

And unto the angel of the church in Sardis write; **These things saith he that hath the seven Spirits of God, and the seven stars;** I know thy works, that thou hast a name that thou livest, and art dead.

And, etc ... This is no different for our current verse:

Revelation 3:14 (*Jesus speaking*)

And unto the angel of the church of the Laodiceans write; **These things saith the Amen, the faithful and true witness, the beginning of the creation of God.**

This statement (“*The beginning of the creation of God*”) is not hidden from many Bible teachers and scholars who do not believe that Jesus was a created Being, and have come up with many elaborate theories to try and dissuade the obviously simple meaning of the verse. Admittedly, though, it is the **ONLY** verse that *directly* says that Jesus was created. However, there are others that say that He was the first born; such as:

Colossians 1:15

[Jesus] Who is the image of the invisible God, **the firstborn of every creature.** Which in and of itself needs serious dissecting if we are to believe that Jesus was always in existence! But, even so, arguments against such notions are still made:

John Gill’s Exposition of the Bible: “*The firstborn of every creature;*” *Not the first of the creation, or the first creature God made; for all things in Colossians 1:16 are said to be created by him, and therefore he himself can never be a creature [i.e. a created Being].*

Of course, this popular argument is assuming a lot; for, such an assessment believes that the Father-God is not capable of creating a Being that can create things Himself; which limits the Father’s own powers and capabilities. But, even so, such an explanation (*again, as we see from John Gill’s words*) still does not explain how Jesus is the firstborn of every other creation . . . However, *Geneva Bible Translation Notes* seems to be a little more lenient for us:

*“A graphic description of the person of Christ, by which we understand, that in him alone God shows himself to be seen: **who was begotten of the Father before anything was made**, that is, from everlasting. And by him also all things that are made, were made without any exception, by whom also they continue to exist, and whose glory they serve.”*

In all actuality, though, this 15th verse in Colossians chapter 1 *IS* saying the same thing as our Revelation scripture after all – *giving us our second witness*. Think about the verbiage: “*The firstborn of every creature [i.e. of every created Being].*” That is, “*The first*

creation of all created Beings.”

Firstborn/Prototokos (pro-tot-ok'-os), G4416, from Strong's Greek Dictionary (as is used in Colossians 1:15): From G4413 and the alternate of G5088; first born (usually as noun, literally or figuratively*²⁰): - firstbegotten (-born).

*Don't forget to also see this Explanatory Note, for “literally or figuratively”*²⁰...*

Creature/Creation/Ktisis (ktis'-is), G2937, from Strong's Greek Dictionary (as is used in Colossians 1:15): From G2936; original formation (properly the act; by implication the thing, literally or figuratively): - building, creation, creature, ordinance.

And, if this is truly so, and if one is to go against such a simple saying, does that mean that folks are choosing preconceived, biased ideas that they had learned from their church denomination over sound biblical doctrine? . . . In all actuality, some folks (but, not all!) who cannot see that Jesus just may actually have had a beginning, will accuse others, who do believe this, that they are cultish, and are heretical . . . *But, why? Just because a person views the same exact scriptures a bit differently than they?* Where's the justification in name calling? . . . The only reason not to believe that Jesus was a created Being is, not from scripture, but from another person's (or, from a church organization's) personal belief. Because, there's no scripture in the Bible that says that Jesus *wasn't* a created Being; and, neither does it say that if you view the Godhead differently than anybody else, that you're an automatic heretic – as I've already mentioned earlier herein.

But, and in going back to our Revelation passage, which speaks more of Jesus' creation and beginning than did our Colossians verse, many will try and discourage the thought that Jesus, indeed, was created. They especially can't get around the fact that a created Being has any creating powers; as if, once again, such a feat is out of the Father's capability in creating another supreme Being who has that ability. One website very heavily tries to dissuade this by trying to fit the word “first” (or, “*beginning*,” from the sentence “*beginning of the creation of God*”) onto different verses that use the same Greek word but in other ways. However, and though passionate, their weak arguments just didn't make the connection for me, in that the original thought by John merely meant that Jesus was the “ruler” of all creation; that is, that He was Himself the origin, or creator of all creation. Sayings like this (*and, even though I DO agree that Jesus had created every other thing, but by the instructions of His Father – as I will continue to explain herein*) are only muddy to me, in that we have to turn cartwheels (or, to strain at a gnat, or to swallow a camel whole) in order to tear down an obvious teaching by John and Paul because it interferes with pre-biased doctrines.

Beginning/Arche (ar-khay'), G746, from Strong's Greek Dictionary (as is used for Revelation 3:14): From G756; (properly abstract) a commencement, or (concrete) chief (in various applications of order, time, place or rank): - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

I say, rather, that the thought that Jesus was a created Being should stand as a legitimate, alternative thought to traditional, doctrinal deciphering of the scriptures; in that it cannot be disproved by solid verses therein (that is, that Jesus was a created Being), except for arguments presented by modern preachers as to the contrary.

Now, if this is really so (that is, that another God had initially created Him – and, that He didn't create Himself), then just who did create Him? *The Holy Ghost God? Or, God the Father?* . . . Surely, this one verse can complicate things for those who believes that Jesus, the Son, has always been in existence. Not only, but it also complicates things for those who are also of the *Oneness* belief, in that Jesus is the one and only God. For, if Jesus is the one and only God, then did Jesus simply create Himself? And, if so (*in that He had created Himself*), when was that? For, it still gives Him a beginning instead of being everlasting . . . However, and even so, we just might have to say that He, indeed, had a beginning somewhere in time; for, we cannot ignore the obvious words of **Revelation 3:14**. I, therefore, go toward the strong reasoning that it was God the Father who had created Jesus at some point in time (especially before the creating activities of Genesis chapter 1), and who had become His Son.

But, if even so, *then when did the Father Himself come into the picture?*

Psalms 90:2

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, **even from everlasting to everlasting, thou art God.**^{*21}

Which God is from everlasting, and who will endure to everlasting? (and, don't forget to see this Explanatory Note,^{*21} too!) The picture of being *from* everlasting should form for us a picture of a God who actually had no beginning; and, who just simply always was. *Is that hard to imagine?* It shouldn't be, if we can see that there is an all-powerful God in existence. That's the only thing that *can* make sense – other than saying that there was another God who had created even Him, *and the list would then be endless on who created who!* No, there just had to be an original beginning to all of this, and an original God; hence, a "Father" God, the Father of ALL creation; an eternal Father of everything and everyone. This is why I now go back to some verses that I had at first quoted in chapter 1 herein:

Romans 3:30a

Seeing *it is one* God...

1 Corinthians 8:4c; 8:6a

...and that *there is none other God but one*.

But to us *there is but one* God...

Galatians 3:20b

...but God is **one**.

Ephesians 4:6

One God and **Father of all**, who *is* above all, and through all, and in you all.

1 Timothy 2:5a

For *there is* **one** God...

James 2:19

Thou believest that there is **one** God; thou doest well: the devils also believe, and tremble.

What we're actually seeing here isn't a teaching about Jesus Himself being that one eternal God (*from everlasting to everlasting – since we've already seen a beginning creation for Him*), but that these are references to one "ultimate" and "supreme" God of all – the "Father" of even Jesus! The "Father" of everything that there is . . .

Ephesians 4:4-6

There is one body, and one Spirit [i.e. one "ultimate" Spirit – the Spirit of the Father-God], even as ye are called in one hope of your calling; One Lord [Jesus], one faith, one baptism, **One God and [who is] Father of all, who is above all, and through all, and in you all [including being above Jesus!]**.

Romans 15:6

That ye may with one mind *and* one mouth glorify God [the Father], even [who is even] the Father of our Lord Jesus Christ.

1 Corinthians 8:6

But to us *there is but* one God, the Father, of whom *are* all things [all things, including Jesus exists because of Him], and we in him; and one Lord Jesus Christ, by whom *are* all things [Jesus created everything else by the directions of the Father, as we'll continue to see], and we by him.

2 Corinthians 1:3

Blessed *be* God [the Father-God], even [who is even] the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

2 Corinthians 11:31

The God and Father **OF** our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Galatians 1:4

[Jesus] Who gave himself for our sins, that he might deliver us from this present evil world, **according to the will of God and our Father.**

Ephesians 1:3

Blessed *be* the God and Father **OF** our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ.

And, etc. If this is really so, in that the Father-God is the ultimate God, then what do we

do with Jesus in that He's a God, too? . . .

Titus 2:13

Looking for that blessed hope, and the glorious appearing of **the great God and our Saviour Jesus Christ**.

Well, we'll continue to deal with Jesus' role herein – for, I am surely seeing Him as a separate Being from the Father-God; but, that He, too, is a God in His own rights. But, for the moment, please be satisfied that the Father-God is the ultimate, everlasting God of everything as we continue to learn more and paint this picture more clearly with the scriptures themselves . . . But, *no*, I am not leaning toward the thought that Jesus has no power, or that He isn't a God, too. I'll actually conclude herein that there are *two* Gods – the *Father* and the *Son*: the Holy Ghost being their shared Spirit/Breath/Life-Force/Life Essence*²² (*see this very important Explanatory Note, too*); but, again, not a literal Being Itself ... However, and on the other side of that coin (of that thought), there is only one *ultimate* God, who is the Father of every single thing that we know of, or can even imagine, which is in existence – *the Father-God!*

A lot of folks will not agree with my earlier statement that there had to be only one initial God at the very, very beginning (who has always been), and who had created the other God(s). Most believe that all three Gods (*the Father, the Son, and the Holy Ghost*) had a combined beginning, and that they had popped-up at the very same time; or, and more evidently, that all three have just always been – not having a beginning. However, what I say in the course of this book should challenge such a thought. That is, that all three Gods have always been; *or, for that matter, I should even challenge the notion that there are three Gods . . .* Firstly, we've already seen where the Father had created the Son (when I quoted **Revelation 3:14** – “[*Jesus was*] *the beginning of the creation of God*”). This shows a definite beginning for Jesus, and not that He has always been. And, too, I will continue to illustrate how that the Holy Ghost is not a God, not an actual Being, but is the *Spirit* (the life-force, life essence, the consciousness) of God the Father Himself. So, stay tuned for that, because I'll continue to discuss that very soon.

Lastly, for this current chapter, and of finalizing the question of whether God the Father is simply a Spirit only, or a Spirit-Being (as, again, Jesus told us of in **John 4:24**: “God is a Spirit [Pneuma]”), we saw (in my *Explanatory Note*, called: “*God is a Spirit...*”) that *Strong's Dictionary* was very lenient for us, in that it had shown the definition for *Spirit/Wind/Pneuma* with two solid meanings, because it covered both a ‘life-essence’ (*i.e. a rational soul; vital principle, mental disposition, etc.*), or even an actual Being, such as a *superhuman* (see, again, the *Explanatory Note*, called: “*God is a Spirit...*” for further say on this, and for the full dictionary quote). So that, when Jesus confirms that His Father is a “*Spirit*,” then we don't have to only look at that as just a Breath only (That is, the Holy ‘Breath’ or ‘Soul’ of God*²³) – of which I *am* saying that the Holy Spirit/Holy Ghost Itself is. That is, a *Breath* only. But, again, the Greek word *Pneuma* can also mean a superhuman Being, such as an *angel*, or even a *divine God*. Therefore, I am seeing the Father-God, once again, as a Spirit-Being, an actual Entity, and not just a Spirit only; for, in the very beginning of beginnings (or, that is, from eternity, having no beginning), there had to be an actual Being that had started this whole thing – and, not just some random

Spirit floating around.

Explanatory Notes for Chapter 3
Jesus, a Created Being

***20. Literally or figuratively...** We have to be careful when trying to decipher if something is *literally seen*, or is but a *metaphor*; for, even in my own beliefs that I'm expressing herein, one could say: "*See! Jesus was the firstborn only metaphorically understood!*," having many new thoughts, therefore, being hatched from such observations. And, though I am not opposed to diving deeper into metaphoric understandings – for, believe me, *I have, and I do!* – I still say that even though there are many metaphoric sayings in the Bible (of which thoughts I go over pretty heavily in my already published book: "*In the Beginning: It was Spiritual From the Very Start*"), that if we aren't careful, we'll end up "spiritualizing" the whole Bible away – like dust when it gets into the air and is scattered abroad ... It got so bad in one church meeting that I had attended, back in the 1980's, that a man, calling himself a minister of God, began to teach that Jesus never existed in the flesh, that He was nothing but a metaphoric understanding that we were to simply gain moral lessons by, but that He Himself wasn't a real person ... *Do you see where I am going with all of my thoughts?* In that, and even though I myself observe many metaphoric understandings in the biblical text (as my books strongly declare), that we have to be very careful not to see a metaphor where there's only literalism. This is why I say that before we can even have a metaphor, in many cases, that we first have to have a natural counterpart in order for the spiritual sense to even come about.

***21. Even from everlasting to everlasting, thou art God...** This verse wasn't speaking of Jesus, but of the Father; because, and as will be seen later on in this book, the Father was not only heavily involved in the creating process, but that He had given every single instruction of *how* to do it to His Son – *and, here's a quick sneak-peek of my main verse that I'll be covering:*

Ephesians 3:9c

...God [the Father], who created all things **BY** Jesus Christ.

...who, Himself (the Son), took those instructions and began the Creation of everything else. But, still, they were together (Father *and* Son)...

Genesis 1:26a

And God said, Let **US** make man in **OUR** image, after **OUR** likeness...

Either one of them, of course, it could be said, had created everything ... Again, this will be explored, up ahead, in an entire chapter dedicated to this thought; so stay tuned for that!

***22. The Holy Ghost being their shared Spirit/Breath/Life-Force/Life Essence...** Such a saying as this can be a bit confusing; for, if they are two separate Beings, then how can they both have the same *breath*, *life-force*, and *life essence*? Simply put, they don't have the same soul! Every Being has their own, unique soul, which makes all of us unique from one another (which, *in this sense*, the soul is not the same thing as a

spirit*). However, Life itself, Life in general, is in existence because the Father IS; because the Father exists. If the Father didn't exist, then neither would anything else in this natural realm, nor even in the Spirit Realm – including Jesus! ... *Do we not know that all mankind shares the same natural breath?*

Ecclesiastes 3:19

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, **THEY HAVE ALL ONE BREATH**; so that a man hath no preeminence above a beast: for all is vanity.

We even share the same breath with animals; for, all of nature shares it together. However, we do have different souls from each other; different personalities; differences that make us unique from one another. But, again, we do have one thing in common – our natural breath, which makes life possible on Earth ... So, why should such a concept be any different when it comes to *spiritual breath*? As I've said, the Father-God started this whole thing off by Himself, by creating the Son via His own Holy Life (by His own Holy Spirit, His Holy Ghost).

Zechariah 4:6b

...Not by might, nor by power, but by my spirit, saith the LORD of hosts.

And, as we will soon see, *as I've repeatedly promised to speak on*, Jesus then created everything else; but, by the plans of the Father-God. But, again, the Father-God started this whole thing off by Himself; and, once He had created the Son (the first and only thing that He Himself had ever created by His own Hand), He gave Jesus life by giving Him Spiritual Breath – certainly not natural breath as you and I have. Then, when Jesus had created life on Earth (again, by the plans of the Father-God), Jesus, in turn, gave all creatures “natural” breath (a natural, temporal counterpart to Spirit-Breath). And, that was in Genesis chapter 1:

Genesis 1:26a

And God said, Let **US** [Father and Son, as we will continue to see herein] make man in our image, after our likeness...

And, He also gave each creation their own, separate, unique soul ... At this point in the Bible (again, in **Genesis 1:26**), natural breath had to be breathed into them – especially if they were to be fruitful and multiply and to fill the Earth (**Genesis 1:28**) ... But, then (and, as I had discussed at length in my book: *“Adam & Eve in a Metaphorical Garden: Natural Beings Within a Spiritual Setting; The Spiritual Side of Creation, Part 2”*), we see another breath being breathed into mankind in Genesis chapter 2:

Genesis 2:7

And the LORD God formed man of the dust of the ground, and breathed into his nostrils **the BREATH of life**; and man became a living soul.

This is neither a repeat from Genesis chapter 1, nor is it a different man than who had showed up in Genesis chapter 1 (i.e. first man Adam); for (and, as I continue to explain in great detail in my book on *Adam & Eve*), this was Adam's “spiritual” creation; he being, at first, nothing more than a “dead soul” (again, in chapter 1 of Genesis), then becoming a “living soul;” because the breath that got breathed into Him, again in Genesis chapter 2, was none other than the Holy Ghost/Holy Spirit itself – *but, not as in an Acts chapter 2, full Holy Ghost submersion/experience*. We see the same when we consider what had happened to the disciples after Jesus arose from the tomb, but before Jesus had ascended up to Heaven:

Continued on the next page...

John 20:21-22

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.**

This was prior to the Day of Pentecost, so this wasn't a full submersion in the Holy Ghost either (as they finally did receive on that upcoming day); and were given, therefore (again, in **John 20:21-22**) – not the gift of the “*staying*” Holy Ghost – but just enough of It to help them have courage to await that precious day; which, literally, was right around the corner (*courage, no doubt, because they were hiding for their lives at that time – John 20:19*). But, surely, and like first man Adam, they at least had become *Living Souls*, but not yet *Quickening Spirits* (as I'll actually speak on the differences between those two later-on herein, and in the main part of this very book) – as those folks would become (i.e. *Quickening Spirits*) on the Day of Pentecost – a day that saw more than just they speaking in tongues; but was, indeed, a day of actual births of the new *Creature* (new Creation) inside of them (as I'll also speak more about in an upcoming book in this *Teaching Series*, called: “*Behold, I Show You a Mystery: The Inward-Man, The Inner Resurrection; the Old and New Creature, Part II.*”; but, of which topic I've already started in my already published book, called: “*New Jerusalem: The Mother of Us All; End Time Prophecy, part I; and, The Old and New Creature, part I.*”) – an experience that wasn't yet given unto mankind until that day (the Day of Pentecost – **Colossians 1:26-27**) – another “gift” that was given by the Holy Ghost experience (again, a new Creature); a gift that couldn't be obtained without the Holy Ghost coming “fully” into them. For, this new, second birth was neither obtained by Adam in Genesis, nor even by the disciples in **John 20:22**. That was yet to come unto them – an answer as to why **John 20:22** “seemingly” contradicts this verse, here:

John 7:39b

...the Holy Ghost was **not yet given**; because that Jesus was not yet glorified. Not yet given, that is, as in a *full measure*, to where folks could both have a salvation experience, and a born-again experience, too. That is, a New Testament experience.

***Which, in this sense, the soul is not the same thing as a spirit...**

Make no mistake, in trying to find the differences between a soul and a spirit can be a task! For, in many instances, they're the same thing! Indeed, and even in our modern-day dictionaries (*as I've actually already stated before, in an earlier Explanatory Note, but had promised to speak on again*), one meaning for “soul” is *spirit*, and one meaning for “spirit” is *soul*:

Spirit, from Websters:

Meaning #5. The soul of man...

Soul, from Websters:

Meaning #4 and #10. Spirit...

However, and in a few instances of the Bible, there's definitely a difference between the two ... For instance:

1 Corinthians 15:45

And so it is written, The first man Adam was made a **living SOUL**; the last Adam *was made* a **quickening SPIRIT**.

Paul then proceeds to explain the difference between this soul and spirit in his own, continued references:

Continued on the next page...

1 Corinthians 15:46-47

Howbeit that *was* not first which is spiritual, but that which is natural [i.e. first man Adam; that “Living Soul” was only natural and carnal – only one step away from a “dead” soul]; and afterward [Jesus] that which is spiritual [not carnal]. The first man *is* of the earth, earthy [again, “earthy” is carnal, not just natural only]: the second man [Jesus] *is* the Lord from heaven [who was from Heaven].

In showing us that one man was nothing but of nature, and carnal; whilst the second man was of the spirit, and was spiritual – *even if He appeared in a natural body*; but (and unlike first man Adam), Jesus knew no sin (**Hebrews 4:15**). Not only, but in the verses that had led up to these, Paul was already explaining the NEW man versus the OLD man anyways – as in an *Outer Man* and an *Inner Man*, the old us and the new us, the old creature and the new creature, both based on the examples of first and second Adam:

1 Corinthians 15:40

There are also celestial [spiritual] bodies [i.e. the Inward-Man temple], and bodies terrestrial [natural – i.e. the Old Man’s temporal, decaying, and dying temple]: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another [even the Old Man *is* a glory because first man Adam had, at least, become a Living Soul after he was nothing more than a Dead Soul; i.e. a Dead Soul is nothing more than an ungodly heathen – as I had explained in good detail in my book on “Adam and Eve”]. [42a] So also *is* the resurrection of the dead [again, the new body arises in an inner, spiritual resurrection]... [44] It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Again, Paul was using the first man Adam from Genesis, and the second man Adam (Jesus) from the Gospels, as examples of what we ourselves can become:

1 Corinthians 15:49

And as we have borne the image of the earthy [like first man Adam], we shall also bear the image of the heavenly [like second Adam, Jesus].

That is, again, the difference between a Living Soul and, not just a Quickening Spirit, but of a Quickening (Living) Spirit-*Being* – just like it’s spiritual Father; in the “image” and “likeness” of its Father Or, we could say: our old, religious selves (after coming out of that heathenistic world – where we were, again, nothing more than a Dead Soul) had then become a Living Soul with having an *experience* with the Holy Ghost – yet, we are still nothing more than an Old Man, since we can still fall like first man Adam did, having but a *temporal* Breath from God – *even when we speak in tongues*:

1 Corinthians 13:1

Though I speak with the tongues of men and of angels, and have not charity [Godly Love toward my neighbor, and my enemies!**), I am become *as* sounding brass, or a tinkling cymbal.

However, in having that Acts chapter 2, full Holy Ghost submersion, we are then candidates (with our perseverance) to become, *like Jesus before us*, a Quickening Spirit (a Living Spirit; a new Creature; a Spirit-Being***) – meaning, of course, when we finally gain a new creation inside of us (being born again), it’ll then be classified, in Paul’s references, as a *spirit* (again, a Spirit-*Being* like it’s Father – the Father-God, and of actually gaining eternal life this side of the grave); whereas, the Old us was nothing more, like first man Adam, than a Living (albeit, *temporal*) Soul that can die if it sins ... *But, how, pray tell, can it die once it becomes living? That is, a ‘Living’ Soul?* ... This kind of “life” should not be confused with “eternal life,” in that when we become Living Souls,

that it means an eternal life; for, it's not. It just means that you now have a *chance* at eternal life (one step closer), since you can now SEE God's Kingdom; whereas, and when only in the ungodly, heathenistic world, you could see no such thing; and, you can now understand your eternal goal that you should strive toward. But, it's only to those who endure unto the end of their own personal journey that'll actually, and eternally be saved (**Matthew 10:22b**) – proving out, at the end of their course, that they really were, along the way, born-again with that new Spirit-Man inside of them ... On the other side of that coin, those who can be born (not only of the Spirit), but also being born of the Word of God (i.e., metaphorically called “*water*” in **Ephesians 5:26**), can actually come into God's Kingdom instead of only seeing it from a distance – as I will expound upon in the main part of this book when I'll quote and explain my take on **John 3:3-5**. For, and as I'll show then, there's more to being a “Christian” than just an ‘initial’ experience with God's Holy Spirit. It's a ‘*continued*’ experience that actually counts, and of us growing into the full stature of Christ.

****Even when we speak in tongues: 1st Corinthians 13:1 “Though I speak with the tongues of men and of angels, and have not charity [Godly Love toward my neighbor, and my enemies!], I am become as sounding brass, or a tinkling cymbal”...**

As we're actually going to learn later-on in this book, there is a definite connection between *Godly Love* and the *inner resurrection* – of which is much more powerful than us just speaking in tongues. And, though I am not making slight of us doing so (i.e. of us speaking in tongues), we'll see (again, a little later-on herein) how that speaking in tongues may not be good enough to give us an actual salvation experience ... *Am I sure?* ... Well, if it were so (that tongue-talking is good enough), then Paul wouldn't have made the statement that he had in **1st Corinthians 13:1**, that even if he spoke with the tongues of men and of angels, but didn't have charity (i.e. *pure Godly Love toward our neighbors*), that it then profited him absolutely nothing ... In fact, in reading further into 1st Corinthians chapter 13, we see that there are even other religious activities listed, that we would consider triumphs in the Christian world (*such as having the gift of prophecy; understanding all biblical mysteries; having all biblical knowledge; having total faith to where we could remove mountains; we can bestow all of our goods to feed the poor; and, even, give our bodies to be burned as martyrs*), but if all of them are not mixed with Godly Love, then we are absolutely nothing in God's World. *Can that really be the case, especially when we consider that all of those things are actually wonderful goals to achieve in Christendom?* Indeed, those *are* goals that we strive toward; but, if we don't also have Godly Love thrown into the mix, all of it counts for nothing ... But, even so, what does that have to do with an inner, spiritual resurrection? Well, the apostle John gives us the necessary scripture, and the answer to that question:

1 John 3:14

We know that we have **PASSED FROM DEATH UNTO LIFE** [an inner, yet very real resurrection], **because we love the brethren**. He that loveth not *his* brother abideth in death.

Again, we'll go over such thoughts later-on herein; *for, such is the true Gospel of Jesus Christ*.

*****A Spirit-Being...**

Even though I had used this same term to describe the Father-God (i.e. a Spirit-Being), this is by no means an indication that we'll be powerful gods ourselves that can almost

outmatch the Father; or, even Jesus! But, what this does mean is that we'll be Beings of the Spirit-Realm, and of whom has life eternal. *Make no mistake, there is nothing natural, nor temporal about the Inward-Man.*

***23. Soul of God...** Does God Himself have a soul? Could that soul be the Holy Ghost? Well, and even though we will continue our investigations herein, here are some scriptures that speaks of the "soul" of God.

Leviticus 26:11-12

And I will set my tabernacle among you: and **my soul** shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.

Jeremiah 32:40-41

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with **my whole soul**.

*Also seen in **Judges 10:16**, **Isaiah 1:14**, and etc ...* Remember, "soul" was yet another definition for the Greek word *Pneuma*, as we've seen (again, from an earlier *Explanatory Note*, called: "*God is a Spirit...*"). And, though one may want to argue that these were references to the "Son" and not to the "Father," I beg you to consider that if Jesus was "created" with a soul, that we need not look upon that as something that only created Beings have – such as a human; for, though man is born with a 'temporal' soul (see and mediate once again upon **Ezekiel 18:4** and **Ezekiel 18:20** – the "temporal" soul of mankind), a soul is not to be looked upon as a thing that only a human has, but is to be understood as rational, living life itself – *in any form* – whether it be of nature or of the Spirit-Realm. And, the Father-God certainly falls into this category; for, He is life itself. A living Soul, if you will...

END OF CHAPTER 3 OF "THE GODHEAD: HOW MANY GODS ARE THERE IN HEAVEN?"

I SPEAK MORE ABOUT THE HOLY GHOST, AND OF WHOM OR WHAT HE OR IT IS IN BOTH CHAPTERS 2 AND 4 OF THIS BOOK...

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