

# Look unto Me and be ye Saved

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**Bible Text:** Isaiah 45:22

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Congregation, we read in the first epistle general of Peter in the first chapter, verses 24 and 25 the following words and the Lord says,

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Very serious words. They speak about the shortness of your and my life. In other words, the Lord points out here that our life shall not stand forever, that at once and maybe suddenly, there shall come a time, a moment, that very moment, that our lives shall be ended, shall have come to an end and at that very moment, we call the moment of our death.

So Peter says "all flesh," that means all human beings, "is as grass." We all know, especially in the Netherlands and other countries, especially countries where the winters are so long of this grass. During the summertime, it is green and in the wintertime, it is yellow or dead.

"All the glory of man." That means the best things of man: maybe his power, his gifts, his richness, his talents and so on. It is not more than a flower, a flower that has fallen off, fallen away. From the one to the other moment, that beautiful flower is no more. It is dead. So Peter says, "Your life is like the grass and like the flowers of the grass. It falleth away." There comes a moment for you and for me, my dear hearer, dear young people, boys and girls, that you and I have to die.

All human beings, "all flesh is as grass, and all the glory of man is the lower of the grass. The grass witherth and the flower thereof falleth away." And what shall happen in that day and in that ultimate moment when death shall come? Peter, he does not only speak about the shortness of life but also of the enduring power of the word of God. Opposite to the shortness of life is the word of the living God for he says,

"But the word of the Lord endureth for ever." Never shall there be a time that the word of God does not have any power. Forever and evermore, the word of God shall be powerful. It endureth forever. That means it stands, it exists forever. Forever. Also in the day of judgment. Also in the day of grace. Also in this evening hour, in this Sabbath day, in this service. The word of God is still the same as it is preached in the past and also as it is preached in this evening.

Peter, he calls this word of God the Gospel. What is that? The Gospel, that means the good tidings literally in Greek. The Gospel means good tidings for sinful people. Good tidings. Divine tidings for sinful people. The Lord is so merciful and good that he called his servants to preach that Gospel like fisherman to spread out their nets of the Gospel so that heavenly wonders of grace will follow. The most important question for you and me in adhering to the Gospel and also meditating on the word of God is this: did we ever experience in our lives that ultimate moment that we have been caught by that Gospel of God? That your or my heart was broken like the 3,000 men at the day of Pentecost. Their hearts were broken. And that the Gospel of God has been saved, has been blessed for our hearts?

Peter, he says, "this is the word which by the gospel is preached unto you." I want to administer the holy Gospel of God in this evening hour with you from Isaiah 45, especially verse 22 where we read the word of God in our text as follows. The Lord says there,

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

These words speak to us about the invitation of the Gospel. The invitation of the Gospel and we will consider together four different points. In the first place, the address of this invitation. To whom the Lord says these word for it is the Lord God who speaks here. About this address, we read here "all the ends of the earth." That's the address of the invitation of the Gospel. Secondly congregation, we give our attention to the origin or the descent of this invitation, the place where this invitation comes from. "For I am God, and there is none else." This origin of the invitation. Thirdly, the content of this invitation. Only three plain words: "look unto me." That's the content of this invitation. Finally, after singing, we will give our attention to the fourth point, the purpose of this invitation: "and be ye saved." So, the invitation of the Gospel: the address; the origin; the content; and the purpose of this invitation.

Dear congregation, the Prophet Isaiah had to preach the full counsel of God. That means judgment and Gospel. Adam and Christ. Sins and the remission of sins. Darkness and light. He and all the servants of God had to preach the full Gospel of God; all the words of God that the Lord revealed unto him. So he preached to the people of Judah just approximately one and half centuries before they were captured and brought to Babel. We know in the year 722 BC, the ten tribes of Israel, that means the whole country of Israel, all the people of Israel but not the tribes Judah and Benjamin, they were captured to Assyria and the capital of Israel, Samaria, had been broken down. In that time in these

years, Isaiah preached the Gospel of God. After 150 years, approximately 586 BC the remaining tribes, Judah and Benjamin, also were captured and brought to Babel and their capital, Jerusalem, had been broken down.

Isaiah would not live anymore if that judgment of their sins would come to pass but although that he already knew before that this moment should come, what would happen, in his imagination revealed by the Lord, he already saw long before that the coming judgment of the Lord also would come for the two tribes of Judah and Benjamin and especially to those two tribes, he preached the word of God about these judgments. As a judgment of the Lord because of their many sins and guilt. But not only according to the will of God about the judgments of God, especially Isaiah 1-39, but he also preached about the deliverance of their sins. Twenty-seven chapters, Isaiah 40-66, especially he preached about the coming deliverance of this judgment. As the Lord would deliver and relieve his people out of the land of Babel and once would bring them back to Canaan. That would happen approximately 50 years in the year 536-516, 20 years long, the Lord would bring them back to Canaan.

So that means 200 years after he preached the Gospel, the wonder of grace would take place, the deliverance from Babel. But my friends, my hearers, all these wonders especially points to the great deliverance that Christ should come to this sinful earth and would be born in Bethlehem. Seven hundred years before this should happen, Isaiah already preached the word of God and there we see also this evening hour, that the Lord shall not let fall down one of his words upon the earth but he shall fulfill all his promises and if he ever promised you anything out of his word in your heart, there shall come a moment that his promise shall be fulfilled. Wait upon the Lord and be patient but only at the feet of Christ himself.

Well congregation, in the prophecy of Isaiah, this earthly deliverance is an image of the deliverance out of the land of our sins and that we need in all our lives: in you life, man, woman, fathers, mothers, boys, girls, in my life. If you have an office, if you're an office bearer, if you already did a lot of activity in the kingdom of God or not, we all use this wonder of grace. If the wonder of grace, the deliverance out of the land of sin shall not be experienced in your or my life, we once shall be lost forever and evermore. This morning we already heard it: then we go to what? To where? Then we go to hell. I hesitate to say that name. On the other hand not because all the servants of God have to bring that heavenly and divine message.

On the other hand, we can be delivered from the land of our sins and that is what Isaiah is emphasizing in our text. He speaks to the people of Israel but not only to them because in our text we read, "Look unto me, and be ye saved, all the ends of the earth." What does that mean? The ends of the earth. Well, in the Netherlands, there are people in New Zealand and Indonesia and other countries in this area, they are the ends of the earth but, of course, in our country we think that but in your country, if you live here, you think just the opposite. The ends of the earth, that's not to stress any country or to point to one land. No, the Lord makes clear here wherever we live on this earth, from where you come, all the ends of the earth, they hear the Gospel of God.

So it's very remarkable that already Isaiah speaks, as it were, to all people who hear his message. That's not to everyone in this world. God doesn't speak to everyone in this world. God only speaks to them that have his word, that are able to hear the Gospel. What a great privilege, congregation, to have received the Gospel and every Sunday to receive that same message. What a great wonder that one of God's servants has been sent to you and that he already is ministering here like a minister, maybe seven years in your midst, and all the other servants that have been sent and all the other ministers that preach the Gospel to you. It is the most remarkable thing that we can read in the word of God, that God's message, God's word, has been brought to the hearers for the Lord makes difference between people by visiting some with his word and others not. What a great wonder that we have this word of God. It has already brought forth fruits in your and my lives. Or is the preaching of the Gospel until now void for you or me? It is the only means to be saved. We have a saying in the Netherlands, perhaps you have it also in your language: If God converts a sinner, he brings the words to him or he brings him or her to the word. There must be that connection between the word of God and our lives.

So Isaiah speaks to people who are in his imagination already in captivity in Babel. He saw them, as it were, sitting, crying and praying. Hopeless was their situation. There wasn't any prospect for freedom at all. They could not hope to be delivered, to be relieved from the land of captivity and to be brought back to Israel. But also and that's the most heavy thing, God was hidden from them. God was not to be found. They could not find the Lord. God was hidden from them. They didn't know how to be freed. They didn't know how to be freed and held by the Lord. Isaiah, he already knew that and then he speaks to them the word of God.

So in the first place, the people of Israel in their hopeless situation of captivity. Maybe we are also in that situation, my friends. Captivity. Spiritual captivity. The chain of sin enclosed our lives. The bounds of unbelief makes us like prisoners, took us into captivity and you do not know how to be delivered from all these sins. Our situation isn't different, death through sins and iniquities from nature, alienated from God. But there is the word of God also to us in this evening hour. "All the ends of the earth."

Secondly, Isaiah also spoke to the heathen. They also are alienated from God. They have never heard who God is and what he does. They live in the midst of their sins and their iniquities, a godless life. But also their situation is not hopeless like that of all of us. All, as it were, if we are a heathen in this evening, we also have the possibility of being brought back to the Lord and we are invited by the Gospel, invited by God, to eternal salvation and glory.

There are many promises in Scripture for the heathen. From them also shall people be saved by the irresistible grace of God. How far away they live, "ends of the earth," which means far, far away. Far away and then still more far away. But God is mighty to reach them by his word. He sends his preachers to the ends of the earth also to your congregation or wherever you come from in order to call his world to preach his word and to call them by his word. Isn't he Almighty to draw them from the ends of the earth to

him and him alone? How important, by the way, is the mission work. Evangelism also from your congregation, also in the country of New Zealand where maybe 3 out of 4 persons are Christians who listen to the word of God. I want to emphasize by these words "ends of the earth" the very importance of the mission work of evangelism, of spreading the Gospel or bringing to sinners God's holy word.

So God is bringing his word to sinners or sinners to his word and that brings us to our second thought: the origin of this invitation or the place where this invitation comes from. Congregation, we have to realize in this evening service that the word that we hear comes from God. Not in this evening hour from Reverend Vergunst, not in his morning hour from Reverend Vergunst and not in this evening hour from me or from whomever, but a word that you hear and that I preach comes from God, from the living God. In fact, he is the author of the Bible as we have God's word but also in the days of Isaiah when the prophecy came into being. By his Holy Spirit, the Lord granted wisdom to his children, to his servants, to write down the word of God so let us realize that in this evening, the Bible, God's word. The Bible is the word of God and all the words in the Bible, they come from God. We have to do with a divine message.

Oh, let us then hear and not reject the word of God. Let us then accept and not despise the word of God because if we reject and despise God's word, we also reject the words of the minister. But above this, we reject ultimately the Lord God himself. Then we reject his words, his servants, his people, his service, his commandments and the Lord God himself. Then Paul asked the question, I don't know how it is in English literally but he asked the question: what sacrifice there shall be left for the remission of your sins? If you reject the word of God, it's very serious like a man or woman who is very seriously ill and the last means which he receives, he is going to reject. Then the doctor will say, "If you reject that means for your health, there is not any means left." Accept the word of God. Take it and lay it down at your heart and ask the Lord, boys and girls, if his word from Sunday to Sunday brought unto your heart will be blessed and sanctified.

Only God is mighty. Yea, Almighty to deliver. All idols once in Babel, those that are now in our days, could not deliver. Idols. Well, there were idols in the days of Isaiah, idols in Israel. We already heard this morning about holy places. Holy places were there where Jesus was walking. But there were places of idols. Idols in Babel. Idols also in New Zealand. Idols in your and my heart, not literally but in our imagination. We can have our houses like idols. Our cars. Motorcycles. Our wisdom. Our talents. Our gifts. Our money, Our families. Your husband. Your wife. Your children. Your career. Your work and so on. Idols are all the things of which we put our trust and in which we trust. These things that are more important to us than our salvation and eternal state are idols.

What do idols do? They take away our attention and our thoughts and our feelings from eternal things and let us feel as if we are happy without actually being happy. They are like drugs to intoxicate our real feelings. You know if you are seriously ill in the hospital, then a doctor gives us drugs in the good sense of the word, medicines so that we should not have that strong pain and real feeling of the illness. There are also people who use

drugs in the bad sense of the word and these drugs intoxicate their real feelings and for a moment they are so happy.

But, congregation, for long moments we can be happy with all the things of this earth, for a long time but only for a time because then there comes eternity and then we really will feel how awful our situation then is. But then it is too late. Now in the evening, it is late. Maybe you are already 20 years old without fearing the Lord. It is very late because 20 years have gone by, have been passed by, without bowing your hearts to the Lord. What if you are already 40 years old? Very late. Why didn't you bow your hearts before the Lord? Why didn't you seek the kingdom of God if you're still unconverted? Forty years have passed by, are in the past and never will come back. Fifty years. Sixty years maybe. Very, very late. Eighty years and still unconverted? Oh my friend, how serious your condition is! Eighty years have passed by and then your life will pass by. Very, very, very late but not too late. We still are in the days of grace and we'll have to stay in eternal damnation, into eternal hell if we do not listen to the word of the living God because we listen to idols and not to God.

Well, all these things the Lord wants to stress and to emphasize in our text. He says, "I am God and there is none else." That means: besides me, near me, under me, above me, behind me, around me, there is none else which is like a God. The Lord says there is only one address, one place, one means. Maybe you ask, "How can I be saved?" Well, the Lord says here, "I am God." Let these words be brought into your hearts. Remember the words tomorrow, boys and girls, youth of the congregation, fathers and mothers, man or woman. Remember these words tomorrow, "I am God." If you are sick, if you are afflicted, if you have problems maybe in your marriage, maybe in your earthly situations, maybe at your work, if you seek the Lord in your spiritual sorrows, "I am God," the Lord wants to stress that time and time again. All our possessions, my happiness and all earthly things once will be destroyed and where are we then? In heaven or in hell.

Well, you need to be rescued, to be delivered from our idols and all our sins that we do and that we have. Perhaps you ask, "How can I do this?" Well, my friend, you don't have to do this. You cannot do that. You're unable to deliver yourself from the might of sins. All God's children once tried to do that and when the Lord comes in your life and if the Lord converts you, the first thing you try to do is to mortify the sins and to finish with your evil doings and to cut off all the plans of the sins which grow on our hearts and in the beginning you will succeed and think, "It is possible to mortify my sins and to lead a sinless life according to God's will." But times flows and you'll experience that it is not possible. There must come one righteousness, the righteousness of the Lord Jesus Christ.

"I am God and there is none else," and especially in these words, the Lord Jesus Christ speaks these words, "I am God. I am the only Savior and I invite you to the Gospel." That's our third thought: the content of this invitation. Congregation, what does the Lord really say to us in his invitation? Does he point to all our sins? Does he really speak about the coming judgment in verse 22? Does he speak about our faithfulness? About our sinfulness? About our unbelief? About your sinfulness, child of God? Your backslidings? Going back and back instead of going forward and forward? About our mighty and strong

lust to sin and iniquity? Also God's children, read the word of God and look into your own heart. Not at all. We should have deserved this because we are sinful, guilty and without hope in our natural uncovered state and because of all our daily sins, we haven't earned anything else. But none of these words do we read here. We just read about an invitation to come to him. "Come to me," in Dutch. In English, "Look unto me." In fact, congregation, it's a very brief message. It only contains five words in Dutch, three words in English and only two words in the original Hebrew language. Maybe the English Bible is the most accurate translation in this case. The Dutch Bible says, "Come unto me," with an old fashioned word for "come." But in fact, and we can also read it in especially in a beautiful sermon of Andrew Gray about this text. In fact, here it is written in the original Hebrew language, "Look unto me." That's a great comfortable word because if we have to say "come to the Lord" and I say that every Sunday and your minister also in every sermon, "come to God," that's the obligation of all of us but if we say that, we have to realize that we cannot come to God and the Lord knows that also and the Lord very plainly says, like a child, "If you cannot come to me, only look unto me." Three words, two in Hebrew.

Oh, we often need many words for unimportant, sometimes important things. We often need many sentences, many capitals, like the Pharisees and scribes but the Lord only gives us two different words but very important words. Two short words for the most important thing. What did he actually say? "Look unto me." I want very briefly to explain these three words by seven aspects. Very briefly because the time flows also. In the first place, we read "look unto me" and we have to read here "listen to me." The Lord says, "Do not listen to Satan or the world or other people's advice in the first place but to me. Listen boys and girls, fathers and mothers, to my word and to my testimonies. Open your ears for the word of God." You know, my hearer, we do not have any excuse if our ears are deaf, are closed. The Lord says, "Open them. Listen to me." That's very plain. Set down for yourself every Sunday under the word of God. I don't know exactly what is the word in English but I mean without hesitation, without criticism but with an open heart, with a dependent soul.

"Listen to me." Secondly, the Lord says, "Come to me every Sunday again. Forsake the world and leave it. Do not service your idols. Do not seek and find your life in sins but come to me. Come to me, Lord Jesus Christ, who wants and can save you, who is the fountain of life and the fountain of salvation. Come to me with your dead heart, your sinful heart, your inability, your powerlessness, your unwillingness but also with all your sins. I can and I want to forgive them all. I can and I want to make you happy. I can and I will give you eternal glory. Come to me, all the ends of the earth. Also this evening, surely after you hear, you came to me. Bow before me. You are so guilty. You don't have any rights. I am the right and perfect God and I'm also right and perfect if I should cast you away." And all them that come to the Lord realize their unworthiness. They bow to him and say, "O Lord, when thou will cast me away, I have deserved it. I cannot answer anything." So the Lord says, "Bow before me in all your unworthiness and in all your sins. Seeing your many sins that happen in your lives," the Lord says, "you cannot do anything else. You can do nothing else than to bow before me. In this way, you will not only humble yourselves but also honor me and I shall be glorified. Bow before me."

Fourthly, "Speak to me." Oh, what do we have to speak to the Lord? Well, to confess our sins. To make all our iniquities to him. "Doesn't he know that already?" Of course he knows but the Lord wants to hear out of the heart of all his children how sinful they are. We don't have to tell that to other people how sinful you are. Sometimes there are people who are proud because they were so sinful before the Lord converted them. That's like the Pharisees and the scribes and the Sadducees. The Lord says, "Open your mouth and speak to me and confess all your sins and lay them down before me at my feet. Speak to me." Did you do it already? In secret places? In hidden places? In your sanctuary? Now we are in his sanctuary but do you have a sanctuary in your hearts, a hidden place?

Fifthly, "Look unto me," as it is written here. "Look to me being the God of forgiveness. Look to my mercy. Look to my power. Look to my love for poor sinners and look especially to me, the Lord Jesus Christ at the right hand of God the Father where he is seated forever. Look to the cross hill of Golgotha." Are there sinful sinners in our midst? Oh, I can give them only one piece of advice, "Look to Christ. Look to his blood. Look to the wounds in his hands and in his feet. Look to all his promises and look to his purification and to his offer. He earned salvation, complete salvation."

So Isaiah may comfort the people of God, "Comfort ye, comfort ye, my people, and see that all your iniquity has been pardoned and that your warfare is accomplished and that you received of the Lord's hand double for all your sins." So Isaiah speaks comfortably to Jerusalem and cried to them, "Comfort. Comfort my people, saith the Lord our God." Oh, look unto Christ. Look into his open wounds. Look to his blood for the forgiveness of all your sins.

"Look unto me." If I cannot look? Look to him with blind eyes. That's not possible in nature but the Lord says it here in a spiritual way, "Look unto me with your heart and ye shall be saved. Safely trust in me. All trust in me that all your sins can be forgiven. Trust in me laying down at my feet that all your sins are forgiven only in my blood. Not like a conclusion but like the word of God's holy grace." Isn't this the message that Isaiah had to bring to the people in captivity for all the situations in their lives? But also in their troubles and sins. "Trust in me. I can and shall help you through all bad circumstances. Trust in me alone."

The last aspect: listen to me; come to me; bow down yourself before me; speak to me; look unto me; and finally we see trust in me. What's the last aspect for all God's children? Serve me. Keep on listening to my word, to my law, to my statutes, to my commandments and let your heart and life be fulfilled with heavenly joy. How can we receive that joy? Only if we are directed by God's word. Law and glory. Both things. Law on earth to keep, glory in heaven to receive our bound together like two folded hands together are folded. Law on earth and glory in heaven. Serve me.

So that's the content of this invitation "Look unto me." Congregation, this evening we have considered together the invitation of the Gospel. We already saw the first three points: the address of this invitation, "all the ends of the earth"; secondly, the origin of



this invitation, "for I am God and there is none else"; thirdly, the content of this invitation, "look unto me" in seven different aspects. Now finally, shortly: the ultimate purpose of this invitation, "and be ye saved." Why does the Lord and also in the Gospel the Lord Jesus via his ministers and servants, say all these things? Well congregation, the only and it's a very important aspect of the Gospel, maybe the most important aspect of the Gospel, we have to realize that: he only wants us to be saved. Based upon Scripture I have to say: God only wants us to be saved. You and me. That is the revealed will, the revealed desire of God. We do not have anything to do with the hidden desire of God.

Well, it has to be preached. Election, of course, as one of the fountains of life but not the only fountain. I speak earnestly and reverently but if there was only the fountain of election, another fountain of Christ's blood, another fountain of the application of the Holy Spirit, we could not be saved at all so if we preach election, it must always be connected with the fountain of the grace of Christ's remission work at the cross hill of Golgotha and always because we cannot convert ourselves with the application of the Holy Spirit. God's servant have to preach the Triune God. But you and me as hearers, as man, may not handle, may not work with election. If we do that, we fold our hands up, we lay one hand upon the other and we say, "Oh well, we are waiting until the moment God will convert us." I do not know how it is in this congregation but in the Netherlands that's often enough to be heard. If you go through the congregation, there are people who say, "Oh well, I saved myself." You're not jealous if you heard them speaking like that because they did it themselves in their own power and strength and to their own glory. On the other hand, there are people who say, "Well, I have to wait until God converts me." No, the Lord has one desire: he only wants us to be saved. In several places in Scripture, we can read this clearly. God has always one purpose with the preaching of the Gospel, namely, the salvation of his elect. Yes, of his elect. That's right. May I go a step further? The salvation of sinners with a broken heart. Of course, but we may not find all the hearers in three groups. There are only two different people: converted or unconverted. Even them that go over the earth with feelings of sorrow about their sins, they feel themselves unconverted but also the conversion of broken hearts. I can go one step further: the Lord has one purpose with the preaching of the Gospel, namely, the salvation of all the hearers. That's God's desire and if that does not fit with our dogmatical Scripture knowledge, we may not skip this thing out of the Scripture which happens too many times in our days. In the Netherlands and maybe also here, I don't know. Of course, not in the preaching of your minister but it can happen in our hearts, your or my heart.

We may not skip that but we have to adore the heavenly wisdom of God who on one hand warns us and elects his people and on the other hand invites us. Calvin he says: we miss the fourth dimension. We have three dimensions: right, left one dimension; before us and behind us, the other dimension; height and depth, the third dimension. But the fourth dimension, Calvin says, the defined dimension we miss and in that dimension God invites us to salvation. He says: "and be ye saved." I can only be very short with his words. To be saved, that means to be happy. To be filled with heavenly joy. Not earthly wise but happy with God, with eternal glory. And how and when are we happy? Only if we see Christ as our Mediator. If we look unto him as our Savior, as one drop of his

precious blood may be poured out and may fill our hearts with the forgiveness of all our sins.

In Papua where I served three years, you have to give education in a very plain way, in a very simple way, in a basic way. I often took the example of a blackboard, a whiteboard and I put on some letters and then I wiped it off and said, "Well, God he also does if he forgave the sins." Some of the clever students said, "Well, we can still see the shadow of the letters you wrote." Then I took the can of Benzene which was there and one towel and I filled the towel with Benzene and I wiped down the whiteboard and there was not any token of the letters at all. And so the Lord does also. He forgives the sins of his people without any remembrance of it.

Your and my sins must be forgiven. Your and my heart must be renewed. Your and my life must be restored. We totally must be renewed in our hearts and also in our conversation and be turned unto God and be ye saved. Be ye saved. That means two things. On one hand, you must strive to be saved with all the seven aspects we already remembered, fleeing to God, speaking to him, confessing your sins, looking unto him. You must strive to enter the narrow gate and to flee from the broad way. You must be saved. What did you already do for your salvation? That's one dimension but the Hebrew construction of the words that are used here wants to point to this very thing: the Lord must save us and then to be saved ends with the election of the Father. He saves his people with the remission of the sins by Christ's work. He died for them and with the very application that it is undeserved but also not to be missed, of the Holy Spirit.

"Be ye saved." In heaven all children of God shall glorify this Triune God. Shall love the Father. Shall fill into their hearts the joy and comfort, promises and the fulfillment of the Holy Spirit but unto all eternity shall see literally Christ their Savior. Jesus Christ who is the same yesterday and today and to all eternity. Take these words with you. Remember them. Do not forget the message of the word of God which the Lord brought to you and to me, to your and my heart with these very words, "Look unto me, and be ye saved, all the ends of the earth: for I am God," your God, "and there is none else. I am Jesus alone. Amen."

Let us seek God's countenance in prayer and thanking.

*O Lord, at the end of this sermon, we come to the throne of thy grace and we ask thy indispensable blessing but also so undeserved about all the words thou already spoke in this evening and morning unto us. We commend the whole flock to the throne of thy mercy and we lay down ourselves at thy righteous but also in Christ, thy merciful and good feet. Forgive all our sins and take away all our iniquity. Cleanse us from all sins by the precious blood of Christ Jesus, thy only begotten Son, our Lord. In Jesus' name we pray. Amen.*

