

THE FORGOTTEN TRUTH

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(Transcript of sermon by same title. Watch [video here](#))

The title, The Forgotten Truth, actually comes from a text in the Old Testament, from Deuteronomy 8:19 , and this is really what God warned His people about, not forgetting something very important. This is what He told them.

'And it shall be, if thou at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.'

Now, this was the key note that Moses spoke about in that sermon in Deuteronomy. Always he was saying, Remember, and forget not. And one thing that God particularly warned His people against forgetting, was that they would forget who He was. And if that were to happen, the result would be that they would walk after other gods and serve them and also worship them.

So today we want to talk about a forgotten truth that touches on that very point. We want to see what the Bible reveals about God , have we forgotten the truth about God , and have we fallen into the trap of walking after other gods, and serving them and worshipping them? Because, at the end of the verse the promise is made here, this is a promise that God has testified against His people. He said,

'I testify against you this day that ye shall surely perish.'

If that were to happen, God says, His people would surely perish.

Now, God has given us a gift in His Son, Jesus, and this gift, He says,

'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

So here we see the contrast. Now, if we were to ask the question, What is eternal life, or what is everlasting life that Jesus came to give us? He came all the way from heaven to give us this gift. Now, eternal life is more than just living forever. The Bible actually answers

this question for us in John 17. It gives us a very important answer. In John 17:3 Jesus says, He gives us a definition.

'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'

We only live forever as a by-product of our relationship with God. Jesus came to reveal to us the truth about who God is, the only true God, and Jesus, and having a relationship with those two Persons is what eternal life is all about.

So this study today, we are going to look and see what does the Bible reveal about the only true God , and about Jesus Christ, because our eternal life is dependent on having a correct understanding and a relationship with them. So this is what we are going to do, and in order to do that properly we want to consult the highest authority on the topic. We don't want to go by second hand reports. We don't want to go by what someone says someone said, or they heard. We want to go straight to the highest source, and the highest authority on this topic is who? Only the One Being who came all the way from heaven for the very purpose, to reveal God. That's Jesus Christ. In John 1:18 it says,

'No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.'

Jesus came all the way from heaven to earth to declare who His Father was. And again, in John 3:11, when Jesus was speaking to Nicodemus, He told him the same thing. He said,

'Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen: and ye receive not our witness.'

So when we look at this topic we are going to consult the highest authority. We are going to see what Jesus says about the only true God, and what Jesus says about Himself because our eternal life is hinged on that.

So according to Jesus, which is the first commandment of all? If we were to ask this question as Christians, the common answer we give is.

'To love God with all the heart, and to love the neighbour as ourselves.' and that's a very correct answer, but it is lacking something.

One day Jesus was asked this question. In Mark 12 we read the story , verse 28-32

'And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?'

Now this scribe, his job, being a scribe is copying down the Scriptures. That's what a scribe's job was. And in copying down the Scriptures time and time again, time and again, this scribe had come to learn what the concept, or what the true first commandment is, in the Bible, the whole Gospel was based on something, and he decided to come to Jesus and test Him with that question, to see if Jesus would give the right answer.

You see, the scribe already had the answer in his mind and he was asking Jesus, to test Him. This is how Christ answers that question, the first of all the commandments.

'And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.'

So out of all the Old Testament scriptures, Christ identified this part as the very first thing, the most basic foundational truth is to know something, that

'The Lord our God is one.' Only one.

Now, based on this knowledge that God is one, we are also to do something based on that, and He continues,

'And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.'

Now it is interesting that Christ here tells us the foundation for loving God correctly is based on a knowledge that He is only One. We cannot leave that part out. And this is what it means when it says here to love God with all the mind. In order to love God with all the mind you must have some understanding of who He is. You cannot love someone you don't know. And so before God requests of us that we must love Him, He first identifies who He is. He says, *'Listen, the Lord our God is one Lord.'*

God used exactly the same principle when He gave the Ten Commandments. Before He gave any commandment, He actually identified Himself. He said,

'I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.'

And then based on that, God gave His commandments. It is the same principle we see here.

Now the scribe was very happy to hear that - or very disappointed. We are not sure, but we know that he certainly, Christ certainly answered what was in the scribe's mind because the scribe said unto Him,

'Well Master, Thou hast said the truth.'

Jesus passed the test.

'For there is one God and there is none other but he.'

So the scribe understood the truth that Christ had declared. Now it is very important that Christ and the scribe, they both agreed. And if you read a little later in the passage, you will find that Christ commends the scribe and tells him that he is 'not far from the kingdom of heaven.'

Now, when the scribe says *'there is one God and none other but he'*, and when Jesus says, *'The Lord our God is one Lord'*, who are they speaking about, who are they talking about? Who is that one God that they are talking about?

Now, we can speculate about that but we can have the answer in the Bible. A little later, in John 8:54, we are told by Christ, who the God of the Jews is, who the God of the scribe was.

'Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me; of whom ye say, that he is your God.'

And so here we are just finding the answer from the Scripture. When the scribe said, *'There is one God and none other but he'* Jesus identifies that who He is talking about is none other than the Father. And the Father is the God of the Hebrews, and it was the Father that is being referred to when it says,

'The Lord our God is one Lord.'

Now we are going to see confirmation for that as we go along.

According to Jesus, who is the Lord of heaven and earth? He came to reveal these truths to us, and He told us very plainly in Matthew 11:25

'At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'

According to Christ, His Father is the Lord of heaven and earth. His Father is the only true God. He is the One that is referred to, that the scribe was also speaking about.

What about worship? According to Jesus, who will the true worshippers worship? That's a very, very important question to answer, because we know the issue in the last days will be over worship. The devil is out on a mission to get people to worship him.

In contrast to this, Jesus came and revealed to us who the true worshippers will worship, and one day, speaking to the woman at the well, in John 4:23, this is what He told her. He said,

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

So according to Jesus, the answer is very plain. The true worshippers will worship the Father. Now it is interesting that one day Christ was asked by the disciples to teach them how to pray. And you remember when He gave them the answer - He told them to pray to someone. How were they to begin their prayer?

'Our Father, which art in heaven.'

Now, prayer is an act of worship. Christ directed the attention of the disciples and everyone who was to follow to worship the Father, because He happens to be the only true God, and according to the scribe,

'There is none other God but He.'

And Jesus, when He heard that answer told him, 'That's a correct answer.'

What about the apostles? Did the apostles and writers of the New Testament agree with this truth? What we did is, we looked at the highest authority on the topic because Jesus is the only One who came from heaven to earth to reveal this information, and we found that what He revealed is very plain. What about the apostles? We cannot expect to have them disagree, and they don't.

James, for example, in chapter 2:19 tells us something about the devils. He says,

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

So according to James, he taught the same truth - that there is only one God. Who would he be speaking about? None other but the Father. James cannot contradict what Christ taught.

We will confirm that, we will see what Paul says, writing to young Timothy, in 1 Timothy 2:5 Paul tells Timothy,

'For there is one God, and one mediator between God and men, the man Christ Jesus.'

He makes it very plain. There is only one God, and between that one God and us, men, there is only one mediator, and that is Christ. So the one God is none other than the Father, and Paul spells it out for us so we don't get it mixed up at all.

In 1 Corinthians 8:6 he says,

'But to us there is but one God, the Father.'

Now when Paul says to us, he is including himself with the believers, and he says, 'To us who believe the gospel, who believe on Christ Jesus, there is only one God for us,' then he identifies who this one God is. He says, it is the Father.

'Of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.'

Remember we read earlier in John 17, eternal life was based on knowing two beings, *'the only true God, and Jesus Christ whom he has sent.'*

Here we are seeing exactly the same principle brought out by the apostle Paul.

'To us there is one God, the Father, and one Lord Jesus Christ.' And it is the Father of whom are all things.

Who is the head of all things? Paul also gives us the answer for this. It should be in harmony with what we have found so far, and it certainly is. 1 Corinthians 11:3, Paul says,

'But I would have you know, that the head of every man is Christ, and the head of the women is the man; and the head of Christ is God.'

And this is, of course, speaking of God the Father. So we have ample testimony here in the Bible, from the highest authority, that to us there is only one God and it is the Father, an individual Being - one individual Being. And true worshippers will worship Him.

But someone might object, and the objection is a common one, by trying to say, 'Hold on a minute. I see what the verses are saying, I understand what that is saying, But, in Hebrew we

have a word that talks about God and that Hebrew word is *'Elohiym'* , and that Hebrew word happens to be plural, therefore God is plural' In other words, God is more than one.

Well, we need to see what the Bible says about that, because what we found so far is very plain. The Bible told us plainly God is only one, it is the Father.

What does this mean? Well it is indeed true. The word *'Elohiym'* is a Hebrew word that is plural, it is the plural form of the word *'El'* But if we allow the Bible to interpret itself, we will find something very interesting. We will find that in Hebrew there is something called the plural of Majesty. What that means is, a plural word is used to identify a single subject, or a single object, and it does not mean plurality but it means greatness. It is called the plural of Majesty.

Now we will see an example of that in Exodus 7:1, and in there we see a use of that word. It says,

'And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.'

If you look it up in the Concordance, the word 'god' there that is used is the word *'Elohiym'*, the plural Hebrew word.

Now we have to ask ourselves a question. Does that mean that God split up Moses into more than one person, and sent him to Pharaoh? Obviously not. Well, what does it mean? Why would God use the word *'Elohiym'* a plural word, to refer to a single individual, Moses?

Well, if we keep in mind the meaning, that is the plural of Majesty, it means it denotes greatness and we see that a little later in the same book. Exodus 11:3 gives us the definition of what God means. It says,

'Moreover the man Moses was very great in the land of Egypt, and in the sight of Pharaoh's servants, and in the sight of the people.'

So here we see a Bible definition for the word that we are looking at. The word *'Elohiym'* can refer to single individuals and when it does refer to single individuals it doesn't denote

plurality, but it denotes greatness. That's how the word '*Elohiym*' is used when it refers to the only true God. It is not teaching us that God is more than one but it is teaching us that God is very great. And this is the example we just saw here.

The head of all things we saw is the Father, and Paul says that more than once, he also says it in Ephesians 4:6, he says,

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

This is the plain Bible teaching when it comes to the Father, the only true God. Now it is very important for us to have this understanding in order to have a relationship with God because our eternal life is based on knowing the only true God. We have identified who that is now, according to Jesus.

But our eternal life does not stop there, it is also to know someone else. It is to know Jesus Christ whom He has sent. So the question is, Who is Christ? Because what we found so far is very, very important. We found that the Father is the only true God, and according to the scribe,

'There is none other God but he.'

So the natural question that should come in our minds is, Well, if that is the case, then who is Jesus Christ? How does He fit into the picture?

And we will see what the answer is from the Bible. In Matthew 16 :13, one day Jesus asked His disciples a question.

'When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?'

And what Jesus was doing was, He was taking a general poll, a public poll. As the disciples would travel in their journeys, preaching the gospel, they would hear what people were saying, they would mingle with the people, and they would hear what people were saying about Christ. And Christ told them, 'Tell me, what is your feedback? What are you hearing that people are saying about Me?'

And of course, the disciples told Him some thought that He was Elijah, some thought He was John the Baptist, and some even thought He was Moses. Some even dared to believe that He might be the Messiah. These were all the different answers.

Now today, we have the same question that we need to answer. People today believe all kinds of things about Jesus. If you ask certain people, 'Who is Jesus?' Some might say, 'Well, He is a good man.'

Some might say, 'Well, He is a good prophet.'

Some might say, 'Well, He - we are not sure about Him.'

They have all kinds of answers. Some believe He is the Messiah. Some believe He is the Son of God. Some believe things that perhaps we are not even aware of. But the point is this, there is such confusion about the identify of Christ, that we need to find the answer for ourselves from the Bible, because our eternal life is dependent on that.

And so we will see what Jesus said about Himself. Who did He claim that He was? In John 10:36 we are told,

'Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?'

Very plain. Jesus claimed to be the Son of God, and most people today believe, if you ask them, that's probably the most common answer you will get? Who is Jesus? They will say, 'Jesus is the Son of God.'

And today we want to go a little deeper and see what exactly the Scripture means when it says Jesus is the Son of God. You see, this point was very important, it was so important that the Father, from heaven, identified the same fact with an audible voice, at the baptism of Jesus. In Matthew 3 :17 it says,

'And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.'

And we know it is the Father that is speaking there. Now it is interesting, that of all the things that the Father could have said at the baptism of Christ, He chose to say this fact, He chose to reveal this fact. That tells me that this is something that is important. That tells me that this is something that the Father regards as very important.

You know, it is not very often in the Bible that the Father speaks with an audible voice from heaven. If you try and think in your mind, how many times do we find recorded in the New Testament, the Father speaking with an audible voice, just like on this occasion?

Now, if you search carefully, and you read throughout the New Testament you will find that there are only three occasions. This is one of them. There are only two more, and that's all the speaking that the Father does with an audible voice from heaven. There's only one other that will still happen in the yet future, that's Revelation 16.

But the point is this, if the Father speaks only three times, so rarely in the Bible, surely what He has to say must be very important, in that He doesn't entrust it to an angel, or to a prophet. You know, it is interesting, when the Father said those words, could He have sent an angel to give that message? He could have done that. Easily He could have said to Gabriel, 'I want you to go down and tell everyone this is My Son.'

Could He have sent a prophet? Very easily, but He did not do that. He chose to say it Himself. Obviously it is so important, God says, 'This must not be entrusted to anyone. I will say it Myself.'

And not only that, He said the same thing more than once. Another time in Matthew 17 a little later, in verse 5, at the Mount of Transfiguration,

'While he yet spake' (it says) 'behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.'

So the three times, the other third time, of course, is recorded in John 12 when the Greeks came to visit Jesus, and a voice from heaven answered and said, 'I have glorified the name of Christ.' That's the third time that the Father speaks. And that's all the record that we have of the Father speaking in the New Testament. Now, two of these times, the Father said exactly

the same thing. He repeated the same thing twice. That tells me this is very important information. This is very, very vital. Keep in mind it is so vital that our eternal life is based on knowing who Jesus really is, and the confusion that is present today about who Jesus is, is only evidence that the devil is trying to obscure this fact.

What about the disciples, what did they say about Christ? Well they would not contradict what they heard from heaven and what they heard Christ speak Himself. Peter in Matthew 16:16 says,

'And Simon Peter answered and said, Thou art the Christ, the Son of the living God.'

Now when Peter said this, Jesus told him something very important. He told him, 'Peter, you know what?'

'Flesh and blood has not revealed this to you, but My Father, which is in heaven.'

And Jesus told Peter, 'Peter, upon this declaration that you said, upon this Rock, I am going to build my church, and when I do that, the gates of hell are not going to be able to prevail against it.'

The foundation of the Christian church is based on this fact, the fact that the Father revealed from heaven, twice by an audible voice, and through the prophets, through the apostle here as well.

So this is a very, very important aspect and today we want to look at little closer of the details of it. Another disciple who was not a disciple initially, is the apostle Paul. What did he say about Christ? In Acts 9:20 it tells us.

'And straightway he preached Christ in the synagogues, that he is the Son of God.'

Now this is very interesting because here we have a record of the very first sermon that Paul ever preached as a Christian. His topic for preaching that Sabbath day was that Jesus is the Son of God. Now, Paul had just had that experience on his way to Damascus when Christ appeared to him, and Paul was converted. And the very first thing that was impressed upon Paul's mind to preach, and to declare, now that he believed in Christ, was the foundation of

the Christian church. His very first sermon was on the Rock on which the church is built. He said that Jesus is the Son of God.

That's very, very interesting because today the same truth still stands, and that Rock, unless it is the foundation of the church today, that church cannot stand against the gates of hell. Very, very important, and it's thanks to Paul, of course, that we have the rest of the New Testament. Most of the New Testament came to us through Paul, and the very foundation, according to this verse, that he started with was the fact that Christ was the Son of God.

It seems to be an important fact, it's important for heaven, it's important for Christ, it's important for the apostles. What about the Jews? Why did they want to kill Christ? Well, amazingly enough, it revolved around the same issue. In John 5:18 it says,

'Therefore the Jews sought the more to kill him because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.'

A very important verse. The Jews wanted to stone Jesus, not only because He broke the Sabbath, but He did something even worse in their eyes. He claimed that God was His Father. They said, 'This is blasphemy.'

Now when Jesus made that claim, that God was His Father, the rest of the verse tells us that they understood that, and the inspired apostle here tells us that that made Him equal with God. So when Jesus claimed that God was His Father, it made Him equal with God. The Jews understood that and they said, 'That is blasphemy because you are a man, you cannot be God.'

You see, they refused to accept that Christ was really who He was. But it is a very important principle that we see here. The equality of Christ with God is based on something, it is based on the fact that God is His Father. Very, very important principle. The fact that God is the Father of Christ, that Christ is the Son of God, this is the foundation for the equality of Christ with God. That's what it says.

Now, very important, because if the devil wants to attack the equality of Christ, or if the devil wants to attack the divinity of Christ, because that's what it really is, what then would he attack? He would attack the foundation of that equality, that is the Sonship of Christ.

It's not very strange that Satan challenged Christ in the wilderness and he asked Him a question. In Luke 4:3

'And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.'

What was Satan attacking here? He was attacking the identity of who Christ was. And in doing that he wanted to attack the equality, and the divinity of Christ. He said, 'I don't believe that, prove it to me. I don't believe you are the Son of God. Prove it to me, you have to prove it.'

It was only forty days earlier that the Father had spoken with a voice from heaven, saying, *'This is My Son.'* And we saw that the Father said that twice. How many times did the devil ask Christ this question in the wilderness, 'If you are the Son of God,?' He asked Him twice. Direct contradiction to what God said. Twice God declared Jesus is His Son, and in direct contraction, twice the devil attacks that fact and causes, by his questioning, trying to cause doubt in the mind of Christ.

Now we've established very plainly that Jesus is the Son of God. There's no question about that. Now, we need to ask ourselves the next question so we can make sure we have the right Scriptural understanding. If Jesus is the Son of God, how is He a Son?

Does the Bible reveal to us how Jesus is the Son of God, because there are many sons of God? For example, the angels are called sons of God in the book of Job. We are also called sons of God in the epistle. 1 John tells us that

'Behold what manner of love the Father has bestowed upon us that we should be called the children of God.'

We are also sons of God, and we are sons of God by what process? The inspired apostle Paul says here it is by adoption, in Romans 8. And angels are sons of God by creation. Adam was also a son of God. He was created, and since the fall, of course, when we are redeemed and brought back, we are adopted into the family of God, we become sons of God.

What about Christ? How is He a Son? What category does He fall in? In John 3:16, the most famous Bible verse, reveals to us a very important fact. It says,

'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

The Bible tells us here very plainly that Christ is the only begotten Son. He is in a class, in a category all by Himself. He is not like the angels - created. He is not like man - adopted. He is the only begotten. And the Bible further reveals who He was begotten of. In John 1:14 it says,

'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.'

So we learned Jesus is the Son of God, now we learn that He is the only begotten and He was begotten of the Father. Very plain Bible testimony. The next question that should naturally come into our minds is, Well, if that is the case, when was Christ begotten of His Father? That's a natural question. We found the Bible answers so far, does the Bible give us an answer to this question as to when Christ was begotten?

Well, if we look in Micah 5:2, for example, we find some help in answering this question. The prophet Micah here is prophesying of the Messiah and where He will be born, and he says,

'But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth, unto me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.'

It was this verse that the elders quoted to king Herod when he asked them where the Messiah would be born. And the prophet Micah here tells that when the Messiah would be born in Bethlehem of Ephrathah, that would not be the beginning of His existence. Actually He existed before. Actually *His goings forth have been from of old, from the days of eternity.'*

Now if you look up in the Concordance that word 'goings forth' it actually means 'origin or family descent.' So here the prophet Micah is pointing us, to in which direction? To look for

when Christ was begotten. He is pointing us to the past, into the eternity of the past. So in other words, we need to look much further back than Bethlehem, because Bethlehem is not when Christ was begotten of the Father. It is much further. His family descent is from the days of eternity.

Now, let's see, what else does the Bible reveal about this? God selected the wisest man that ever lived, outside of Christ, to record for us this information, this vital information. King Solomon, the wise man, tells us in Proverbs 8:22 and onward. He says,

'The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth.

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there; when he set a compass upon the face of the depth;

When he established the clouds above; when he strengthened the fountains of the deep.

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth;

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.'

Someone here is speaking through the wise man Solomon and He is speaking of an event that happened before anything was created. And this event is described, actually, twice, interestingly enough. The same expression is repeated. Twice we are told that before anything was created, I was brought forth. I was brought forth.

Who is speaking in this verse, or in these verses? Well if you look at the context of the chapter it is speaking about Wisdom and Paul tells us who Wisdom is. He tells us 'Christ, the power of God and the Wisdom of God.' That's in 1 Corinthians 1:24,30

So Christ, under the title of Wisdom, is speaking through Solomon, the wisest man. And Christ is here telling us of an event that occurred before anything was created. And twice He says, *'I was brought forth.'*

Now the word 'brought forth' simply means 'born or begotten.' It was twice that the Father declared, *'This is My Son.'* and here we read the same thing twice repeated.

Now Jesus said that this happened in everlasting of the past, in the beginning, before the earth ever was, before anything was ever created, Christ was begotten, or born, of His Father. That's really what it means, that is what 'begotten' means, if you look it up in the Dictionary.

Now by the time creation took place, Christ says in this passage that He was there, and He was by the Father, assisting in the work of creation, as a master craftsman, or as a master worker. So when creation took place, there already was a Father, and there already was a Son. And we will see a little later what that means. What does it mean that Christ is really the Son of God? What significance does that hold for us for the Person of Christ? Does it help us understand who He is, and the attributes that He holds? And the answer is certainly Yes.

How did the Father create everything? Because, in that passage earlier, in Proverbs, Jesus says, speaking through Solomon, Christ speaks, He says, 'When he made the mountains, and the fountains, and the seas, and depth, and all these things, I was by him.'

The Father was the creator of all things. That's how He is recognised in the book of Revelation. But the Father created all things by Someone. In Ephesians 3:9 it says,

'And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.'

So God created all things by Jesus Christ. The Bible tells us that repeatedly. Once again here in Colossians 1:16,17, speaking of Christ, it says,

'For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

And he is before all things, and by him all things consist.'

Very important verse. It tells us that everything in the universe was created by Jesus Christ. But He was before all these things were created. Two things we learn from this. That Christ was not created, because He created everything, and Christ existed before everything was created. And the Bible, we saw, very plainly told us Christ was actually begotten, He actually came out of His Father, He was born, and it was through Him that the Father created all things. He pre-exists time and matter. He pre-exists everything. And it is very important, all things were created by Him and for Him. That's a beautiful little sermon all in itself. Everything was created for Christ.

You see, the Father loved His Son so much, He made a whole universe for Him. Everything was created for Christ and the time would come when some of these creatures in that universe would fall, and because everything was made for Christ, Christ volunteered, He said, 'I will go and save them.' And that's when we read John 3:16

'God so loved the world that he gave his only begotten son.'

So as we are looking at these truths we need to put them in context of what that means for us today, living in this period of earth's history, and how these truths can be practically related to us, because God is inviting us to have eternal life. He is inviting us to have a relationship with Himself, the only true God, and with His Son, the creator of all things, our Saviour.

When did Christ become the Son of Man? We saw now, so far, when Christ was begotten of His Father. We found that it is in eternity of the past, so far back in the days of eternity, that the prophet tells us it was before all things were created.

What about when Jesus became the Son of Man? When did that happen? The apostle Paul tells us in Galatians 4:4

'But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.'

And the word 'made of a woman' means 'born of a woman.' You see, Jesus became the Son of Man by birth 2,000 years ago. And Jesus was already the Son of God by birth from eternity of the past. He is the only Being, who in the fullest sense, is both the Son of God and the Son of Man.

You see, when Jesus was wanting to become a man, when Jesus took on human flesh, did He just inhabit a body and just came to earth? What is the only way that someone can become a human being? They must be born. And Jesus did not break that rule. In order to become a human being, He also had to be born like us. And that is what assures us that He is really one of us. You see, exactly the same thing applies. The only way that Christ is the Son of God is because He is born of God. He is literally the Son of God, just like He is literally the Son of Man.

Now, very important to understand something. We will cover that a little later when we see what happens when Christ was born. We will come to that, it is just a point. What about the Old Testament people? If Christ was begotten in eternity of the past, well before Bethlehem, did they recognise that God had a Son? Does the Old Testament reveal this information for us?

Let's have a look at a few verses. In Isaiah 9:6 we have an example. This familiar verse, it says,

'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace.'

Isaiah knew that *to us a Son is given*. There is only one Son in existence then that we could have been given who could save us. That's the Son of God. But he is not the only one. One day, even a heathen king recognised that fact. You know, it is sad that some people today, who have Bibles in their hands, fail to acknowledge that fact. Here we have an example of a heathen king, the king of Babylon, recognising something very important. In Daniel 3:25, after he threw in those three faithful Hebrew boys,

'He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God.'

Very interesting that the heathen king knew that the God of the Hebrews had a Son. Now, how in the world did this heathen king know that God had a Son? Well the answer is very simple. Those three missionaries there in the fire were doing their job, being missionaries. They had told the king about the Redeemer to come, the Saviour of the world. And they told him that 'Our God is sending His Son. He will be the Saviour of the world.'

And when the king threw them in the fire, and Christ of course appeared there with them in the fire, the king recognised who they were talking about. He said, 'This must be who you are telling me about. He looks just like the Son of God.' And He certainly was the Son of God.

Proverbs 30:4 it says, another verse in the Old Testament.

'Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?'

Here we see all these acts of creation, these divine acts of creation, binding up the waters and establishing the ends of the earth. The wise man is crediting them to two beings. He asks this rhetorical question, he asks this question, making the point that this is such common knowledge, who does not know it? And he asks,

'What is his name, and what is his son's name, if you can tell?'

Very important point. He doesn't identify these beings here by name, but he identifies them by relationship, showing us that the relationship is real. And if we have a Son, then we must also have a Father.

So here the wise man is telling us there is a Father, and there is a Son involved in the work of creation. We know that because we are told that Christ was begotten, He was brought forth before anything was created and it was through Him that God created all things, and He

actually created everything, everything was created for Him. So this confirms for us the truth that in the Old Testament we see evidence that God indeed did have a Son.

Another one in Psalms 2:12, it says,

'Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. blessed are all they that put their trust in him.'

'Kiss the Son.' Whose Son? It's the Son of God, and the expression 'Kiss the Son' is Hebrew, it means reverence or honour the Son. He is the One that will give life to all those who trust in Him.

'Blessed are all they that put their trust in him.'

It is speaking of Jesus Christ. He is the Son that came to earth.

What about, back to the days of Christ? Why did the Jews finally kill Jesus? What is it that pushed them over the line and they said, 'That's it. It's for this reason we will kill Him.'

Well it could be no other than the most important thing. Matthew 26:63-65 In that court, before Caiaphas, it says,

'And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.'

Jesus saith unto him, Thou hast said:

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.'

And it was on this charge that the Jews took Jesus to Pilate. It was because Jesus could not deny who He was. The high priest asked him 'Are you really the Son of God, tell us.'

Jesus said, 'You said it. It's Me.'

Now Jesus died rather than denying the fact that He is the Son of God. The question for you, and for me, today is, Are you willing to do the same? Because, the day will come very soon

when people who believe that Jesus is the Son of God, are going to be placed in a very similar position. Anybody who believes the truth becomes a target of Satan.

How did the people mock Jesus on the cross? The same way the devil tried to do it in the wilderness . Matthew 27:39-43, it says,

'And they that passed by reviled him, wagging their heads,

And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said,

He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God.'

It's very important that for this fact Christ died, and He was even mocked on the cross by these words. Who inspired these words do you think? It could only be one being who could inspire this. The same one who said in the wilderness, 'If thou be the Son of God.' These people were directly inspired by Satan to mock the fact that Christ is the Son of God.

So far we are finding that it is very, very important that Jesus is the Son of God. The Father had to speak it from heaven personally twice. The devil fought against it all through the days of Christ and he finally managed, on this point, to bring the charge against Christ of blasphemy, which was an incorrect charge, of course.

What about when Jesus was on earth? Did He teach the same fact? Did He teach that He actually came forth from the Father, that He was begotten? We already saw He said that to Nicodemus, but that's not the only place He said it. John 8:42, it says,

'Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.'

Now it is interesting because some people misunderstand this verse here. The Jews were trying to ridicule Christ by casting doubt on the occurrences of His birth by saying 'We are not born of fornication, we have one Father, even God, not like someone,' And their allusion was that Christ was born in an illegitimate way, and this is how Christ answers their charge.

He's telling them, 'Listen, I'm going to tell you whose Son I am because you are questioning that.'

He tells them, 'If you really love the Father, and He is really your Father, you would love Me, because I actually proceeded forth and came from God. I was born of Him. He is My Father, and if you really love Him, you would love Me too.'

And this fact is confirmed, when we look up the Greek for that expression 'proceeded forth' you will find that it means exactly that. It means 'to come out of.' In other words it means 'to be born.' So, very, very interesting, that Jesus answered the charge of the Jews on their own ground. He was answering whose Son He was.

Now, we come to our next point, that is very, very important. If Jesus, indeed, proceeded from the Father, we found that very plainly, what did He inherit by right of that birth? Did He inherit anything, and if so, what did He inherit? And this is where the point starts coming close to us. That gives us now why Jesus is so precious to us, it is because of the fact that He is the Son of God.

Notice. What did He inherit? In Hebrews 1:3,4 it says,

'Who being the brightness of his glory (speaking of Christ being the brightness of the Father's glory) and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.'

According to the Bible, Jesus inherited something, He inherited a more excellent name. Now, if you are studying the Bible carefully, you find that the word 'name' in the Bible means more than just what your name is. The word 'name' in the Bible signifies authority, and it also signifies nature, and it also signifies character.

I will give you a few examples. Moses, when he was on the mountain with God, and he said, 'Show me thy glory.' and God told Moses, 'Moses, I'm going to hide you in a rock, and I am going to declare My name before you.'

And when God declared His name , the Bible says in Exodus34, He passed by and declared

'The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.'

When God declared His name, He gave characteristics. He gave character traits. So 'name' means 'character.' It also means... 'which is God's glory.' God's character is God's glory. It also means 'authority.' Jesus, when He was on earth, said, 'I am come in My Father's name.'

Jesus was going in to the city of Jerusalem and the people were picking up palm branches and singing , they said, 'Hosanna in the highest. Blessed is he that cometh in the name of the Lord.'

Jesus came in the name of His Father, and the authority behind what He did was His Father. When the Pharisees asked Him, 'You know, who gave you this authority to do what You are doing?' He referred them to His Father because He came in the name of His Father.

So name means authority as well. And name also means nature. Name gives us an identity of who a person is. Adam was given the name and the word Adam means ' human or man, human being.'

Here we see in the Bible, Christ has a name by inheritance . He inherited that name from His Father. Now, what name would that be? It would be the same name as His Father, just like any child we have inherits the same name as the parent. And the word 'name' there signifies the nature that the Father has. The Son has that same nature by inheritance. He is the brightness of the Father's glory, and the express image of His person.

What else? In John 5:26, it tells us,

'For as the Father hath life in himself; so hath he given to the Son to have life in himself.'

So Christ inherited, not only the name of His Father, not only the nature of His Father, but also the very life of the Father. The same life that the Father has in Himself, Christ has in Himself. He has that by inheritance because He is the only begotten Son of God.

You see, in other words, Christ inherited the very same attributes and nature of His Father, and to illustrate this, all we have to do is look at the example that God gave us as human beings. When we have children they inherit the name of the parents. Not only do they inherit the name of the parents, but they inherit the nature of the parents. And what nature is that? It is the human nature. We expect, every time, consistently, that when a baby is born to human parents, he will be a human being. We don't expect that he will be any other species. Even strange to think that, but this principle God is giving us to outline something very important. He is showing us that the child inherits the nature, the human nature, from the parents. Christ inherited the nature of His Father. That happens to be the divine nature. That is why Christ has a more excellent name than the angels. He has the divine nature of His Father. And the Bible makes that very clear. Colossians 2:9 and Colossians 1:19, it says,

'For in him (Christ) dwelleth all the fullness of the Godhead bodily.

For it pleased the Father that in him should all fullness dwell.'

Christ is who He is, possessing *the fullness of the Godhead bodily* because *it pleased the Father*.

And Jesus told us, when He pleased the Father, in Proverbs 8 when He says, *'And I was daily his delight, rejoicing always before him.'* See, Christ has these attributes because He is the only begotten Son of God.

We saw earlier, the Bible told us, the very basis of the equality of Christ with God, was the fact that God was His Father. Here we are looking a little bit more in detail at this idea.

What else do the Father and the Son share together? If the Father gave everything to His Son, the Son inherited all things from the Father, there is another thing that the Bible reveals. In Romans 8:9,10 it says,

'But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.'

The apostle Paul here by inspiration uses two terms interchangeably. The Spirit of God and also the Spirit of Christ. From this we learn that God and Christ, they both have the same Spirit, they share the same Spirit, or the same life.

Christ inherited that from His Father, and Paul tells us in the end there that when we have the Spirit of God, and the Spirit of Christ, it is really Christ who is in us. We will look at that a little further.

Now we need to look at something very important, because when we share this Bible truth with people, many people get alarmed and start thinking, 'This is perhaps diminishing a little of the true position of Christ.'

What we have done, in actual reality, is we have exalted Christ to His true position. We cannot exalt Christ any more than what He is, the Son of God. In order for us to do that, as fallible human beings, we would only dishonour and discredit Christ if we would ascribe to Him any other position other than what He really is.

Now some people, sadly, misunderstand the fact when we say, 'Christ was born or begotten of God,' that somehow that makes Christ a little less. And it is very strange, this line of reasoning. But we need to see why, and where this line of reasoning comes from because it is really the devil who doesn't want us to acknowledge that Christ is the Son of God.

What was Christ's position in heaven, before He came to earth? We found very clearly that He was the Son of God. What does that mean when it comes to equality with God? Philippians 2:6 tells us very plainly. Speaking of Christ,

'Who, being in the form of god, thought it not robbery to be equal with God.'

Very, very plain Bible evidence. Christ in heaven, before He came to earth, the Bible tells us, was equal with God. Now this equality is based on what fact? We found earlier that the

equality of Christ is based on the fact that He is the Son of God. He is equal to God because He has the same God nature and He obtained that by inheritance. So when you question the inheritance of Christ, when you question the fact that Christ is begotten of the Father, you are really questioning the equality of Christ with God.

Very, very important to keep in mind. Do we honour Christ less than the Father because He is the Son of God? Is He a little less because He is a Son? Not at all. The Bible told us very plainly that He is equal, and John 5:23, Jesus tells us,

'That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.'

We do not honour Christ any less, in fact we honour Him in the same way that we honour the Father, because He is the only begotten Son of God. You see, we dishonour Christ when we do not honour Him as the Son of God. When we choose to deny that fact, and say, 'No, no, He can't be really literally the Son of God, He must be God all by Himself.' That is not what the Bible reveals.

Jesus says we are to honour Him as the Son, in exactly the same way as we honour the Father. Is it important to believe that Christ is indeed the only begotten Son of God? Well, our eternal life is based on it, and if we have been listening at all through this presentation, we find that this truth is so important, that God had to speak it from heaven. The apostles declared it. Jesus died for it, and Satan attacked it throughout the life of Christ.

It is very important, but the Bible doesn't leave these evidences alone as proof, it gives us more. 1 John 4:15 says,

'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.'

In John 3:36 it tells us,

'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'

Very important, because the devil is out to steal your eternal life, and he does that by bringing doubts over the identity of who Christ really is, because eternal life is to know the Father, and Jesus Christ whom He has sent.

When dealing with this topic, it is imperative to deal with something that comes in people's minds whenever we talk about this, and that is the Holy Spirit. When we cover this topic, someone will say, 'Well, that is very good evidence. We see clearly the Father is the only true God, and Jesus Christ is His only begotten Son, equal because He was born of God, but what about the Holy Spirit? How does he fit into the picture?'

And we cannot have this study complete without looking at this, and what we found so far is so easy to understand, it should not be difficult to understand the identity of the Holy Spirit. We are going to see what identity the Bible reveals to us regarding the Holy Spirit.

We are not going to talk about the nature of the Holy Spirit today, that's a deep mystery that requires study all by itself, and we might not even understand it all in this life. But we want to look at the identity of the Holy Spirit.

What we can do is look at the Bible, and see what the Bible defines its terms for us. It says , the questions is, what is the Bible definition for spirit? And if we look in Isaiah 40:13 we have a very interesting verse, it says

'Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?'

And Paul, in quoting Isaiah 40:13, he quoted in Romans 11:34, and this is what he says. Paul says,

'For who hath known the mind of the Lord, or who hath been his counsellor?'

Now Paul here is quoting from the Old Testament. In quoting this verse, when the Bible in the Old Testament speaks about the Spirit of the Lord, Paul understood that to mean the mind of the Lord. That's a very plain Bible definition.

So the word 'spirit' means also 'mind.' If you look it up in the Concordance, you will find this is one of the meanings. Now, it is very interesting because if the Spirit of the Lord is the

mind of the Lord, we need to keep that in mind because the mind of someone is not different to them. We look at an example to see how we can understand it better.

What is the relationship between man and his spirit? In order for us to understand about the Spirit of God we are going to look at man because man was made in the image of God and then we will see why Paul tells us to do that. But before we do that, we will see an example.

Daniel 2:1, we have the incident there,

'In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, where with his spirit was troubled, and his sleep brake from him.'

When the Bible says 'his spirit was troubled' it means his mind was troubled. Something on the inside, somewhere on the inside Nebuchadnezzar was troubled. His spirit was troubled. Now we never ever would understand that somebody else, different to Nebuchadnezzar, was troubled. We would think there was something wrong with your thinking ability if you were to think that somebody, for example, in the next room was troubled. It was Nebuchadnezzar himself that was troubled. His spirit is his own mind. It is his very own person, not someone else.

Now Paul gives us a very important formula that helps us understand about the Spirit of God. In 1 Corinthians 2:11, the apostle Paul draws an analogy between these two things that we have just examined. He says,

'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.'

Paul here is drawing a comparison, an analogy between man and his spirit, on the one hand side, and between God and His Spirit, and he says, in the same way that only the spirit of man knows what is in the man, even so, or in the same way, only the Spirit of God knows what is in God. The same relationship exists. The difference is, according to this verse, tells us that the spirit of man is in him, but it doesn't say that about the Spirit of God.

So if we look at man, and we ask ourselves the question, 'Is the spirit of man a different individual to the man?' And the answer is certainly No. The spirit of man is his own mind, it is his own character, it is his own person, it is his own personality that is in him.

Paul tells us, in the same way, 'Even so the Spirit of God knoweth the things of God.' In other words, the Spirit of God cannot be a different individual to God. It must be His own mind, His own character, His own personality, and His own presence actually.

David in the Psalms says,

'Whether shall I flee from thy presence, or whither shall I go from thy spirit.' Psalm 139

Paul would not say 'even so ' if it was different. We would only say 'even so' or 'in like manner', or 'in the same way', if something is like the other. And here we see a very, very important principle to keep in mind.

How is God described in the Bible? God is described in many ways but one aspect that we are looking at when it comes to the Spirit, in John 4:24, Jesus said,

'God is a Spirit: and they that worship him must worship him in spirit and in truth.'

Now we know that God is a Spirit, but God is also a real tangible Being who lives in a place called heaven. And the prophets saw Him many times in vision. His hair is white as snow, He wears garments of light, they are also described as being white. That's when it comes to that aspect of God. When we are looking at the spiritual aspect, God is also identified as a Spirit. Not only is God identified as a Spirit, but Christ is described in very similar terms. Notice what it says in 1 Corinthians 15:45, it says,

'And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.'

Now the word 'quickenning' means 'life giving'. Jesus is a life giving Spirit and His Father is also referred to as a Spirit. Now we saw earlier that the Father and the Son share something together. We will see how that is coming soon.

How many Spirits are there, when it comes to the Spirit of God? The Bible tells us, there is only one. In Ephesians 4:4 it says,

'There is one body, and one Spirit, even as ye are called in one hope of your calling.'

There is only one Spirit, and God is Spirit, and Christ is referred to as a life giving Spirit. So if we put all this information together, we will understand who the Holy Spirit is. And Paul told us already that the Father and the Son, they both share the same Spirit. Romans 8:9,10, it says,

'But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.'

And if Christ be in you, the body is dead because of sin: but the Spirit is life because of righteousness.'

Very, very plainly we see, the Spirit is none other than the mind, the character, and the personality and presence of Father and Son. They both share the same Spirit. And when Paul speaks about the Spirit, he refers to it as the Spirit of God, and also the Spirit of Christ.

Now notice in that verse, it says, when the spirit of Christ, when we have the Spirit of Christ, who is dwelling in us? It is Christ, it says,

'And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.'

Here we have another definition for Spirit. The word 'Spirit' also means life. We will see that in a minute.

When we receive the Holy Spirit, who do we receive, in other words? Do we receive somebody different? Christ gave us the answer very, very plainly, and this confirms what we have found. In 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.'

How will the Father and the Son come to us? They come to us by their Spirit, the Spirit of God, and the Spirit of Christ. That's called the Holy Spirit. So when we have the Holy Spirit we really have the Father and the Son, not somebody different to the Father and the Son.

What did Christ say about His words? In John 6:63, Jesus said something very significant about His words. This is a very, very important verse. Jesus says,

'It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.'

Here we have further definitions for what Spirit is. Jesus said that His words that He is speaking are Spirit. What do words reveal? Words reveal what is going on in your mind. And we saw earlier, one of the definitions for spirit is mind. So Jesus says,

'The words that I speak unto you, they are spirit (but not only that) they are also life.'

We learn from this that the Spirit is really life. When we have the Holy Spirit we have spiritual life in the soul. And here Christ was not referring to His doctrine, He was really referring to His own person. The Spirit, we found earlier, is the mind. He is referring to the divinity of His character, and this is how Christ goes on to say.

What did Christ promise to send us? Christ promised to send us something, or someone. In John 14:16, 26. This is the passage a lot of people misunderstand when it comes to the Holy Spirit, but we will look at it in context of everything the Bible talks about that we have looked at today, we haven't covered everything, but the main points. Jesus said,

'And I will pray the Father, and he shall give you another Comforter,'

This is where a lot of people misunderstand, and then Christ says,

'That he may abide with you for ever.' And then He goes on and says in verse 26.

'But the Comforter, which is the Holy Ghost, (or the Holy Spirit) whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'

Jesus here plainly told us , a Comforter will come, and this Comforter is the Holy Spirit. And because of that word 'another' a lot of people thought, 'Well, maybe the Holy Spirit is somebody different to the Father and to the Son.'

What we found so far is that the Holy Spirit is the very life, the very presence, the very person of both Father and Son. You see, when we look at this passage, in light of the other passages, it helps us to understand it.

This is how Jesus clarified it for us. Who is this Spirit that will come, this Holy Spirit? How did the people listening to the words of Christ, and how did the inspired writers of the Bible understand this Spirit that would comfort us? Galatians 4:6 Paul tells us,

'And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.'

Paul says that this Spirit is really the Spirit of the Son. Now, the Spirit of the Son - is that somebody different to the Son of God? Certainly not. In other words, are we saying that the Lord Jesus is really that Spirit that will come to us? Is the Lord that Spirit? Paul answers that question. In 2 Corinthians 3:17 he says,

'Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.'

In other words, are we saying that this Comforter that Christ will send us, or promised to send us, is none other than He Himself? That He will comfort us? And the answer is certainly, Yes. That's what Christ told us when He was speaking to His disciples. In John 14:18 Jesus said,

'I will not leave you comfortless: I will come to you.'

Very plain. And Jesus here gives us easy instruction to understand. It's not that hard to understand when He says, *'I will come to you.'* And Jesus does not come to us physically, of course, the apostle Paul told us God sends the Spirit of His Son and the Spirit of His Son, that is really the Lord is that Spirit. That's how Christ can comfort us. He is the only One that

can comfort us. He is the only One that was tempted in all points like us, and He did not fail. He was tempted and He did not sin.

And Christ, when He was leaving, promised His disciples, He said,

'Lo, I am with you alway, even unto the end of the world. Amen.'

You see, Christ is with us by His Spirit. It is very easy to understand the identity of the Spirit, it is really the person and presence of the Father, and especially the Son, as a Comforter to us. That is what the Bible talks about when it says, the Holy Spirit.

Now it is very important to understand that because this truth, we saw earlier in the opening texts of the study, it is very, very easy to understand this if we see what the Bible says, and it is very, very easy to fall into the trap of forgetting this if we neglect what the Bible says.

And God said if we forget who He is, we will walk after other gods, we will serve and worship them, and He said if we do that we will perish. But He has sent us His Son, that whosoever believeth in him should not perish, and Jesus came to reveal these plain facts for us, and our eternal life is based on knowing the only true God and Jesus Christ whom He has sent.

We can only have that relationship with them through their Spirit, the Holy Spirit. I pray that this will be your experience from now onward as you study the Bible and see these things for yourself. Kneel with me and let us close with a word of prayer.

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