

# CONCORDIA THEOLOGICAL MONTHLY

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Kerygma and Didache  
in Christian Education  
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ARCHIVES

## *Outlines on Eisenach Old Testament Series*

By HERBERT E. HOHENSTEIN

### ROGATE SUNDAY

Is. 55:6-11

There can be but one theme for this Bible chapter, for this text, and for this sermon:

#### Grace Abundant

##### I. *Its abundance is very evident*

A. God's gifts are free (vv. 1, 2). God alone gives. Man receives. God alone purchases, buys fallen man back with the price of His Son's shed blood. Man can present to God only his needs and lacks, his guilt, which God graciously forgives through the merits and mediation of Christ.

B. God allows Himself to be found (v. 6). Not that He's lost; we are, and He is the searching Shepherd who finds us lost sheep. He is like the seeking housewife who finds us lost coins (Luke 15:1-10). Yet, in a sense, God is found—in a crib and on a cross, found in the humble man from Galilee, found to be our Savior. The very fact that the hidden, unsearchable God allows Himself to be found at all is an act of sheer grace.

C. God allows Himself to be called upon (v. 6). Not only called upon in sincere prayer, but answering before our call (Is. 65:24). We never have to worry or wonder: "Is He at home? Will He come to the door? Is He too busy to bother with us, to hear and to help?" His ways and thoughts may be higher than the heavens (vv. 8, 9), but He Himself is always very near to hear our prayers.

D. God always welcomes the repentant and returning sinner.

1. It must be a returning sinner (v. 7). This turning must be to the Lord, not to

despair or guilt or to excuses for sin but to the Lord, the Offended One and the Forgiver.

2. It must be a repentant sinner (v. 7), who is also willing to forsake both unholy habits and unrighteous thoughts. It won't do simply to cover the outside of the cup with a glaze and veneer of piety. There must also be pure and holy thoughts.

3. The returning is not for a spanking or for a stern lecture from God, not for judgment and condemnation but only for mercy and abundant pardon (v. 7). This is abundant pardon that God grants the superabounding grace for abundant sin. All because Christ Jesus died and then rose again to separate us from our sins and to make God and us inseparable forever.

4. This is the reason God's thoughts and ways are unsearchable (vv. 8, 9). It is because He grants us pardon that God is so incomprehensible. It is the forgiveness He so joyously, willingly, constantly bestows, not the pains He sends, that should cause us to shake our wondering heads in amazement over God. Of course His thoughts and ways are as far beyond us as the sky is above the earth, but only because His mercy is as high as the heavens are above the earth upon those who fear Him. (Ps. 103:11)

##### II. *It is offered through the Word* (vv. 10, 11)

A. There is no scarcity of that Word. It is like rain and snow. Countless billions of drops and flakes! So it is with God's Word. There is no shortage of it. If the fruits of righteousness are not as abundant as they ought to be in our lives, it is not that the rain and snow aren't descending. We just aren't soaking the Word up as we should.

B. The Word is effectual. Rain and snow do something. It may be good or bad, but they do something. And so it is with God's Word. Either it quickens, converts, comforts, or it kills, hardens, or antagonizes. It is either a fragrance to life or a stench to death in men's nostrils (2 Cor. 2:16). In either case it's effectual. It is working. What a comfort this should be to us in the face of slammed doors on evangelism calls. Our hearts are saddened, but the fact is the Word has still been effective.

C. This Word is Christ and His Gospel. He came forth from the Father in fleshly form. Like the rain and the snow He, too, came down from heaven to bring the moisture of life to a parched and dead earth. He didn't simply provide water for seed. He became a seed, a grain of wheat planted in a grave and then raised again for our salvation. He didn't just supply moisture for bread, He became the Bread of life, whom we eat by faith that we might live forever. Nor did this living Word, Christ Jesus, return to His Father empty-handed. With joy in His heart He looks down the halls of time and sees the "fruit of the travail of His soul" (Is. 53:11). It hasn't been in vain, all this life of temptation and pain, this agony in the Olive Orchard, this abuse and scorn of a kangaroo court, this staggering to Golgotha, this cruel and shameful death, this rending of the tomb. It hasn't been in vain. For you trust Him for dear life, for eternal life. And this is the fruit of His travail. This is why the Word was sent from the mouth of God.

#### ASCENSION DAY

Ps. 110

Now that He has ascended,

What Is He Doing?

I. *He is sitting at God's right hand* (v. 1)  
To sit at God's right hand! What does it mean?

A. It means God's approval and favor.

The right hand is the place of importance, the place for the favored one, e. g., it is on the right hand that the sheep stand in the famous judgment scene. The fact that Christ sits at God's right hand means that the Father has accepted Christ's holy life for us and His innocent death for our salvation.

B. Christ sits at the right hand because He once stood on the left. Again we recall the judgment scene. The goats are on the left hand of Christ, the Judge. The damned are on the left. And so it was with Christ. God laid all our sins, the fierceness of His wrath against sin.

C. Christ sits at God's right hand because He once lay in the damp and silent sepulcher. St. Paul writes: "Christ humbled Himself and became obedient unto the death of the cross." And this is the reason, continues St. Paul, that God has highly exalted Him.

D. Christ sits at God's right hand because He has cleansed away our sins. We read in Heb. 1:3 that after Christ had made purification for our sins, He sat down at God's right hand. You see, He sat at God's right hand after He had first stretched His hands on the cross for the cleansing of our sins.

E. This session will last until God makes Christ's enemies His footstool (v. 1).

1. The enemies are devil, death, hell, sickness, suffering, sin, every evil person and power in this world or the world to come.

2. But aren't they already conquered? Isn't that what our Lord's life, death, and resurrection achieved? Wasn't He dashing and smashing these enemies of His and ours with a rod of iron, even while there was no iron apparent except the nails that held Him fast to the cross for our salvation? Of course, this is what He was doing. He was making a footstool out of His enemies and ours.

3. They are conquered, and yet they aren't. For the devil as a lion still roars and prowls and devours. There are still coffins and funerals and cemeteries. Hell has lost none of

its heat and horror. Sickness still stalks and strikes us. Suffering still claims and holds us. And sin controls and governs us with astonishing ease.

4. Things won't be like this when Jesus fulfills the words of the angels in today's Gospel: "This same Jesus who was taken up from you into heaven will come in like manner as you have seen Him go into heaven." And when He comes, Satan, sin, suffering, and death will go, go for good and forever. When the ascended Christ comes again, then all of our enemies will also be under our feet forever, including death, who now puts us and our loved ones underfoot in a grave.

#### II. *He is ruling at God's right hand* (v. 2)

A. Christ rules in the midst of His enemies. The picture here perhaps is of conquered foes surrounding the victorious king and paying him homage. How true this was for Jesus. To Satan in the desert Christ said: "Leave Me," and Satan left. To devils inhabiting tortured people He said: "Be gone," and they went. To all types of sickness, draining the life and vigor and joy from their victims, He said: "Depart," and they departed. Yes, and to death itself, He said: "Release the man," and death did. Indeed Christ Jesus ruled and still does in the midst of His foes.

B. He also rules over His people.

1. They join His army willingly (v. 3). There is no draft in Christ's army. Rather His soldiers are willing volunteers.

2. They join His army like dewdrops (v. 3). That means there are many volunteers. They are as numerous as dewdrops on a summer morning. That means these volunteers are fresh like the dew. St. Paul has written: "If any man be in Christ, he is a new creature," a fresh person. The old sins and hates and passions and fears have passed away. He is a new man, fresh with holiness.

3. Are you a willing soldier? Are you a fresh fighter in the King's army? God help you say Yes with both your lips and your life. Surely it cannot be, it must not be, that Christ rules more effectively in the midst of His foes than over His subjects, that the devils, disease, and death, His sworn enemies, obey His voice better than His followers. "O King Christ, as we remember Your obedience unto death for us, help us to obey You better."

#### III. *He is exercising an eternal priesthood* (v. 4)

A. Ascension Day is the world's great Day of Atonement. You will recall, of course, that the Hebrew high priest on the Day of Atonement entered into the Holy of Holies, the most sacred precinct of the Hebrew temple, and there sprinkled the blood of an animal over the mercy seat, thus signifying that God would cover the sins of His people with His grace. Even so Jesus, on Ascension Day, entered the eternal temple in the heavens not made with hands, bearing as offering not the blood of bulls or goats but His own precious and shed blood for the salvation of men.

B. Like a good priest Christ prays for us. The writer to the Hebrews tells us Christ lives forever in order to intercede for His people. The word *intercede* means literally "go between." That is precisely what Christ Jesus was doing for us on earth, going between God and us, taking the shafts of God's wrath against our sins into His own heart and body. That is precisely what Jesus is still doing for us in heaven, going between God and us with His prayers, representing us before the Lord, doing what God tells us to do, that is, to pray.

C. Like a good priest Christ understands our weaknesses. The basic requirement of a priest, says the writer to the Hebrews, is that he is sympathetic with the suffering and tempted people to whom he ministers. Be-

cause Christ does that, He deserves to be called your Priest and Savior.

What's He doing? Why He's living, ruling, and praying for you.

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EXAUDI SUNDAY

Ps. 42

Are You a Deer?

That's the question of this psalm and of this sermon.

I. *You are if you are panting for God's presence* (vv. 1, 2)

A. The picture here is of a deer that has narrowly escaped the chase of a pursuing wolf or lion. He is parched with thirst and panting for the one source of relief, the cool fresh water of an ever-running stream.

B. This is precisely the same way it was with the psalmist. He was panting and thirsting after his God.

C. Do you? Are you like that deer? Is your tongue parched in an overpowering thirst for God? I fear that we must confess: "My soul thirsts for dead goods more than it does for the living God."

II. *What makes people one?*

A. The psalmist became a deer through suffering (vv. 3, 5, 6, 7, 9, 10). The poet had his troubles.

1. They consisted in (a) the taunts of unbelievers. "Where is your God?" This is what the unbelievers were saying to the poet. "You say God loves you and is with you and for you? Then why do you suffer so? What's the matter? Has your loving God gone to sleep or taken a walk or vacation or turned His back on you? Where is your God?" This taunt, says the poet, was like a festering and open wound in his body. In fact, this question of his enemies only caused the poet himself to raise the same question (v. 9). (b) Separation from God's presence (v. 2) in the Jerusalem temple. But the poet wasn't

at Jerusalem. He was in northwest Palestine, in the wild and mountainous region where the Jordan River began (v. 6). That is why his daily and nightly food was tears. That's why the poet felt like the parched and panting deer he saw about him, searching for a cool stream, his living God.

2. It was intense suffering: (a) A pleasant past only increased and heightened his present distress (v. 4). Here the poet's mind drifts back to the glad times he enjoyed in the temple worship at Jerusalem. What a thrill it was for him to lead God's people in procession to the holy hill! What pleasure there was in joining the happy throng, chanting and shouting in songs of praise to Jehovah! But this memory of a pleasant past only served to intensify his present pain. (b) His soul was in a turmoil and uproar. Twice he asks his tormented and riled-up spirit: "Why are you cast down, O my soul, and why are you disquieted within me?" (c) He felt like a person on a life raft, pounded, tossed, and submerged by the billows of an angry sea (v. 7). The poet perhaps saw a violent storm on the distant Mediterranean or watched the torrents of a great waterfall come crashing down on the rocks below. "Now that," he thought, "is just how I feel, pounded by the billows and torrents of suffering." (d) He felt like a person with a festering fatal wound (v. 10). The pain was unbearable, and he had no convenient sedative.

3. Yet these fierce afflictions had their divinely intended effect. (a) They caused the poet to remember his God (v. 6). It was his cast-down soul that caused him to cast up his eyes to God. He was like the Prodigal Son. It was the empty wallet and stomach of this wayward boy that compelled him to return home to his father. Had the psalmist not been chased and hounded by the wolves of affliction he could not have become a parched and panting deer, thirsting for the living God. It is not until the streams

of dead goods become a bare trickle or dry up altogether that the tongue of our spirit cleaves to the roof of the mouth, parched and panting for the living water of God. (b) The psalmist's afflictions caused him to appreciate the past, to have a deeper praise for its blessings and joys. Why is it that we really learn to appreciate what we have only after it is taken from us? The psalmist's pains caused him to use his past blessings as a sure hope for future divine goodness. It was only after the poet recounted his past joys that he dared to hope for a future restoration of these blessings (vv. 4, 5). He *will* praise his God because he *has* praised Him. (c) The psalmist's afflictions taught him that a possession of God and His steadfast love is all that really matters (v. 8). What if the poet didn't have the past joys his soul so sorely craved? He still had his God and his God's love, yes, even out here in this wild land. For God's temple is not just Mount Zion, it is His whole creation.

B. The psalmist became a deer through suffering, and so do you.

1. You, like the poet, have the same afflictions. You experience the taunts of your enemies, sin, suffering, tragedies, disasters, devil, and death. All of these enemies shout together at you: "Where is your God? We're in control of your fate and destiny, not He." And you, too, begin to wonder: "Yes, where is my God? He seems more on the side of evil than of good, more on the side of suffering, than on my side." You, too, at times seem separated from your God, separated by the great wide gulf of His invisible and untouchable nature, the gulf of your repeated sins, the gulf of your unbearable agony.

2. Like the psalmist, you, too, have intense afflictions. Your pleasant past only heightens your present sorrow. You think of the joy you had, the loved one you had, and your present suffering only is intensified

and becomes all the more galling. Your soul, too, is often downcast and disquieted. The winds of your wild, unruly emotions often whip your soul into a frenzy of unrest. You, too, often feel like a person on a life raft. Wave after wave comes crashing down upon you. You, too, often feel as if you have a festering and fatal wound in your heart, if not in your body.

3. And yet, for you, too, these sufferings have the same divinely intended effect that they had upon the poet. (a) They make you like a deer. Chased by the hounds of suffering, you, too, begin to pant and thirst for the refreshing waters of relief and joy. Yet you cannot always go back for a drink to the streams of past pleasures. For they are dried or are drying up. Therefore to quench your thirst you must go to the living God. For He offers you something you could never get at the other brooks, Christ, the living Water, Christ who knows what real thirst is like. For He suffered the heat and the fire of God's anger in our place and for our pardon, that we might be spared. Christ, who quenches our thirst for pardon by saying: "Son, be of good cheer; by My death and conquest of death your sins are forgiven you." Christ, who satisfies our thirst for heaven by saying, "In My Father's house are many rooms; I'm going to prepare a room for you." And He did, by His death and resurrection. (b) Your pains cause you to appreciate your past, to have a deeper thanks for its blessings. As it is true we seldom treasure properly what we have until we don't have it any more, so being deprived of our treasures does drive us to a deeper appreciation of God's past grace. Above all, it makes us, like the psalmist, hope for a restoration and renewal of God's goodness in the future. Since God has saved me by the death of His only Son for the joys of heaven, can any sorrow be too deep for Him to grant me deliverance? (c) Your pains teach you that God and His everlasting love

are the only treasures you can't afford to lose. For if God is for you, the God who is stronger than all your sufferings, who can be against you?

## PENTECOST

EZEK. 36:22-28

It is seldom that we give Him proper thought and worship. It is seldom that we pray to Him. I am speaking, of course, of the Holy Spirit,

### The Forgotten Person of the Holy Trinity

#### I. *In a sense, this is the way it is bound to be*

The Holy Spirit is the witness to Christ and the Father. He always says, "Look at them." The Father and the Son are in the forefront, they occupy, in this sense, the chief place in our faith and Christian life, because the Spirit puts them there.

#### II. *How can the spirit be forgotten in the light of His activities?*

A. These are gracious activities (vv. 22, 23).

1. It was thus for Israel. God's redemptive activity upon Israel, His delivering them from the Babylonian bondage, was solely for His great name's sake (v. 22). This name was being profaned among the pagans. They looked at little Israel, shamed and suffering in the Babylonian captivity, and they said: "Where is your Jehovah, your great rescuing God? He doesn't love you. He's gone back on His promises to you. He's powerless against the might of Babylonian armies." Even so was God's name profaned. Therefore God would act, would set His people free, guide them through the cruel desert, plant them again in their homeland, end their anguish and disgrace, make their wombs and fields fruitful, bless them with prosperity. All this He would do, not for their name's sake, not because they could demand or claim such goodness from Him, but for His name's sake, because His name, His

being and essence, are grace personified (Ex. 33:19). Thus God would hallow His own name by delivering His people from their afflictions.

2. It is still the same today. Christ taught us to pray: "Hallowed be Thy name!" This is what we're saying: "Because You are gracious, O Lord, because You love us, give us our bread, and forgive our sins, grant us release from every pain and evil of heart, body, and spirit." Strictly speaking, we can't hallow God's name at all. We can only praise His holy name, as He graciously rescues us from all our troubles and sins.

3. Now let's apply this to the Holy Spirit. You can't command His activities in your life. Jesus says that the Spirit is like the wind. In fact, the very word translated "spirit" means also "wind." And if there is one thing you can't do with the wind, it's to control it. It blows where and when it will. It's only a gracious act of God that the wind of the Holy Spirit has blown upon you. Why aren't you a naked and spiritually ignorant savage? The Spirit willed to blow upon you.

B. These are cleansing activities (v. 25). You, too, have been sprinkled:

1. With the gracious water of life. Of course, it was simple water, yet God's quickening and powerful Word made it Holy Baptism. And in this act God gave you a second birth, born this time not to death, but to life with Him forever. Now you are heaven bound, no matter how frail and full of sin you are. For you have been baptized. Your Baptism guarantees your entrance into eternal joy, not your lukewarm, half-hearted righteousness. Therefore stop fretting.

2. With the blood of God's own Son. In the Old Testament blood of a lamb was put over some doorposts, and death passed over. In the New Testament God places the blood of a Lamb, the blood of Christ, not over doors, but over people, over you. And

all your guilt goes, and death passes over. Death is left hanging in the air; he cannot dip down to destroy us.

3. These are cleansings from our idols (v. 25), not just from the guilt of idol worship but from its power. The cleansing of Baptism means death to idol worship (Rom. 6:1 ff.). You died to sin in your baptismal sprinkling. Obviously you can't order a corpse about. Nor can sin command you, for you are a corpse to sin through Baptism (Rom. 6:2). The Holy Spirit in Baptism brings about this regeneration and renewal. (Titus 3:5)

C. These activities make us new people. (Vv. 26, 27; Ezek. 37)

1. We receive a new heart (v. 26). The heart of stone is removed, the cold heart, the selfish and loveless heart. In its place we receive a heart of flesh, a heart that's warm and full of love, a heart that beats with a strong and regular beat to the tune of God's will. The sad fact, however, is that our hearts are still both flesh and stone, both old and new, both warm with love and cold with selfishness. We are two-hearted people. And therefore the heart of Christ stopped on Good Friday and started again on Easter that the sin of our torn hearts might be forgiven.

2. We walk a new way (v. 27). Actually there is only one statute for us Christians to observe: "Love one another as I have loved you." Not just as others love you—even a pagan will do that—but as Christ has loved us, loved us even to the cruel death of the cross and the burning torments of God's anger.

3. The power to such newness is only in Christ. St. Paul writes: "If any man is in Christ he is a new creature." We can walk the new way of love and holiness only as we cling for dear and eternal life to Jesus, only as we ponder and reflect upon His death and rising for our sins, only as we take Him into ourselves in a regular eating of the Holy Supper.

4. Once again the Spirit is at the heart of it all (v. 27). It is only because God has put His Spirit into our hearts that we can put forth the efforts, the discipline and the struggle, the self-crucifixion necessary to walk God's path. It is only because the Spirit enables us to call Christ "Lord" that we can begin to lord it over our sins and fears.

"Eternal Spirit, praise to Thee!"

#### TRINITY SUNDAY

Is. 6:1-8

Not many men have seen Him. Here are the words of one who has. For he boldly claims:

I Saw the Lord

#### I. *Who did? The prophet Isaiah*

A. He saw a high and lifted-up Lord (v. 1). A God so exalted that all men, even the best and the mightiest of men, are still less than nothing before Him. (Is. 40: 12-22)

B. He saw a governing God. Although God is high and lifted up, He is not a God who refuses to care about His creation or who is powerless to help even if He did. This is not a God who had carelessly let things get out of hand and control. No, Isaiah saw a governing God. He was sitting upon a throne, not dashing madly about in frantic but vain efforts to keep things going smoothly and without a hitch, not pacing back and forth with a frowning and troubled face and a tense heart over the affairs of men and His world. He was sitting on His throne, quietly, calmly, majestically, governing every event from the fall of a great nation to that of a half-dead sparrow with an unruffled sureness of doing precisely the right thing at the right time.

C. He saw a God surrounded by servants (v. 2). God's servants are the seraphim. The word means literally "burning ones." These beings are not just lukewarm, but crackling,



blazing, in their passion to serve the Lord. These servants are humble before God. Four of their six wings are used to cover themselves before the Lord. These servants also sing God's praises. Let's take a closer look at their hymn.

1. It tells us God is holy. As if you didn't know that! But remember, holy doesn't mean merely sinless. It means dedicated and different. And surely that is what God is, dedicated to you, to your bodily needs, to your stay in the faith, to your victory over trials and devil and death. God is different, unique. And you know why! Not merely because He is so powerful, but because He's so "pardonful," so glad and ready to forgive your sins, covering them with the blood of Christ, His Son. Why must we persist in calling God unsearchable and mysterious because we fail to understand our afflictions? The Bible calls God unsearchable above all because He keeps forgiving us. That's the real wonder of God.

2. It tells us God's glory fills the earth. These seraphim weren't gloomy and negative. They saw God achieving His glory even in a sinful, suffering-and-death-chained creation. They saw God's glory even in a world ruled and abused by evil men. Unfortunately we are not always that positive and bright and hopeful in our world view. The whole earth is full of God's glory? We see it full of man's shame, full of hate and greed and cold and hot wars, full of criminals and juvenile delinquents, full of disease and divorce and broken homes and quarreling Christians. Yet the seraphim sing: "The whole earth is full of God's glory." And that is a fact, a comforting fact, an unchallenged fact, no matter how completely sin and evil men seem to hold the field.

D. He saw a God in a smoke-filled house (v.4). The smoke of incense is probably meant here, or perhaps the cloud that hovered and hung over the mercy seat in the

heart of the temple. God was in that cloud. That's the form in which He appeared to Aaron on the Day of Atonement. It had to be that way so that Aaron wouldn't die.

E. The sight of the holy God caused Isaiah to feel unclean (v.5). From a distance you don't feel small in comparison to a tall building or a mountain. But when you stand at the foot of a giant skyscraper or a towering peak, you feel terribly puny. So it is with our relationship to God. The closer you get to Him, that is, the better you grasp His holiness and glory, the more you'll shrink, the more you'll sense your sinfulness. Therefore if you're feeling pretty good, pretty holy, much better than some folks you read about or could name, that's a fairly good proof that you're not very close to God at all.

F. But God took care of Isaiah's uncleanness (v.7). You see what happened here. The stone from the altar conveyed to the unclean lips of Isaiah the holiness of the heavenly altar from which it was taken.

G. Isaiah was sent by the God whom he saw and who cleansed him (v.8). This is the way it must be. Faithfulness always follows forgiveness. As the poet of Ps.130 writes: "There is forgiveness with Thee that Thou mayest be feared." It is not fear that He will not forgive. Rather the Christian knows forgiveness is given in order that he might fear God with the reverence of an obedient life.

## II. *You, too, can say this*

Jesus once said: "He who has seen Me has seen the Father." With the eye of faith we have indeed seen Christ. Therefore we, too, have seen God.

A. He is both low and lowered and high and lifted up.

1. He is low and lowered. He is low in a manger, low in a life of poverty and affliction, low in the death of a criminal on a cross

and in the very depths of hell. He is both low and lowered, lowered by loving hands into a grave.

2. But He is also high and lifted up, lifted up on a cloud into heaven where He is high over every person, event, and power in the universe for your good and His church's good.

B. You, too, see a governing God. He is still on His throne directing and controlling all things in a quiet and majestic calm. All this commotion from evil men and their wicked plottings has not caused the Lord the least concern. He has not left His throne to pace about in worry over the way things are going. Read Ps. 2.

C. You, too, see a God surrounded by servants. We must never get the notion that heaven is a place of eternal rest where we'll float and loll about on soft and fleecy clouds with not a job or responsibility in the world to come. No, it is servants that surround God's throne, not loafers and lazy vacationers. We'll still be serving God in

heaven. But then we'll enjoy it to the full. Work and holiness will not be distasteful or burdensome.

D. You, too, see God in a smoke-filled house. This smoke is from the perfume of Jesus Christ, whom St. Paul calls the sweet-smelling perfume that covers our smelly sins, takes their stench out of God's nostrils.

E. As He did for Isaiah, so God has taken away our uncleanness.

He has sent a stone from the heavenly altar, Christ, the living Stone sent to touch our lips, our heart and body, and to make them clean from our sins. Into a stony grave and then out of it again went this Jesus, this living Stone from the hearth of heaven so that "your guilt is taken away and your sin is forgiven."

F. You, too, are sent by the God whom you see. To His disciples Christ said: "Go into all the world, and preach the Gospel to every creature." Those words are addressed also to you. "Lord, here am I, send Me!"

Richmond Heights, Mo.