

Ark of the Covenant - Part 3

by Major Ian Thomas

The Holy Spirit bears witness to our spirit that we are children of God, and is a source of comfort and encouragement, but also of irritation and aggravation when we rebel against God's claims

Duration: 45:40

Topics: "Ark Of The Covenant"

Description

In this sermon, the preacher discusses the concept of redemption and its purpose in bringing about a radical change of character. He refers to the Old Testament and how the Israelites, even after being redeemed from Egypt, still pleased themselves and did what they considered right in their own eyes while in the wilderness. The preacher then mentions a specific incident in the book of Numbers where some individuals protested against Moses and Aaron, claiming that they were satisfied with their situation in the wilderness. Moses responds by saying that God will show who is holy and chosen, and instructs them to bring incense before the Lord. The preacher concludes by emphasizing the need for a complete transformation in both actions and thoughts, symbolized by a sign on the hand and a memorial between the eyes.

Transcript

Much for that very lovely song. So good to be back with you tonight and to welcome some perhaps who are joining us for the first time this evening. When God brought his people Israel out of Egypt, it was beneath the shadow of the shed blood of an unblemished lamb, painted upon the doorpost and the lintel of each family home.

And God's pledge to his people was this, when the angel of my wrath passes through the country and he sees the blood, he will pass over. And as we reminded ourselves last evening, from this there was instituted that feast which God commanded his people to keep every year forever, known as the Passover Feast. That Passover Feast that was being celebrated by the Lord Jesus when he sat at table with them, as the one of whom that unblemished lamb was but the foreshadowing, for he is our Passover.

And as through faith we claim redemption through the blood that he shed, painting it upon, as it were, the doorpost and the lintel of our own hearts. So God from that moment says, I will remember your sins no more. We have been cleansed and has no longer appointed us to wrath, but to obtain salvation through our Lord Jesus.

But in instituting the Passover Feast, we saw last evening that God said that this is going to be a sign upon your hand, a memorial between your eyes, that the law of the Lord may be in your mouth. And it is a feast that commemorates a day, God said, that is to be remembered in a land to be possessed. For I'm going to bring you out that I might bring you in, out of Egypt and into Canaan.

And Canaan was the only place where this memorable day of God's divine intervention, whereby he would redeem them out of slavery in Egypt, could be legitimately remembered. And as we saw last evening, after the second year in which they had celebrated the Feast of the Passover in the wilderness, they did not celebrate the Feast of the Passover again for 38 years. Not until by the hand of Joshua they were led through Jordan, out of the wilderness and into the land of promise.

For in all those weary years in the wilderness, they never entered into that rest which God had redeemed. A sign upon your hand, it's going to represent a complete transformation in what you do. A memorial between your eyes, it is to transform completely the things that you think and cherish.

And it's going to revolutionize completely the things that you say. In other words, in the picture language of the Old Testament, redemption was calculated in God's purpose to bring about a radical change of character. No longer walking after the flesh, sold under sin, but now walking after the Spirit, sold out to God.

But we saw last evening, that in the wilderness they still did those things that they considered right in their own eyes, they pleased themselves. In the wilderness, far from relishing the things that God had prepared for in the land, they preoccupied themselves more and more with those things to which they had said goodbye in the day that they turned their back on Egypt and set their faces towards Canaan. The fish, and the leeks, and the onions, and the garlic.

And far from transforming the things that they said in the wilderness, whenever Moses or Aaron reminded them of the purpose which God had brought them out that he might bring them in, again and again they murmured and they grumbled and they said, get off our backs! We are holy enough in the wilderness. They did as they pleased, they harked back to the land of slavery from which God had redeemed them, and they settled for something less than God's best, for a redeemed people. But in spite of all this last evening, God bore witness to them day by day with relentless consistency, that they were his redeemed people.

And this we saw was the significance of the manna in the golden pot which was part of the content of that ark of testimony which was kept in the holy of holies beneath the mercy seat that was to be sprinkled with blood once a year by the high priest when he went in to make an atonement for the people. Manna, something that they had never tasted before, something that was entirely new in their experience, and something which they received only when they had passed through the Red Sea and were on their way to Canaan. And every morning, the manna.

The witness of God's Holy Spirit to your spirit and mine, from the moment that we claim redemption through the blood of Christ, that we have become the children of God. And the fantastic thing that we saw last night was this, that in spite of their rebellion, in spite of their disobedience, in spite of their self-will and selfishness and greed, in spite of their worldliness in harking back to the things from which God had redeemed them, in spite of their rebellion, in spite of their willingness to endure spiritual poverty and settle for something so pathetically less than that for which God had redeemed them, God never forsook. His Holy Spirit bore witness day by day to the fact that they were a redeemed people.

And the Holy Spirit, whom you and I receive the moment we claim redemption through the blood of Christ, by whose presence we are sealed as his purchased possession, bears witness to us by and large in two different ways. As the manna in the wilderness bore witness to God's people in two different ways. You see, there were those who were trying to get away from God.

There were those who counseled together and said, let's get rid of Moses. Do you remember when he went up into the mountain, didn't come back? They said, he's gone for good and good riddance. Let's establish our own captain.

Let's get somebody to take us back to Egypt. But the next morning there was manna, bearing testimony to the fact that the God who had redeemed them out of Egypt was still at hand. And that frightened them.

But of course to Moses and to Aaron and to Joshua and to Caleb, Joshua and Caleb, the only two that survived of those who came out of Egypt to go into the land of Canaan, there were moments when in the heights of this people's rebellion, we'd feel God must have forsaken us. He can't possibly tolerate this. He's going to visit us with his judgment.

He's going to blot us out as a people. When they wakened up the next morning, there was the manna. So to the one you see it was a source of embarrassment and fear and aggravation.

And to the other, an unspeakable source of comfort and encouragement. And by and large, this is how the Holy Spirit bears witness to your spirit and mine. Because if you are a child of God, if you claim redemption, if you're genuinely converted, if you can look back honestly to the day when you accepted Christ as your Redeemer, the Holy Spirit's presence within you will be a source of irritation and aggravation and embarrassment to you at those times when you're straining at the leash and rebelling against God's claims upon you as a Christian.

That's why a backslidden Christian is the most miserable person in the world. An unconverted person, you see, who hasn't got the witness of God's spirit to his spirit that he's a child of God, can be reasonably happy, enjoying the pleasure of sin for a season, just like a pig in a pigsty. I've always found that pigs by and large are very happy in their pigsty.

It's their habitat, that's where they belong. And you see the unconverted, the unregenerate, who've never tasted of the heavenly gift, who don't know really what it is to be a child of God, they've got to make do with what they've got. And by and large, if a person wants to go to hell, I don't begrudge them.

If they want to become an alcoholic or shoot their brains with acid, if they want to destroy their bodies, if they want to have their fling and insist on going to hell, well, why not let them enjoy the pigsty as much as best they could? They won't have much to look forward to beyond the grave. But a person who's been regenerated, somebody who's really saved, they can never enjoy the world. They can go back to the world.

They can choose the wrong company, they can choose the wrong occupations, they can cherish the wrong ambitions, they can defy God to his face, but there will always be a little voice inside and say, you're God's child. You can't run away. You're his purchased possession.

I remember a small boy coming up to me at the end of a he wasn't a small boy then, I beg his pardon, he was a 16 year old young man. He came up to me at the end of a meeting that I'd spoken at in the city of Manchester. And he introduced himself to me, and he said, 11 years ago, when I was at one of your

meetings in Bolton, in Lancashire, I accepted Jesus Christ as my Saviour.

And I asked him then how old he was, and he said 16. And by a little mental arithmetic, I came to the conclusion that he must have been 5 years of age when at that meeting in Bolton he received Christ as his Saviour. And he did.

I didn't know it. I didn't know it until he then introduced himself to me. His name was Jimmy Woods.

But I learned later from his mother how he'd come to know Christ. While he was sitting in the meeting, apparently I had suggested to anybody, man, woman, boy or girl, who had come to be aware of their need of the Lord Jesus Christ as Saviour, that if they would like so to do, they could come to me afterwards, and we'd pray together, and they could claim salvation. And so this little boy at the end of the meeting nudged his mum and said, take me to that man.

And so Mother said, what do you want to go to that man for? And Jimmy had said, want to be saved. So Mother, a little bit sceptical, had said, well Jimmy, I think you're just a little bit young. You see, you're only 5. Maybe you don't understand.

And Jimmy said, take me to that man. Have you ever tried arguing with a small boy? You might just as well whistle up a drainpipe. So I understand that Mother brought him to me.

And I couldn't remember the incident one tiny bit. But apparently I talked to the little lad, and we prayed together, and Jimmy there accepted Christ as his Saviour. He's a Baptist minister now, with lots of little gyms of his own, in the city of Crewe in England.

Well, I was delighted to meet him, 11 years later, as a fine Christian young fellow. And I said, well, I hope you'll be able to come and stay with us up at Capenray, our home and international headquarters, about 60 miles north of Manchester. And he said, oh no, I couldn't do that.

But I said, why not? He said, my father wouldn't let me. He said, my father will neither allow me nor my brother to go anywhere near any kind of Christian camp. Only with great hesitation does he let us to go to one Bible class once a week, that's all.

He won't allow any Christians in the home. I discovered that he had so ill-treated his wife during this period of time that twice she'd had to leave the house. And yet, you know, that man, as a youngster, in his late teens and early twenties, had been an active, earnest, zealous, genuinely born-again child of God.

Been to the university, completed his training as a dental surgeon. And then, to enhance his professional status and increase his income, increasingly he compromised so that he might enlarge his practice. And sank deeper and deeper away from the things that once he cherished with all his heart.

Until finally, and for 20 solid years, he fought bitterly against any who named the name of the Lord Jesus. He was vitriolic in his sarcasm. Well, Jimmy, at the age of 16, arranged a special series of meetings for me over a long weekend.

He was only a kid of 16, but he booked a hall seating about 1,500 people. He delivered about 10,000 invitations to the local population. And, to my amazement, and to his, his father allowed me to stay in the home.

His mother was a sweet Christian. So when I stayed in the home, I acted as though I knew nothing about the situation, talked to him as I talked to the others, just as though they were Christians. On the Saturday night he came to the meeting, to their surprise.

On Sunday he came again, to their great surprise. On Monday, they didn't ask him. And he wasn't there when the meeting started, but halfway through he arrived.

And the following day I left. And a day or two later I got a letter from the father, enclosed in some slippers that I'd left behind. And at the end of a brief, courteous note, he said, I signed myself, perhaps to your surprise, yours in Christ.

The next letter I opened was from his little, from his son, Jim. And Jim said, tremendous thing happened. My mother and I were discussing the possibility of getting somebody to talk at our Bible class, when suddenly Dad stood up.

And he said, you're good at helping other people, now help me. And dropped down on his knees and sobbed like a child. And asked God to forgive him for all the twenty years in which he had bitterly fought against God, and misused his own family.

He's one of my close friends today, he lives in Garstang, and he is once more active in evangelistic work, and he spoke to our young folk at Cape and Ray, and you know, he said, in all those twenty years, I never once doubted my salvation. There was never one day in which I did not know that I was a child of God. I didn't believe one word I said, and I hated myself for everything I was saying.

But I was too proud. But never once did God's witness to my spirit that I was his child, redeemed in the blood of my Saviour, Jesus Christ, forsake me. And it was hell on earth.

Now, this has been my experience again and again in similar instances. That no matter how much a person may rebel and fight and tug and try to get away, the Lord Jesus says, I'll never leave you, nor forsake you. And whom the Lord loveth, he chastens, and scourges every son whom he receives.

And if you insist, he'll make you as miserable as hell itself. He'll never forsake you, because he cannot, without betraying his own integrity. You see, the moment the Father accepts you for the sake of the Son, not for your sake, the Father is in honour bound to Jesus Christ, to receive you, on the grounds of his redemptive transaction, and you're sealed by the restoration of God the Holy Spirit to your spirit, who will constantly bear witness that you're God's child.

And the manna in the golden pot represents the unrelenting testimony and witness of God's Holy Spirit to your spirit and mine, that the moment we've claimed Christ as Redeemer, we are eternally reconciled to God, even though we may be saved as by fire. To bow our heads in shame, in the day that we stand in our heap of ashes, and look into the face of the one who paid the price of our redemption, and whom we robbed on earth, may be in a whole lifetime of that which was his rightful inheritance in us. The golden pot with manna, the witness of God's Holy Spirit.

Now, the second content in the ark was the robe that bodied, Aaron's robe that bodied. And this is quite a beautiful picture too. The manna in the golden pot tells us that everybody cleansed in the blood of Christ is divinely sealed.

But Aaron's rod that bodied tells us that of those who are redeemed in the blood of Christ, whom God has chosen, who are genuinely his, and in God's estimate are holy, must be divinely sent. Divinely sealed, the manna in the golden pot. Divinely sent, Aaron's rod that bodied.

Now, the circumstances were these. In the 16th chapter of the book of Numbers, and we turned to this passage last night. Because it's the occasion when Korah, and Dathan, and Abiram, and On, and the others, with 250 princes of the assembly, famous in the congregation, and men of renown, protested to Moses and to Aaron that in spite of their insistence that God brought them out to take them in, they were perfectly satisfied with their situation in the wilderness, they were holy enough.

And when Moses heard it, in verse 4 of Numbers chapter 16, he fell upon his face and he spake unto Korah and unto all his company saying, Even tomorrow the Lord will show who I is, who is holy, and will cause him to come near unto him, even him whom he hath chosen will he cause to come near unto him. This do. Take you censers, Korah, and all his company, put fire therein, and put incense in them before the Lord tomorrow, and it shall be that the man whom the Lord doth choose, he shall be holy.

You take too much upon you, you sons of Levi. Moses said to Korah, verse 16, Be thou in all thy company before the Lord thou, and they, and Aaron tomorrow. Take every man his censer, put incense in them, and bring you before the Lord every man his censer, two hundred and fifty censers, thou also and Aaron, each of you his censer.

And the Lord spake unto Moses and Aaron saying, Separate yourselves from among this congregation, verse 21, that I may consume them in a moment. But Moses and Aaron fell upon their faces, and they said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? One can't help but be amazed at the integrity of Moses and Aaron as they interceded for this rebellious, grouching, grumbling, complaining people. In all their crass self-centeredness and rebellion towards God.

God said to the congregation, Depart, I pray you, Moses said to the congregation, Depart, I pray you, from the tents of these wicked men. Touch nothing of theirs, lest you be consumed in all their sin. And Moses said, verse 28, Hereby you will know that the Lord hath sent me to do all these works, for I have not done them of mine own mind.

If these men die, the common death of all men, if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up with all that appertain unto them, and they go down quick into the pit, then you will understand that these men have provoked the Lord. It came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods, they and all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation.

In other words, Moses said, if these men die a natural death, if they die in their beds, okay, God didn't send them. But if a new thing happens, and God himself takes the initiative, then you'll know that these have provoked the Lord, and God answered from heaven. But the amazing thing is this, that on the morrow, verse 41, the congregation of the children of Israel murmured against Moses and against Aaron, saying, you killed the people of the Lord.

These people who were holy enough, they're dead. It came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation, and behold, the cloud covered it, and the glory of the Lord appeared. God said, verse 45, get you up from among this congregation, that I may consume them in a moment.

And once more, Moses quickly said to Aaron, quick, make an atonement for them, for there is wrath gone out from the Lord, the plague has begun. And he made an atonement for the people, and he stood, verse 48, between the dead and the living, and the plague was stagnant. But 14,000 died.

Then God said to Moses, in the seventeenth chapter, speak unto the children of Israel, and take of every one of them a rod. According to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods. Write thou every man's name upon his rod, each for the tribe that it represents, and thou shalt write Aaron's name upon the rod of Levi.

One rod shall be for the head of the house of their fathers. And then he says, lay them up in the tabernacle of the congregation before the testimony, where I'll meet with you. And it shall come to pass that the man's rod, whom I shall choose, shall blossom, and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against me.

In other words, God's instructions were very simple. He said, now for each of the tribes, take a rod, each representing the father of that particular tribe, the head or prince of that house. And then separate the rod from the men, and the rod that binds will belong to the one whom I have sent.

And it came to pass that on the morrow, Moses went to the tabernacle of Witness, and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed, blossomed, and yielded on. The only one of the twelve rods that budded was that belonged to Aaron. The picture is very simple.

You see, if a man has not been sent by God, the moment you detach the man from his ministry, the ministry collapses. But if you detach the ministry from the man, and the ministry continues, you know that this is something that has its origin not in man, but in God. How can we see a work that has been developed around the personality of some individual? I remember not too long ago having a meal with a Christian couple, and they were in great distress about the church to which they belonged.

They themselves, with the best will in the world, had invested a very large sum of money in the building of a new church auditorium. And they said, we had a man there who for fourteen years maintained what they described as a strong evangelical testimony. But he retired.

Went away. And they said, just about nine months ago we called another man, and we thought he too would maintain an evangelical testimony, but in about three to six months we discovered that he didn't believe in the authority of Scripture. He began to introduce various influences into the church testimony that were alien to what they knew to be the tenets of God's Word.

Well, I said, surely, if you discover that you've made a mistake in the man that you've called, and he's beginning to deny the things for which this church really stands as a company of God's people, there's a very simple remedy. You face the issue, and you say to this man, I'm sorry, we're a company of people who love the Word of God, we believe in the atonement, we believe that Jesus Christ rose again, we believe that he's coming back, we believe that this is his revelation of God's redemptive and regenerative purpose, and we're sorry, we'll have to part companies. Well, he said, of course, you would think that that

would be the solution, but the tragedy is this, that although it's only nine months since he's been in the pulpit, the vast majority of the congregation are now on his side.

Well, how much worth was fourteen years' evangelical testimony if nine months can destroy the witness of a congregation? You see, a church isn't a pastor in the pulpit. A church is a fellowship of redeemed sinners. A church is a manifestation of the body of Christ, clothed with the humanity of men, women, boys and girls, who, cleansed in the blood of Christ, are indwelt by the Holy Spirit, all equally saint.

A church isn't a building, it isn't an organization, it's an organic whole. I remember Dr. Walter Wilson, who just very recently went to be with his Saviour and Lord, and whose name I know would be well known to you. I was with him, amongst others, at the Torrey Memorial Bible Conference in Los Angeles, and at a luncheon, especially for pastors, with about two hundred, two hundred and fifty men there, he was speaking to them.

And he mentioned an occasion when he invited a very well-known preacher to occupy his pulpit in Kansas City. And he said the man declined the offer, because he said he would have nobody to occupy his own pulpit in his absence. And Dr. Wilson said, how long have you been ministering that church? He said, about twenty-seven years.

He said, how many men would you consider do you have in your congregation, who have been consistently present over, say, the last ten years of your ministry? He said, about five hundred. He said, do you mean you've been ministering in church for twenty-seven years, you've got some five hundred men who are in that large congregation, who have been consistently under your ministry for ten years, and there's not one who can occupy your pulpit? He said, if I were you, I'd resign. And three weeks later, he did.

Because, you see, that isn't a church. That's just a platform. That's just a pulpit.

You and I are cleansed in the blood of Jesus Christ, not only to be divinely sealed by the presence of the Spirit of God within the human spirit, but you and I have been redeemed in the blood of Jesus Christ, divinely sealed, to be divinely sent, so that every boy, every girl, every man, every woman who claims to have been reconciled to God on the grounds of Christ's redemptive transaction, becomes wholly available to him to be as much sent from the pew as the man is sent from the pulpit. That's the church of Jesus Christ. And the ministry of the man in the pulpit is to make quite sure that every individual boy, girl, man, or woman who claims redemption through the blood of Christ is fully aware of these facts.

You see, God has called men into this ministry that we might prepare the members of the church to carry on the work of the ministry. His gifts will vary. Ephesians chapter 4 and verse 11.

He himself appointed some to be apostles, some to be prophets, Ephesians 4, 11, some to be evangelists, and some to be pastors, and some to be teachers. And his intention was the perfecting and the full equipping of the saints, that they should do the work of ministry toward building up Christ's body, the church. I don't know how you find it in your Bible, but you'll find, of course, in the Authorized, the King James Version, the punctuation is in the wrong place.

Let me read it to you from the Authorized. He gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints, comma, for the work of the ministry, comma, for the edifying of the body of Christ. Now that is grammatically wrong.

It's not for the perfecting of the saints, comma, as though that were their job, and then for the work of the ministry, comma, as though that were their job, for the edifying of the body of Christ, as though that were their job. That isn't what it says in the original. What it says in the original is this.

God gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors, some to be teachers, for the perfecting of the saints, for the work of the ministry. No comma. The office of the pastor, the office of the preacher, the office of the evangelist, the office of the teacher, is to perfect the saints for the work of the ministry.

So that every boy, every girl, every man, every woman who claims to be converted recognizes that they are individual members in the particular of the body corporate of Christ as part of the organic whole through which the life of Jesus Christ is to be spontaneously expressed. We have all been sent. From the youngest boy or girl in this congregation who claims to be converted to know Christ as Redeemer, to the oldest man or woman, to the simplest or the most sophisticated, to each has come God's commission divinely sealed and divinely sent.

The Lord Jesus said, as my father sent me, even so send I you. There was only one explanation the Lord Jesus ever gave for anything that he ever did or said or was sent. I suggested to the students the other day, Monday I think it was, at the college there, that they would find it very profitable and quite exciting to do a little research in John's gospel.

Let's just sample it for a moment, concerning the ministry of the Lord Jesus. I'm going to read a few verses to you, not in chronological order, chapter by chapter, but moving very fast from one chapter to another. I'll pick out a number of verses, all being the testimony of the Lord Jesus concerning his own ministry as the one whom the Father gave for your salvation and mine.

In John's gospel, chapter 3, and if you want to follow me you'll have to be pretty fast, and you'll want a double supply of lake. But in the third chapter of John's gospel, in the 17th verse, God sent not his Son into the world to condemn the world, but the world through him might be saved. For verse 34 of chapter 3, he whom God hath sent speaketh the words of God.

In the fourth chapter, in the 34th verse, Jesus saith unto them, my need is to do the will of him that sent me, and to finish his work. In the fifth chapter, in the 23rd verse, 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. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

Verse 30, I can of mine own self do nothing, as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me. 36, but I have a greater witness than that of John. For the works which the Father hath given me to finish, the same works that I do bear witness of me, the Father hath sent me.

And the Father himself which hath sent me, hath borne witness of me. You have not his word abiding in you, for whom he hath sent, verse 38, him you believe not. In the sixth chapter, and the twenty-ninth verse, Jesus answered and said unto them, this is the work of God that you believe on him whom he hath sent, verse 38.

For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up in the last day.

No man, verse 44, can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day, verse 57, as the living Father hath sent me. And I live by the Father, so he that eateth me, even he shall live by me. Chapter 7, verse 16, Jesus answered them and said, my doctrine is not mine, but his that sent me.

Verse 18, he that speaketh of himself, seeketh his own glory, but he that seeketh his glory that sent him. The same is true, and no unrighteousness is in him. Verse 28, then cried Jesus in the temple as he taught, saying, ye both know me, and you know whence I am, and I am not come of myself, but he that sent me is true, whom you know not.

But I know him, verse 29, for I am from him, and he hath sent me. Verse 33, then said Jesus unto them, yet a little while am I with you, and then I go unto him that sent me. Chapter 8, verse 15, you judge after the flesh, I judge no man.

And yet if I judge, my judgment is true, for I am not alone, but I am the Father that sent me. Verse 18, I am one that bare witness of myself, and the Father that sent me, beareth witness of me. Verse 26, I have many things to say and to judge of you, but he that sent me is true, and he, verse 29, that sent me is with me.

The Father hath not left me alone, for I do always those things that please him. Verse 42, Jesus said unto him, If God were your Father, you would love me, for I proceeded forth and came from God, neither came I of myself, but he sent me. Chapter 9, verse 4, I must work the works of him that sent me.

Chapter 10, verse 36, 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. Verse 42 of chapter 11, I knew that thou hearest me always, Father, because of the people which stand by, said it, that they may believe that thou hast sent me. Verse 44 of chapter 12, Jesus cried and said, He that believeth on me, believeth not on me, but in him that sent me.

And he that seeth me, verse 45, seeth him that sent me. Verse 49, for I have not spoken unto myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak.

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