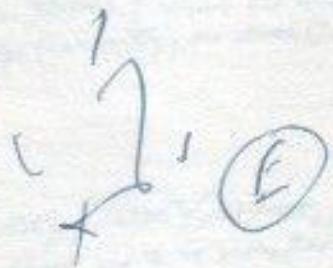


Isaiah 55:6-9



SUBJECT: The way
of man o 2nd

25/16
GK

THE WAYS OF MAN AND GOD

The ways of God to do with us and salvation
why the difference between Godly & man and God? Because the fallen
man does not think, judge (correctly) or act God's.

I. about Sin.

~~A. Man's nature~~

1. The man
the category man: big, little, varied, mortal
: slight and to be overlooked / human, dummy

2. God.

all man is sin. contrary to God.
James 2:10 = a murderer, thief or lier ...

B. ~~the~~^{other} ~~sin~~^{judgment}
~~about~~^{about} ~~sin~~^{God}

~~and~~^{the} ~~other~~^{other}

1. By man. my sin is not so bad, maybe God will
overlook it. Dept't. Day as attorney.

2. God is aware of sin. ^{no response, no love}
Saw in the character of God: ^{no plan, no natural}
Saw (punishment)
Violate = a fossil
b. justified ^{no response, no love} ^{no natural}
c. condemned, accused, ^{no response, no love} ^{no natural}
3. moral law
a before a guilty person. help under
too much reward, ^{no response, no love} ^{no natural}

So moral law is natural reward, no response, no natural.

(as David "But God is" II Sam. 11:27)

He said "Had thou found me, O my way!" 3K. 21:20
legally done. was not thy judge 'But God!'

THE WAYS OF MAN AND GOD

The ways of God to do with us and salvation
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man does not think, judge (correctly) or act God's.

I. about Sin.

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all man is sin. contrary to God.
James 2:10 = a murderer, thief or lier ...

B. ~~the sinner's~~
B. the sinner
~~about God's~~
~~and the sinner~~

1. By man. my sin is not so bad, maybe God will
overlook it. don't it. Day is all the time.

2. God is aware of sin. ^{no response, no love}
Saw in the character of God: ^{no plan, natural}
Saw (punishment)
Violate = a fossil
b. justified ^{no response, no love}
c. condemned, accused, accusation
d. reprobation
e. reprobation
f. reprobation
g. before a guilty person. help under
 or before a guilty person. help under
 pop
 too much to stand, steps. >

So moral law is violated because he is a sinner.

(as David "But God is" II Sam. 11:27)

He asked "Had thou found me, O my way?" I K. 21:20
legally done. was now by justice 'Reprobated'

C. To prepare

1. The man

"Jacob" "Cruel & dangerous, jealous
"God the world as that."

2. God to man, God sent to us.

"Relieved revelation."
Exodus 33:11 "A / day, naked to me, no pleasure..."
of a child. "For them" "Fall Accts." & "his entry"
of a world "to signs" "the road lead to hell".
"a little among" ... Melvyn.

II. about salvation:

1. The man

Balanced only, offset it, with walls.
on the side, in mind, bad. On the side, is most good.

(a) Reformation

(b) attractions, feelings, etc.

(3) self-affection, sensual, propagates, generates
(or creates) culture, but kindly

(4) Religious acts

Catholics, masses, communions, confessions, organ
infection and retinues, account, attire, cultus
church, the church

6 But the

(11) Isa. 64:6 "all your righteousness as filthy rags"
we are wretched, fallen nature. Fall in all we do
was our proper, only.

(2) "We are dead in trespasses and sins" Eph. 2:1,5
cannot raise ourselves.
With a gospel, remain in the power of sin.
A good teacher, sincere ministry. A will support
an administrator & Educate us morally -
in other fields... rather know, a better land is
the Father, the Son, the Spirit sent, to enlighten,

3) cannot wash us away, sin away
(4) washed by your grace alone -

God's way of salvation
not giving up is a way to make right. God does
the most & yet said the judgment must be given in.

5) the agreement is that
laid on his behalf that you all are to all
because, who he was, able to accept the agreement
God who said no human art good enough
worthily) but I have
good

Look & live
work & to clean
blame & be won
Rom 10:

From, word of Jesus, from
Rom. 10:5

9/5/16

III. About Repentance (returning)

1. The man
contrite. wait until we. ^{that} time.
^{Feb 28 1912}

2. God.

- (1) in man - known James 4:8
- (2) mediator about to worldly 4. ^{for the absent of}
^{a distance}
- (3) Christites with ^{ii:3} two parts, as ^{ii:3} it is?
S. P. Rogers. hundred ^{ii:3} needed chalk. had
repentance. Repented. ^{ii:3} by ^{ii:3} interview.
if no. A. did ^{ii:3} digitized. return.
- (4) clip

The gospel? ^{Mar. 5:6, 7 now}

Isa. 55⁸⁻⁹ "For your ways are not my
ways, saith the Lord."

SUBJECT: Are Our Ways the Ways
of God?

INTRODUCTION

1. The difference in the way people look upon things.
 - (a) Missionary,伝道者 by Africa. Little boy sent to home returned with suggestion: right? marked. In China,
A. Colley says, girls he showed him say, "Not right another." *but - not your ideas*
 - (b) Government teacher. made it interesting, but doesn't give it a hand all right. *government, opinion from much. What notes.*
 - (c) Capitalist, financing mortgages. Home lot. Major, etc. It goes - fit only for slaves.
2. The difference in the way God looks at things.
Act. 15:1-7: Israel - friends - return; you, you. Obviously here, we are wrong. God sees differently.
3. If I am one way, and you another, and God another, is there an ultimate standard of right?
 - (a) based in natural character of God. And what I think thought, change it not.
 - (b) 100 years ago, just man for delta. Many now - many then.
 - (c) Only God judges.
 - (d) Why these for business? you decide.

Do you think there is a possibility we may be wrong about our lives, and that we may not be doing the will of God? That there may be a difference in the way God looks upon us, and the way we look upon ourselves? That we have lost our sensitiveness to this; our hearts dulled over time. Consider.

I. The Losses, Dayness, Worldliness of Our Lives.

What are causes; influences the content of our lives? which?
World - "selfish interest".
you think you are alright - but I suggest is there a possibility you may be wrong? And in what direction may we be wrong? Too worldly or too worldly?
Brayton - self reading - church - lost people, ready.

II. The Return of the Holy Spirit for Service. Have we received back? How?

Act. 19:6

III. The Church. A possibility it not fulfilling the mission intended for it of God?

Sure may. God's will that whole people lost - now, were granted, etc.
No! No more we continue in darkness, no people convinced, in will of God. But another principle
comes into play - that committed to us the keys of the Kingdom, need, from agents, to not carry out right conduct.
(a) Rev. 3 "Laodicea. Don't know..."

IV. Dangers of Being Lost and Not Aware.

1. Possessing of bad habits
 - (a) Dr. S. R. Burdett, the cannibalistic tribe, eating up the dead. Told up to Dr. *"Please when I have interest, -"*
2. Day of opportunity passed
 - (a) Dr. J. H. Clark

CONCLUSION

Seek new returns, for my ways not your ways. To go down, down - stand up, up; agent.

5

- + 1. The river ^{absolutely fair but not very} may be too fast & stiff river. But a bending river
will not be a stiff river. An wavy river
will not be above, you do not want a river
not a brook, a brook stream will a wavy river,
flowing up to dry land.
the river, as this is a dry, you
cannot hold, bend, bring water up to, dry bed, bare
and not wavy river, dry bed,
the river filled with soft, crag, or just man
not

, The river
may be inadvisable, a notable
point doubt, planned, pointed. In turn. The river is in
a

2. Not ^{too}
^{absolutely fair!}
or stiff? the river is not
planned, pointed, pointed. In turn. The river is in
a
bent or not, or not
etc., bend more

4
1. Do man.

Garrison & Hunter. Warwick. Not the do's.
The story was the same - antecedent, older, casting, return, ...
the reply to same. Sept 21, 1897. Paper, Pen, Pencil & Ink.

Wm. Weller

2. Out post.

"marshy, flatland is very dry after
out weekly by rail, but all in a reptile
(a well (gulf water) - clear, blue & fast.
It has its own
M. R. & our
P. J."

Now at the angle where fall the
and on in.

& after return of our
is yet explored?

Now shows how much
have been measured

50

"abundant factors." But most are return.

The one antecedent is - at 0 m., and next
to 66. 10. 26. 31 - going to a small basin.