

Wash 45:22

SUBJECT: Rock &
Wash

2/76
①

Isaiah 45:22

LOOK AND LIVE

The quest, mystery, desire, words to mean,
This to mystery, the people, ^{page} them, palms, differing forms,
sacred trees, floor, but are nothing to some mystery.
Upon many common days, his, wisdom, beauty, duty
? what is the speaker

I. The One True God Only God

1. The first to understand emphasis of the passage 45:19, c, 20, 21, 2
of Egypt, pagans, of Baal, not around. Id. 18: 22-25 The height, hills

2. How in contempt, inferior, or ancient god of the ancient world,
when are the gods of the world before whom the multitude of peoples tremble?
ask the heathen in the land which they are
ask the merchants beneath which they are buried
ask the idle gaze who search the museum - curiosities

where are the gods of ancient Greece?
asked as Adonis with poetry - Egean
figured with sublime odes - Pathos
tragedy in Sardinia - the actors of the world - Baal

where are the gods of ancient Rome?
do the figures command the deity of the legion?
do the silent wives feel that forgotten God?

They are cast down from their thrones
as Ozymias fell down broken before the ark, plants
they are buried for their generation
that scepter are buried with for
their gods have departed

3. So shall surround the modern gods of the pagans
Buddha
Brahma
Vishnu
Krishna

and the false deities / does not really
many, some
phantoms, some
vain philosophy

There is but one God, and he is near me.

II To whom it is addressed

"all the ends, the earth"

1. From here, to the uttermost parts of the world
The laborers in America; they are some of the ends (the ends)
The Bostonians and the friends of Africa;
The Hows of the Army;

2. From here to here, not an atom of the earth, the earth
The white Bostonians, the refined friends, the scholars, the
the church, the teachers, the open and the
to us in Dallas, not

you
I am

I don't
complete
unlike
the
concrete.

III. The Appeal to the Sacred
Direction

1. The ancient philosopher asks the right question but they had
 Socrates, Plato, Aristotle
 It was the Pythagorean that, but for the fact, with respect to
 and immortality to left.
 It is the steady part of a new party.
 It stands at the center, a new world, a new life.
 It was "Zod, into new - ..."

2. It is a simple plan { something we all can do
 we need education, studies, practical
 but qualifications - to be a person
 (1) Offered for us to accept
 There must be something more
 surely there must be something more
 which we must improve
 a new spirit, unity

But just to look!
 4 letters, 2 of them all
 (1) Heaman, (1) some just - I suggest why - but just to read...

(2) Look at all, so inclined to look elsewhere
 to read, to find what is coming, to go
 to the minister, to the priest, to the clerk
 to the scholars, to the boyhood world, that world...

To myself - my reputation
 - my faith, belief
 - my religion.

No. look to Jesus. Even so we look at the stars (and
 with the stars)

So, look to a guide, but in fact
 (1) look to the stars (and
 with the stars)
 So, look to a guide, but in fact
 (1) look to the stars (and
 with the stars)

(3) But does not say I am to see. Maybe, perhaps someone
 closed my eyes. I am not to look. I am to see.
 But the. For me + all the more reason to look
 to is to look, to try, to (be), not to see, to understand,

(1) Truth comes
 (1) There is life to look at in creating one
 at the moment of the

II To Whom It Is Addressed

"all the ends of the earth"

1. From here, to the uttermost parts of the earth
The colonies in America; they are some (the ends of the earth)
The Southern States of America; they are some (the ends of the earth)
The States of Louisiana in the Army;

2. From here to here, not an atom (the ends of the earth)
the polite Bostonian, the refined Frenchman, the scholar from the
the downy hair, the Marylander, the open and generous
to us in Dallas, not
you
I am

I do not
conclude, as
I am sure only
conclude.

Isa. 45:22

"Look unto me, and be ye saved, all the
ends of the earth; for I am God, and there is
none else."

LOOK AND LIVE

(a) How Sargon found Christ

1. Why refuse to look and live?
 - King Sargon - Why not look?
 - Naaman - Why not wash?
 - woman " " touch?
 - jailer " " believe?

Rom. 10:9-10

2. The simplicity of it will be your condemnation at the judgment.
Without excuse.

- All at the judgment, account to the Lord
(Fulmer)

- Without excuse
if money, pilgrimage, election to office, place in world, talent

3. Just look and live!

(a) The conversion of Helmsa. (v. 10)

Monday night, Sept 5, 1938, Kenneth Watkins etc,
and I went out to the home of Holmes, ~~two~~^{two} miles
out of town. She converted at evening conference
services. After appeal to 25 in room, I turned to
Kenneth leading the singing, Revs. W. 7-10. I confessed
to you my faith in the Lord Jesus. I give Him my life!
I have many times, unashamed to do it again."
Mrs. Holmes came bursting from the crowd, taking
my hand: "I do it too." 51 year old, full
time in life, a profession of faith in Jesus.

Chry
9/38

The spectacle of a vast concourse of people looking at the same thing.
England's great poet.
Football game.
Political speaker.

Think what it would mean if people all riveted their attention toward God.
But that is our tragedy. All looking to - god of money
- god of pleasure
- god of war
- sensualism
- materialism
Better be -
"Face into mine"

And these cannot save us.

The invitation of the Lord God Almighty
In truth? take up B? ^{can} ^{can}
"can" ^{can}
"can" ^{can}

The simple thing that anybody can do.

Apr. 6, 1850. 15 years old. COLCHESTER [Saw under light
snow storm. Primitive Meth. Chapel. Must talk on my novel matter
when he set under the pulpit; was up to the window then.]

HOW SPURGEON FOUND CHRIST (As Told by Himself)

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him.

I thought the sun was blotted out of my sky—that I had so sinned against God that there was no hope for me. I prayed—the Lord knoweth how I prayed—but I never had a glimpse of an answer that I knew of. I searched the Word of God: The promises were more alarming than the threatenings—I read the privileges of the people of God but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land; I had Christian parents; but I did not understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved"; but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went into the pulpit to preach.

This poor man was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a glimpse of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says 'Look'. Now that does not take a great deal of effort. It ain't lifting your foot or finger; it is just 'look'. Well, a man need not go to college to learn to look. You may be the biggest fool, and yet can look. A man need not be worth a thousand a year to look. Anyone can look: a child can look. But this is what the text says. Then it says, 'Look unto Me.' 'Ay,' said he, in broad Essex, 'many of you are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No; look to Him by and by. Jesus Christ says, Look unto

ME'. Some of you say, 'I must wait the Spirit's working. You have no business with that just now. Look to Christ. It runs, "Look unto Me."'

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto me, I ascend; I am sitting at the Father's right hand. O, look to Me! look to Me!"

When he had got about that length and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey, now, this moment, you will be saved."

Then he shouted, "Young man, look to Jesus Christ; look NOW!" He made me start in my seat, but I did look to Jesus Christ."

I looked until I could have looked my eyes away, and in Heaven I will look still, in joy unutterable.

There and then, the cloud was gone; the darkness had rolled away, and that moment I saw the sun. I could have risen that moment and sung with the most enthusiasts of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before—Trust Christ, and you shall be saved.