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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Wölfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie*, Art. 24

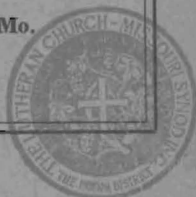
If the trumpet give an uncertain sound, who shall prepare himself to the battle? — *1 Cor. 14:8*

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firmly; from this foundation she will not depart a hair's breadth ('vel transversum, ut aiunt, unguem'). That is her character; for that God raised her up; through that she has been a blessing to all Christendom; that is her crown of glory—she will not and cannot let it be taken from her. If in former days the Church had reason—unless she was ready to sign her own death warrant—to guard with the utmost care against any infiltration of the unionistic spirit, the danger today is vastly greater. It is all too evident that Satan, having failed in his attempt to destroy the Church through rationalism, is now using unionism for that purpose. That is his most effective strategy; by means of it he has already delivered whole communions into the hands of total unbelief as its captives. . . . True union, the goal of Christ's Church, has already been achieved in the true Lutheran Church. True union is none other than the true Evangelical Lutheran Church. To the service of this union—the only true union—our *Lehre und Wehre* had dedicated itself, and it will continue in this work as long as God gives us the privilege to serve His truth and His Church." (*Lehre und Wehre*, 1871, p. 11.)

TH. ENGELDER

Outlines on the Old Standard Gospel Lessons

Third Sunday in Advent

Matt. 11:2-10

A question vitally concerning us, especially during the Advent season: Is Jesus of Nazareth really the Messiah promised of old? If not, we cannot rightly celebrate Christmas. In fact, then our whole faith is vain, and we are yet in our sins. Today unbelieving Israel denies the Messiahship of Christ. Does Christianity's faith "I believe that Jesus Christ . . . is my Lord," etc., rest upon a sure foundation? Our Gospel supplies the answer.

Jesus, the True Messiah

He Himself proves this

1. *By His divine works and words*
2. *By the fact that John the Baptist was the promised way preparer*

1

It was John the Baptist who induced Jesus to prove His Messiahship. V. 2. He was now in prison, Luke 3:19, 20; Matt. 14:3 ff. Yet through his disciples he heard of Christ's works, Luke 7:18 ff. Two of these he sent to Jesus with the question: Art Thou the "Coming One"? V. 3. Ps. 40:7, 8; 118:26. To this he adds: Or *should we* (subjunctive) look for a different one? "Ετερος,

here used, denotes a person different in character. This suggests the reason why John sent his disciples to Jesus. They, no doubt, like other Jews, expected a different kind of Messiah. They had not followed the example of John and Andrew, John 1:35 ff. Thus, while the miracles and teaching of Jesus clearly proved His Messiahship, they doubted that He was the Christ. There is no valid reason to depart from the time-honored exegetical tradition that John sent the message for the benefit of his disciples. The very sending of the disciples and Christ's high praise of him speak for John's faithfulness.

Jesus proves His Messiahship by His divine works and teaching, as fulfilling the prophecies of old, vv. 4, 5; Is. 35:5 f.; 61:1 f. Christ fully performed the miracles which the Messiah was to perform and preached the Gospel which He was to proclaim. The miserable, helpless multitude, sheep without a shepherd (Matt. 9:36), heard from Him the glad tidings of salvation; Matt. 12:20; 5:3: "The poor in spirit." — Christ's miracles and teaching still prove Him to be the Messiah. His Word is the divine truth, which never passes away, Matt. 24:35. For fulfillment cf. 24:1 ff. Not on account of lack of proof, but on account of their perversity do men reject Christ.

Therefore the admonition, so timely in Advent: v. 6. Those are offended in Christ who because of His lowliness and other reasons refuse to believe in Christ. Do *you* believe in Him? And: Is yours a true heart faith or a mere head faith?

2

Christ proved His Messiahship by declaring John to be His true forerunner. — Just as the disciples of John were going away, no doubt, while they could hear the Savior's words, Christ explained to the multitude the true dignity and high station and ministry of the Baptist, whom *to behold* (to study) they had gone into the wilderness, Matt. 3:5 ff. John was not a fickle and irresolute man, a wind-shaken reed, v. 7. Such a person, unstable in his teaching, and preaching what the people demanded, could not be the forerunner. Nor was John a voluptuary, fearing hardship and seeking luxurious ease, like courtiers in kings' palaces, v. 8. Such a self-seeker could not have been the forerunner.

Who, then, was John? A prophet, as the people regarded him? V. 9; Matt. 21:26. Yet something more than a prophet: Christ's messenger to prepare His way. V. 10; Is. 40:3; Mal. 3:1; Luke 1:76. But if John was the way preparer that was to come, then Jesus is the Messiah that was to come. Christ thus furnishes two-fold proof that He is our Advent King and Savior. Let us believe in Him.

In a lesser sense we, too, are witnesses of Christ, 1 Pet. 2:9. Advent is a fitting season for bearing witness of Christ by word and deed. We cannot do this if we are reeds shaken with the wind or if we seek ease and the favor of unbelieving men. For this we need the spirit, the faith and strength, of John the Baptist, the second Elias. Mal. 4:5; Matt. 11:14; 17:11 ff. May the blessedness which we have obtained through our Savior induce us to prove ourselves faithful Advent witnesses of Christ.

J. THEODORE MUELLER

Fourth Sunday in Advent

John 1:19-28

Among the men who prepared the way for the coming of the Messiah there was none greater than John the Baptist, who, himself born as the result of a miracle, became the forerunner of the Lord in a very particular sense. The Lord Jesus uttered His opinion of this unique preacher in a most solemn declaration, Matt. 11:11 a. And we have numerous other passages describing this great preacher of repentance for the forgiveness of sins, as in Luke 3:2 ff.; John 1:6, 19; 5:33, 36; 10:41. Far from being merely a strange historical character, John the Baptist was rather a wonderful way preparer, one who gave his own people a fine introduction to the work of the Savior. Therefore his testimony valuable to this day.

We consider **The Voice in the Wilderness**

1. *The man who witnessed*
2. *The content of his message*
3. *The significance of his testimony*

1

John was a man sent from God, John 1:5. He had been chosen by God even before his birth to be a witness in a peculiar sense, to point his fellow countrymen to the Savior. Luke 1:15-17.

He was called upon, by the representatives of the Pharisees, vv. 19 and 24, to testify concerning himself. His testimony, first of all, negative, vv. 20, 21. John denied that he was the Christ, the Messiah. He also denied that he was Elias, namely, in the sense of being the Old Testament Prophet in the form of reincarnation, although Christ Himself referred to John the Baptist as being the New Testament Elias, namely, as going before the Messiah in the spirit and power of Elias, Luke 1:17. John denied, in the third place, that he was "that prophet," for the Jews understood Deut. 18:18 not of the Messiah Himself, but of a special prophet, otherwise not clearly delineated, who should precede the Messiah. John claimed no honors for himself to which he was not entitled.

But John did answer the urgent request of the Jews, v. 22, by referring his questioners to the prophecy of Isaiah, chap. 40:3. He did claim for himself that position, that of a voice crying in the wilderness. This seems to refer not only to the place where he was delivering his call to repentance, but also to the fact that his message was spoken and accepted with only relatively few people giving heed to his admonitions, for even the multitude spoken of in Luke 3:7; Matt. 3:5, could hardly have comprised more than a minority of the people, and of these many came only from curiosity. Yet John was a *voice*: he made his message known without fear or favor. Let us follow his example.

2

The message of John the Baptist was not intended to bring him personal glory and honor. The question as to his authority in assuming the role of the "voice," v. 25, he answered in a quietly effective way. His Baptism, although invested with full validity with regard to effecting forgiveness of sins, Mark 1:4, could not, in one respect be compared with the Baptism of Christ through the special gift of the Holy Spirit, Mark 1:8.

The chief concern of John the Baptist was to point to Jesus, vv. 26, 27. In the presence of this Greater One he felt altogether unworthy. Cp. vv. 30-34; Matt. 3:13-15. John's testimony was clear and unmistakable, John 1:15.

The testimony of every true Christian preacher must be modeled after that of John, to set forth the glory of Christ, as of the Only-begotten of the Father, full of grace and truth. And every Christian who has an opportunity to speak of the Savior should learn to do this with the fervor and the eagerness of John.

3

The significance of John's testimony in the quotation from Isaiah. The picture is taken from the custom of Oriental rulers. When one of these powerful monarchs announced his intention to visit a country under his dominion, everything was made in readiness for him. All the roads were prepared, so that he and his retinue would have no difficulty in reaching their destination. Hills were lowered and valleys were filled in, so that the ruler could proceed with the pomp and dignity befitting his position.

This picture is applied to the preparations which John was commissioned to make in heralding the coming of the Messiah. All obstructions in the heart of men — sinfulness, pride, enmity, unwillingness — must be removed, so that the path may be straight or direct, that the King of Grace and Glory may enter the hearts of His subjects in a manner agreeing with His unparalleled position and dignity.

The testimony of John the Baptist should bear fruit also today, as we prepare for the beautiful Christmas festival. Everything that might hinder the entrance of the Babe of Bethlehem into our hearts—sin, doubt, dissatisfaction—should be removed by the power of the Gospel message here offered, so that we may sing with full conviction: No. 73.

P. E. KRETZMANN

Christmas

Luke 2:1-14

A Christian pastor's greatest privilege is to proclaim the great Christmas message, vv. 10, 11. "Great joy," because most blessed, recalling Gen. 2:17; because most general: "to *all* people"; because most abiding: "this day" still applies, though the world has changed and you and I have changed.—An old preacher (Gerok) said: It is difficult to preach on Christmas Day, because you want to say so much and can say so little; yet easy, because you can let the angels preach for you.—Let me do that today.

The Angel Song: Glory to God in the Highest, on Earth Peace, Good Will Toward Men

1

Christmas a day of thanksgiving. The world in motion: emperors, kings, and princes active; but all focused on that virgin of Nazareth, that God's will may be done and her Son be born in Bethlehem. The same power of the Almighty has spread the message of this Babe over all the earth. Where are Caesar Augustus, Charlemagne, Napoleon? "The captains and the kings depart, The shouting and the tumult dies," but the Gospel of that Babe goes on.

And so the world today knows that "God so loved," etc. (John 3:16). The world did not deserve a Savior; so it had not hoped for a Savior; it took a messenger from God to convey this message of God's love to mankind which indeed had a knowledge of a just and righteous, but not of a loving God.

Now the word is: "Fear not!" Not the holy God, not conscience, not trials and tribulations, not the valley of the shadow, not the Judgment; the Savior is born! Let all people rejoice! The rich man with his millions, the poor man with nothing but cares; for both the angels left the heavens open. You aged men and women who never again will celebrate Christmas on earth, sing a last "Glory to God in the highest!" And our children need no encouragement to echo the angels' song.

2

Christmas is a day of peace. — Sin had made peace between God and man impossible; God must punish, man must fear Him; hence a great gulf between them. No man could know peace of conscience; sin robs him of all peace and contentment. That reacts on his relation to other men; sin drove Cain to murder; sin drives nations to war and bloodshed.

Then the heavens opened and the angels sang: "Peace on earth!" That Babe brought a change in the relation between God and man: a great calm to the soul, which no man can find except in Him, but which, once found, neither private tribulation nor world wars can disturb.

And again this reacts on man's relation to man. Where this peace of the Babe of Bethlehem has entered the hearts, there is peace among men. That brief peace in the days of Augustus is recorded in history as a marvelous occurrence. Since then the peace of Christ has had its effects, not in a great tidal wave, but in little rills and streamlets it has permeated the life of nations, abolishing slavery, bringing chastity and decency, opening hospitals, asylums, orphanages, institutions of charity. And that wars still devastate the face of the earth and bring suffering to countless homes, that is only because so many people, especially so many leaders of nations, have not yet welcomed the Babe of Bethlehem with His peace.

Lord, grant Thy peace on earth — peace to every poor sinner, to every soul that labors, to every family that is bereaved, to every one who faces the last foe, and, if it pleases Thee, peace among nations!

3

Christmas should be the day of a new birth. Since the day of Adam's fall no other has wrought so vast a change for our life as the day of Christ's birth. Without this Child we are under the wrath of God. Since this Child was born, God is pleased with us as He was with our Substitute, His Son. Hence we may come before God without trembling; He is no longer the stern Judge, but because of this Child our Father, to whom we may go with all our needs and desires.

May the angel song re-echo in our hearts throughout the coming year! There will be dark hours. It's a pity we cannot leave our sins behind us today; we will take them along, and they will trouble us; but when they do, let us hark back to the angel song and say with John: 1 John 2:1, 2. Come what may, that Child is a good Companion. And in the last hour we shall take Him in our arms and say with Simeon: Luke 2:29, 30.

THEO. HOYER

Sunday after Christmas**Luke 2:33-40**

"Christ is born." One would think that this message would have electrified the ancient world and set in motion the people far and wide to come and worship. But there were only few that came then, and later on the Christ of God was even openly opposed. For those who knew the Scriptures this could not have been surprising. It had been foretold, and it was repeated when Jesus' parents presented Him in the Temple.

Simeon Prophesies Israel's Twofold Attitude Toward Its Christ

- 1. To some He will be a stone of stumbling*
- 2. To others, a rock of salvation*

1

Joyful things had been proclaimed by the angels concerning the newborn Savior, Luke 2:10, 11, 14. Simeon had spoken the comforting words vv. 30-32. All pointed to a new and happy era in the history of Israel and of the world. Such was indeed God's plan.

In our text Simeon appears as the first to utter a statement seemingly out of harmony with the prevalent spirit of Christmas joy. He declares: v. 34. The words are reminiscent of Is. 8:14. Cp. also Rom. 9:33; 1 Pet. 2:8. The mystery of Christ's person is too great for many to accept it in faith. Reason refuses to be taken captive and remains their mistress. Therefore they speak against the sign of God's grace toward mankind, v. 34. They contradict the Scriptures.

Simeon's words were literally fulfilled. To many of the Jews, Jesus became a stone of stumbling, particularly the Pharisees, the Sadducees, the scribes. Their reactions are preserved in Holy Writ, and Israel's example has been followed through the ages down to the present. Modernists dispute the Christ Child's right to be worshiped as God; they deny the virgin birth; they reject the vicarious atonement. The Christ to them is a stumbling block over which they fall and perish in their sins.

However, Simeon also stresses the other fact that Christ to many in Israel is a rock of salvation.

2

Simeon told Mary that her Child was set for the rising again of many in Israel, v. 34. He was destined, according to God's plan, formed in eternity, to save and rescue from sin and its consequences many in Israel who believed in Him as their Messiah. The promise of the Savior was, in the first place, given to the Jews.

Christ Himself stressed the fact that His first concern was Israel, Matt. 15:24. The disciples, too, were to minister to Israel first, Matt. 10:6. Cf. also Acts 3:25, 26.

The Savior's message was not in vain among Israel. The people heard Him gladly, much to the disgust of the Pharisees, John 7:49. But those who believed in Christ were mostly from among the lowly in Israel. Few there were like Nicodemus and Joseph of Arimathea, men of prominence in the affairs of the Jews. Simeon (Luke 2:25) and Hannah (2:37) are typical of those in Israel who became followers of Christ.

But in the case of those who believed in the Christ in simple faith, the prophecy by Simeon that Mary's Child was set for the rising again of many in Israel was richly fulfilled. Simeon and Hannah are examples. Simeon saw the Consolation of Israel, 2:25. Peace filled his heart and death had lost its terrors, 2:29, since he had embraced the Messiah. Hannah had looked for redemption in Jerusalem (2:38), had seen it with the eyes of faith and out of the fullness of her heart brought the news to others. To such as Simeon and Hannah and their kind the Savior is the unshakable rock of salvation.

As it was in the days of the Christ Child, so it is even today. After the mass of Israel had rejected the Christ, the Gospel was brought to the Gentiles, also to us. Christ is still the rock of salvation, but those who follow Him are still largely the lowly, God-fearing souls who place God and His service above everything else in this world. Cf. 1 Cor. 1:26. They receive the blessings which God has made available to all the children of men, but which many despise.

God grant that for our soul's sake we may never be offended by the Christ, but may abide in faith in Him to the end.

G. V. SCHICK

New Year's Eve

Luke 12:13-21

(A free text in this series, but useful for emphasizing the look "backward and upward" on New Year's Eve, as contrasted with the "forward and upward" of New Year's Day.)

Year's end is purely a calendar thing. Any other day might be chosen. But men find it useful to close a year on a definite day. Why? To take inventory, appraise gains or lags, plan for improvement.

How Shall We Appraise the Contribution Which the Past Year Has Made to Our Lives?

1. *We may be tempted to appraise it in material things*
2. *But let us rather measure it in terms of riches toward God*

1

Many tonight will measure the contributions of 1943 in terms of material things.

A. It is "natural," "human," to do so.

1. The Lord in our text chose a "real man" for His illustration. He took inventory of his life in terms of "goods laid up for many years," and on the same basis made plans for the future which would contribute to his bodily comfort. Vv. 16-19.

2. We live in a time especially given to material things as the yardstick of happiness. The age of force, wealth.

3. Even where life deals roughly with people, as in a war world, they are apt to cling to the dollar and flesh yardstick. A year of great income, universal employment. A time of planning for postwar "prosperity, expansion." A grieving for material losses, a fear of material or bodily discomfort and bereavement.

B. But it is foolish.

1. These gains are temporary; these misgivings and fears attach themselves to illusions of happiness. Vv. 15, 20; Is. 40: 7, 8; and parallels.

2. The Lord has other plans, goals, yardsticks of life, in mind for us, and hence they are downright wrong, doomed to disaster. Vv. 15, 20, 21; Matt. 6: 19, 20.

2

The Christian has one goal in life, one use to which he puts life, one way of measuring the gains of life: growing rich toward God. V. 21.

A. What does this mean?

1. God is our only source of strength, life, happiness. Hence our true riches are to have every barrier between ourselves and God cleared away, to belong to Him utterly. God has given us this oneness by the atonement in Christ Jesus, and has given us the gift of faith to accept it. In Him we have all things. Eph. 2: 1-10; Rom. 8: 32-39.

2. Living our lives in Him, our every thought and deed gains meaning for eternity; it is actually possible for us to lay up treasures in heaven for ourselves, and help to create faith and love in men about us. Matt. 6: 19, 20; Matt. 25: 34-40.

B. How shall we appraise the contributions of the past year toward this aim?

1. Regretfully. The world was too much with us, too. We failed in our reasonable service; and we were short in our utter dependence on our heavenly Father through Christ Jesus. This

was signaled both in our gains in material things and in our worries that there was not more. We, too, were often foolish.

2. Hopefully. We have seen that the Lord has not cast us away. He has reminded us in advance, before it is too late, to be rich toward Him first—reminded us through His Law and Gospel, and through the crosses we have to bear and the threats of our lives. He has graciously forgiven our failings for the sake of Jesus' blood and righteousness. Our fields of service to our world are still open. His Spirit is anxious to open up new areas of energy in our lives. Hence our resolve tonight: Not new barns and safety deposit boxes; but more Gospel and Sacrament; by God's help more life toward God. RICHARD R. CAEMMERER

The Festival of Christ's Circumcision (New Year's Day)

Luke 2:21

January 1, 1944! A new year! But the text was not originally chosen for New Year's Day, but to commemorate the circumcision of the Christ Child. Yet, if we understand and by faith accept the blessings which have come to us through Christ's circumcision, we shall enjoy a blessed and happy new year.

The Blessings Given Us by Christ's Circumcision Assure Us a Blessed New Year

for they assure us

1. *Of our eternal salvation*
2. *Of our Lord's presence and help during our sojourn on this earth*

1

a. Salvation was the significance of circumcision in the Old Testament. God established His covenant with Abraham, Gen. 12:1-3; 22:18: "in thee," "in thy seed," "which is Christ," Gal. 3:16. As a token of God's everlasting covenant and as a means of conveying its blessing, God gave the rite or sacrament of circumcision, Gen. 17:9-14. Circumcision was to indicate that man is born in sin, is by nature under the Law and its curse, Gal. 5:3, and that sin had to be cut off from the evil sinful heart, Rom. 2:29; 4:11, this being done by our circumcision through faith in Christ, Col. 2:11. Circumcision, therefore, reminded the people of God's promise of the Savior and salvation through Him; it was a sacrament, or rite, by which the Jews and the stranger from among the Gentiles, Ex. 12:48, were admitted to the covenant privileges of God's family. He who refused to be circumcised cut himself off from God's people, Gen. 17:12-14. Old Testament circumcision derived its sanctifying power from the atoning work of Christ, of which the circumcision of Christ was an important part.

b. Salvation was the significance of the circumcision of Christ. By being circumcised, Christ, the Sinless, put Himself in the sinner's place to fulfill the Law and suffer the punishment of man's sin, Gal. 4:5. The circumcision of Christ was the beginning of His active and passive obedience in redeeming a sinful world, which redemption was completed when Christ on the cross said, "It is finished."

We no longer need that outward circumcision of the flesh, but we do need the circumcision of the heart, Rom. 2:29, and that faith which worketh by love, Gal. 5:6. All that Christ acquired for us in His circumcision He gives us in Holy Baptism, the sacrament of the New Testament by which the sinner is received into God's kingdom. In baptism God made us His own children for time and eternity, Acts 2:38; Gal. 3:26, 27. Let us, therefore, penitently acknowledge our sins, by faith ever anew accept Christ, our Savior, and show forth such faith by a godly life. Thus we are assured of a blessed new year and can confidently and cheerfully enter upon it, for "He that spared not," etc., Rom. 8:32.

2

Jesus, "so named of the angel before He was conceived in the womb," Luke 1:31. God from eternity had decreed that He should be the Savior of the world, Eph. 1:4; Gen. 3:15; Matt. 1:21; Acts 4:12.

a. Jesus, the Word made flesh, being our Savior, we are assured of His presence, Matt. 28:20. The Christian is not the forgotten man in this world. The Savior is ever with him and at the throne of the Father makes intercession for His own, Rom. 8:34. As we have a gracious God in Christ, God, the heavenly Father, with Christ gives us all things that are needful for this life and that which is to come, Rom. 8:32.

b. Jesus, being our Savior, is always not only willing, but also mighty, almighty, to help us, Matt. 28:18. We have many mighty enemies to battle—the devil, the world, and our flesh; but Christ is more powerful, and by His power in us we can overcome our enemies, 1 John 5:4; Phil. 4:13. Though sickness and sorrow be part of our earthly life, Jesus is our Comforter and Helper; and when death approaches, He is there to take us to the eternal mansions in heaven, John 11:1-3, 25, 26; 14:1-3; Ps. 23.

At the present time the world is in great distress, and we do not know what the future has in store for us; nevertheless we need not fear, but can confidently and joyfully commit our entire life to our Savior's keeping, assured that He is leading and protecting us on the way that leads to everlasting life. (See *Lutheran Hymnal*, Nos. 115, 114, 116, 348.)

J. H. C. FRITZ

Sunday after New Year

Matt. 2:13-23

Our text relates a very strange occurrence. What is here recorded is so contrary to what we would expect that some actually have been offended. Even though they did not dare to say it, they thought all this unworthy of our dear Lord Jesus. They became perplexed; they hardly knew what to make of it.

All the more reason why we should consider it very attentively and prayerfully. It pictures for us

Jesus Fleeing Before His Enemies

1

What was the cause for this flight?

a. Relate the story of the Magi and of Herod's reaction to their question. Note: "for Herod will seek the young Child to destroy Him." Because of Herod's wrath and enmity Jesus had to flee.

b. But there was more than this. We see here also God's attentive and wise providence. He knew beforehand the thoughts of Herod; He was attentive to the plight and danger of Jesus, Joseph, and Mary. He therefore devised and planned and managed the escape and the protection of His Child.

Application. — In all the life of Jesus and also in our lives as Christians there are causes which appear upon the surface, but behind and beneath them there is the wonderful providence and love of God. He never loses sight of us, no, not for a moment. Examples: Joseph, Moses, David. Matt. 10:30; Gen. 50:20. Hymn 514:3.

c. Moreover, the love and care of these two, Mary and Joseph, for the Child Jesus also caused them to undertake this journey into Egypt. Joseph was obedient to God. Jesus was not his Child; but since God had placed him in charge and had given him directions, Joseph obeyed.

Application. — Even though we do not see the reason for God's commands and see no reward for our work, let us obey the Word of God, 1 Pet. 5:6, 7.

2

But now the question *Why did God permit, aye, command, such a flight?* Think of it, the King of kings fleeing before this puppet Herod! What, the Lion of Judah fleeing before this jackal! Ah, God had a wonderful purpose.

a. That the Scripture be fulfilled, vv. 15, 17, 23. Cf. Luke 24:25-27.

b. That we may learn and note what is said in Is. 55:8, 9 and in Rom. 11:33.

c. That the secret malice and folly of the enemies of Jesus may become manifest to all. Illustrations: Saul's secret jealousy and deceit was manifested in his open persecution of David. The folly of Pharaoh in persecuting the Israelites.

d. That Jesus even as a Child might atone for our pride, vain-glory, and selfishness, that He might conquer and gain an all the more glorious victory and demonstrate the vanity of all opposition to the King of kings and the Lord of lords. Num. 23:23; Is. 54:17; Matt. 16:18; Luke 21:15; 12:32; Phil. 2:6-11. M. S. SOMMER

