

# THE BIBLE STUDENT

A Bible Study Quarterly  
for Young People, Adult Bible Classes,  
and Home Study

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By

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THE FIRST EPISTLE OF PETER.



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## DIRECTIONS

These lessons may be studied by Bible classes according to customary lines, the leader or chairman reading the basic lesson material (printed in heavy black type) and the class members in rotation reading the other material, looking up Scripture references, and answering questions.

Wherever practical or desirable, the following scheme of class organization may be adopted:

Organize the class in groups of three. If the class numbers more than thirty, make groups of four or more. The number of groups in the class should never be more than ten.

Each group chooses a group leader who holds office for one quarter or for one year, as the class may decide.

The group leaders serve in rotation as class leaders, each in one meeting, until all have served, when the leader of group number one serves again as class leader, and so through to group number ten.

The class leader of each meeting takes his or her place at the table with the chairman, who is the pastor or some one appointed by him or chosen with his approval.

The chairman, if chosen by the class, will serve one quarter, or a year, as the class may determine. He has general control of the meeting and directs the study of the lessons during the Bible hour. He may apportion details of this work to the class leader as he may see fit.

You will note that each lesson consists of opening devotion, lesson study material, and closing devotion. The chairman, or in his absence the class leader, opens and closes each meeting by reading the prayers and Scripture lessons indicated and by announcing the hymns.

The passage to be studied in a particular lesson as well as all portions printed in heavy type are read by the class leader. The comment on the lesson printed in ordinary Roman type (like this) is read by the group leaders, in rotation.

All material printed in italics (*slanting letters*) is read by the class, each group being given one section in rotation. A member of group One reads the first italicized section, looks up and reads texts referred to (all other members of the class looking up these texts in their own Bibles), and answers any questions printed in that section. The next section is taken up precisely in the same way by group number two and so on. These sections may be so assigned to the groups for study in advance.

The chairman will intersperse as he sees fit explanations and application, supplementary to the material contained in the printed lessons. He will also give opportunity for questions by members of the class, in addition to the question material of the lesson. He will also occasionally ask a member to tell the contents of a chapter, or paraphrase a story in his own words. Written reports of this nature may be called for at intervals. The lessons are considered not as a maximum but as a minimum for Bible class work. Frequent opportunity should be given to the members of the class to sing hymns of their own choice especially at the close of the meeting. The hymns indicated are numbered according to the new Lutheran hymn-book of the Missouri Synod as well as of the Wisconsin Synod. When singing hymns the class ought to rise.

The group leaders see to it that the members have their Bibles with them. They also distribute the hymnals, and in other ways aid in the management of the class and its work.

In the use of these lessons, the utmost variety is permissible. For instance, it is possible to leave all italicized lesson study material for home work. Or written reports may be asked, each group reporting on one of the numbered portions. At first the looking-up of texts will take much time, but there is no better way to get acquainted with **the whole Bible**. If the texts to be looked up (referred to in italicized portions) are assigned in advance to individuals (or to groups), there will be a saving of time for the class meeting.

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## PREFACE

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In this issue of our manual the First Letter of Peter is submitted for use in Bible classes. As in the preceding numbers, a large amount of explanatory matter is embodied (in parentheses) with the text of the Epistle. The comment itself has been limited to points necessary for the study of the text. Frequently the lessons which the student is to draw from the inspired Words of the Apostle are merely hinted at by a brief sentence. The fuller meaning is brought out by the question material, which is the back-bone of the class-work as outlined in these manuals. Applications are added as a resumé of our meditation upon sections of the text.

It will be noted that when questions apt to raise considerable discussion are submitted, less text material and comment are provided, thus causing an unequal amount of printed matter in the lessons here submitted. In actual use, the time necessary for the study of these lessons will, nevertheless, prove of equal length for all, or nearly so.

However, the writer cannot too much emphasize the **flexibility** of the system advocated in these lessons. He has aimed at the elimination of all rigid form. The object is not at all to cover the same number of verses in each lesson. Again, the sessions of the class need not be of the same length but may vary from 40 minutes to 60 or more. Discussion should flow freely, even if only one **section** of a lesson is finished in that session of the class. There is no reason why these twelve lessons should be forced through in exactly twelve meetings of the class, or why each meeting should last exactly one hour.

It is, of course, to be preferred for practical reasons, to have the length of session limited to a certain time, as 60 minutes. Average classes will, ordinarily, complete each manual in twelve lessons. But if one question or Scripture reference should elicit discussion which claims even half the lesson hour, no harm is done, but quite the reverse. If the author could achieve this result, that classes **actually discuss** the Bible and its doctrines, success would be achieved even though a class spent an entire year on this one Epistle. The lesson material is so divided that short sections of the text are the subject of study, and the end of any section may fitly be made the conclusion of the session's work, if the time is exhausted.

Not all classes are alike. Some will ask many questions, others few, some will work fast, others slow. It is believed that the average class will be able to complete each of the twenty-four lessons within a sixty minute study period. If it is found that the study of the lessons transgresses this allowance of time, various expedients may be used in order to complete each manual in twelve weeks. 1) The reading of the portions from Peter, as suggested in the directions above, by the class-leader instead of verse by verse by members of the class; this will mean a saving of time if the class leader has carefully studied the text in advance so as to insure rapid reading. 2) The various sections which constitute the lessons may be assigned in advance each to a student, or to a group of students, if the class is organized into groups. Such special advance work (in addition to the preliminary reading of the lessons which all students are expected to do) will very much speed up the work in class. 3) Each student (or group) may be given one Application or Question (the matter in italics, or

slanting type), to report on when the class meets. 4) Out of each lesson an entire section may be assigned to the class, or to a group in the class, to be reported on at the next meeting. In such case, none of the lesson material of this section except the text itself would be read in class. The entire work on such section would consist in a report from members of the class.

Now some cautions and don'ts:

**DON'T**, for the sake of "getting through," omit the "Questions." These questions are designed to be **thought-compellers**. Furthermore, they are intended to call out discussion, action, so that the class does not merely listen to a lecture while in session but **studies the Bible and discusses it**.

**DON'T** omit looking up the references called for in the comment and questions. These references are essential to the understanding of the lesson. By looking them up, you enable the Bible to **interpret itself**. Hence these lessons cannot be properly used unless each member has a Bible at hand.

**DON'T** try to gain time by omitting the hymns. These have been selected with the greatest care and will add greatly to the deepening of impressions. Sing them, or at least sing a number of stanzas judiciously selected from each. They will prove a wonderful stimulant to the class.

Once more,

**Don't omit the Questions, the References, the Hymns!**

And now one more caution. Do not think, because many passages in this Epistle are familiar to us, that we cannot receive from them new knowledge, new impressions of divine truth, new strength for daily life, new comfort and hope. The Bible is an inexhaustible well of Living Water. You will never go in vain when you go to it for knowledge, strength, and consolation. You will find this to be true when you study Peter. All that the editor's comment on the lessons can do is to remove obstacles to the understanding of the text. His work is not a substitute for the work of the class, but only an aid to it. If it will open anew the eyes of our Bible student to the unsearchable riches of Christ and His salvation, the purpose which this Bible Study Quarterly is designed to serve has been served.

And may God bless you!

THE EDITOR.

# THE FIRST EPISTLE OF PETER

## FIRST LESSON

1 Peter 1, 1-12

### OPENING DEVOTION

Hymn: O Christ our true and only Light (No. 475)

(Wisc. No. 147)

Psalm 84. Prayer.

### THE ADDRESS

Chap. 1, 1. 2

1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. 2. Elect (chosen) according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

V. 1. All students of the Gospel history know, as did the first readers of this epistle, that Peter was one of the first called apostles, one of the three who were nearest to the Lord. Yet he calls himself simply an apostle, not the prince of the apostles; he claims no superiority over the rest of the Twelve, yet his readers are under obligations to receive his message with reverence and obedience, since he was one of those to whom the Lord had spoken directly: "He that heareth you heareth Me."

1. Question: *What is the Roman teaching regarding Peter's position among the Twelve? What Scripture do they quote for this teaching? (Matthew 16, 18.)*

2. Read Matthew 18, 18. *Is the Office of the Keys here limited to Peter?*

V. 2. The strangers addressed are not merely the Jewish Christians of Asia Minor but all Christian people dispersed among the heathen. The provinces mentioned in v. 1 had either been visited by Paul or had been represented in Jerusalem at the outpouring of the Holy Spirit. We notice that there was no rivalry between Peter and Paul, since this letter is addressed to many converts of the Apostle to the Gentiles.

The doctrine of election is taught in v. 2. The Bible constantly ascribes all that is good in us to the choice or election of God. The origin of our spiritual life is in the grace of God the Father who chose His elect before the foundation of the world. Foreknowledge, spoken of the almighty Creator, implies the exercise of choice and will. The Christians are chosen out of the world in this way that God selected them to be His own before the world was made, not on account of any merit on their part, but out of free grace. Through the agency of the Holy Spirit, working by the Word of God, the plan of salvation has been carried forward throughout the believer's life, ever since the day of his baptism.

3. Read Paul's statement of election (predestination) Ephesians 1, 4-6; Romans 8, 28-30.

We are called to obedience. In the sanctification of our lives we show the fruits and evidence of our election, having been cleansed by the blood of Jesus Christ.

4. Read *Exodus 24, 8* (sprinkling).

5. Question: What is the work of the three persons of the Trinity according to v. 2?

6. Hymn: *Grace! 'Tis a Charming Sound.* (No. 328.) (*Wisc. No. 74.*)

## THANKSGIVING FOR THE HOPE AND THE JOY OF THE CHRISTIAN

Chap. 1, 3-12

3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope (life of hope) by the resurrection of Jesus Christ from the dead, 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved (kept) in heaven for you, 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6. Wherein ye greatly rejoice, though now for a season (for the passing moment), if need be, ye are in heaviness through manifold temptations (trials): 7. That the trial of your faith, being much more precious (may prove it much more precious) than of gold that perisheth, though it be tried with fire, might be found unto (your) praise and honor and glory at the appearing of Jesus Christ: 8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9. Receiving the end of your faith, even the salvation of your souls.

10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you (was meant for you); 11. Searching what, or what manner of time the Spirit of Christ which was in them did signify (mean), when it testified (foretold) beforehand the sufferings of Christ, and the glory that should follow. 12. Unto whom it was revealed, that not unto (for) themselves, but unto (for) us they did minister the things, which are now reported (disclosed) unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into (get a glimpse of).

V. 3. The reference is to our conversion, more particularly to the first cause of our new birth, God's great mercy, and to Christ's resurrection as the condition of the new life within us.

7. Read similar statements, *Colossians 2, 12; Romans 6, 4.*

It is the resurrection of the Lord Jesus Christ which makes the Christians' hope living and strong. Without Christ they had no hope, through fellowship with Him they are assured of everlasting life.

8. Read *1 Corinthians 15, 17-20.*

V. 4. The blessedness of the life with God in heaven is stated in language of great beauty. All things earthly contain the seeds of decay, even the best human things are defiled, "the grass withereth, the flower falleth away." Not so in heaven.

9. Question: What argument does this verse contain against the millenarians (chiliasts)? (Note "in heaven.")

V. 5. No harm can reach the Christians under the shelters of divine power. Their end is "salvation," by which Peter means everlasting life, the full blessedness of the elect in heaven, when the eternal purpose of God shall have been fulfilled.

V. 6. The verb rejoice in the Greek means "to exalt, to leap for joy." The trials are necessary for our salvation and though they seem sometimes heavy, they are sent in love and wisdom.

V. 7. Temptations, the trial of faith, are all those things by which faith is tested and recognized as genuine. As gold is tried with fire and purified of dross, so by temptations the faithful are cleansed from pride and self-reliance and fortified against sin.

10. Question: *By which words are the faithful servants greeted in heaven?* (Matthew 25, 21).

11. Question: *Where does Christ promise His own glory to those whom He has chosen?* (John 17, 22.)

V. 8. Though the readers of this Gospel had not seen the gracious face of the Lord, as Peter had, they knew Him by the inner knowledge of faith and loved Him as their Redeemer. Through faith in Him they experience a joy not to be expressed in words, a foretaste of the joy of heaven.

V. 9. We have been saved from sin through the merits of Christ; salvation is something present (Ephesians 2, 8). It is also something future, when soul and body will be purified and glorified.

12. Hymn: *Jerusalem, Thou City Fair and High.* (No. 559.) (Wisc. No. 101.)

V. 10. The plan of salvation had been revealed to the prophets, sometimes by vision, sometimes by direct inbreathing of the Holy Spirit. Their revelation was sufficient to support them in their trials and keep alive their faith in the Messiah. The prophets diligently searched their own writings, meditated on them, exercised all energy to comprehend the revelation given them.

13. Read Daniel 7, 16.

V. 11. The verse teaches that the Holy Spirit is a person, that He is the Spirit of Christ, and hence that Christ existed even in the time of the prophets, hence is God.

14. Read John 8, 56-58.

The prophets sought with earnest prayer to discover the time when the Messiah would be revealed, — what would be the character of that time, its marks, its signs?

15. Read Acts 3, 18. Compare Isaiah 53, the sufferings v. 4-5, the glory v. 11-12.

V. 12. The prophets were ministers, instruments of revelation. They presented the truths of God to the devout believers for their spiritual instruction and comfort. Notice that Peter claims for the apostles the same authority which was possessed by the ancient prophets. The same Spirit worked in them. He had even been sent down from heaven upon them, and by His aid the apostles preached. The angels desire to look into these heavenly teachings. Not having sinned they stand outside the work of redemption, yet they worship the wisdom and love of God revealed in our Redeemer.

**Application:** On this earth the people of God are sojourners, dispersed here and there in an unbelieving world. Their chief comfort is that the Father chose them in Christ before the world was made. He chose them not because He foresaw that they would be worthy apart from His choice (which is impossible); rather by His choice and the work of Jesus Christ He made them worthy. Our predestination is that God in His everlasting counsel decreed that He would deliver us from curse and damnation, confer the gifts of the Spirit upon us, and bring us to everlasting glory.

What joy to know that it is God who saves us and not we ourselves! All that is good within us we owe to the grace of God. It is the peculiar work of God the Holy Ghost to work that complete change of heart which is called regeneration and which is the beginning of every sanctifying influence. Now the heavenly inheritance is ours by right of new birth, though once we were children of wrath. Through the washing of regeneration the mercy of God has united us with Christ, and through the Word, which gives efficacy to baptism, we are continually strengthened in the faith engendered through baptism. Though sin now corrupts and defiles our lives, there is a life laid up for us in which there will be nothing that defiles or corrupts, where we shall see God in His full brightness forever.

Those to whom Peter wrote were suffering a great trial of affliction. They were being persecuted for their faith. But this was for their profit "that they might be partakers of His holiness" (Hebrews 12, 10). The joy of God's saints is unspeakable, and well might Christians inquire and search into the holy Scriptures which have revealed to them the glories of the risen, ascended Lord.

### CLOSING DEVOTION

Hymn: How Precious is the Book Divine (No. 111) (Wisc. No. 85)  
Closing Prayer. Benediction

### DAILY BIBLE READING:

Sunday: Exodus 1, 1-22

Monday: Exodus 2, 1-25

Tuesday: Exodus 3, 1-22

Wednesday: Exodus 4, 1-23

Thursday: Exodus 5, 1-23

Friday: Exodus 6, 1-13

Saturday: Exodus 6, 28-7, 13

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## SECOND LESSON

1 Peter 1, 13-25

## PRACTICAL EXHORTATIONS

## OPENING DEVOTION

Hymn: Jesus, my Truth, my Way (No. 373) (Wisc. No. 108)

Psalm 51. Prayer

## EXHORTATIONS TO THE NECESSITY OF EARNEST EFFORT

Chap. 1, 13-16

13. Wherefore gird up the loins of (brace up) your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14. As obedient children, not fashioning (molding) yourselves according to the former lusts in (that ruled you in the days of) your ignorance: 15. But as he which hath called you is holy, so be ye holy in all manner of conversation (conduct). 16. Because it is written, Be ye holy; for I am holy.

V. 13. Peter sums up in the word "wherefore" the various blessings, hopes, and graces which he has enumerated. As he is about to admonish the Christians to lead holy lives, he does not urge as the motive of holiness the threats of the Law but the privileges and blessings of the Gospel.

He asks the Christians to employ their mind, to reflect, to dwell with mental exertion on the glory of their hopes, on the greatness of their responsibilities.

1. Question: *What, then, is the difference between a mere Bible reader and a Bible student?*

Christians should be enthusiastic about the work of their Lord, but their enthusiasm should be governed by sober thought, they should preserve a calm, collected temper. Such thoughtfulness and temperateness will have its reward. The Lord manifests Himself to the Christians through the grace and power of the Gospel, and each gift of grace gives the assurance of a fuller revelation until at the glorious revelation of Christ, when He comes on Judgment Day, the full unspeakable gift of grace is realized.

2. Question: *What features of the ordinary revival are condemned by the teachings of this verse?*

V. 14. The unbelievers are children of disobedience, disobedience of the Law of God having become part of their very nature. Christians have become so changed that it is their second nature to obey the will of God joyfully, cheerfully. In the former time of ignorance, — ignorance of the way of salvation as taught by Jesus Christ, — they lived a life according to the lusts of the flesh. According to them they fashioned themselves, took upon themselves the likeness of worldly lusts. Their very appearance and all their deportment showed what manner of people they are. This is said of the ungodly. The Christians are to prove themselves as being of another spirit entirely.

V. 15. Literally: "After the pattern of the Holy One who called you." Those whom God predestinated them He also called. The Christian should endeavor to fashion his life after the likeness of God by bringing it in harmony with the divine will.

3. Read Colossians 3, 10; Ephesians 4, 24.

4. Question: *How do Christians at times disregard this admonition?*

V. 16. We who are saints of God must strive to be holy, in other words, separate ourselves from all that is impure and wicked. Our lives must be consecrated to His service.

5. Hymn: *Rise My Soul, to Watch and Pray.* (No. 381, 1-5.) (*Wisc. No. 176.*)

## ADMONITION TO HOLY FEAR

Chap. 1, 17-21

17. And if ye call on the Father, who without respect of persons (impartially) judgeth according to every man's work, pass the time of your sojourning here in fear: 18. Forasmuch as ye know that ye were not redeemed with corruptible (perishable) things, as silver and gold, from your vain conversation (mode of life) received by tradition from your fathers; 19. But with the precious blood of Christ, as a lamb without blemish and without spot: 20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (for your sake), 21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

V. 17. He called us first; now we call on Him. The Revised Version follows the original more closely: "If ye call on Him as Father." He judges according to every man's work. On the last day no distinction of rank, or wealth, or learning, or nationality will count, but only the character of the work. Observe that it says "work," singular number, not "works." Every man's work is judged as a whole, according as the source of his actions was either faith or unbelief. They were done in the service of God or in the service of the devil. This passage does not teach that we are saved by works but that by every man's work it will be established before all the world where each man and woman belongs, to the left or to the right hand side of the Judge. But this should give us pause. We are approaching closer and closer to this dread judgment every day; we are sojourners here, and the character of our short life will determine our eternal condition; therefore we should live in fear. What Peter commands is a holy fear, not a slavish fear; not the fear of death and punishment, but the fear of a dutiful child for its loving parents, the fear of displeasing God who gave His only Son to die for us. "They who thus fear God need fear nothing else but God."

6. Read *Philippians 2, 12*; also what our Lord Himself says about a wholesome fear, *Luke 12, 4*.

V. 18. We are ransomed. Having become a possession of Satan through the service of sin, we were purchased from his power and dominion through the blood of Jesus Christ.

7. Question: *Where does our Lord Himself declare that He gave His life as a ransom?* (*Matthew 20, 28.*)

This verse teaches the atonement or doctrine of a vicarious satisfaction, Christ giving His life, not only in behalf of us, in the service of us, but also instead of us — as a ransom for our sins. Thus we have been redeemed out of our vain manner of life or conduct, evil habits transmitted from fathers to children and sometimes excused because "everybody does it," — yet damnable nevertheless, though once atoned for by the blood of Christ.

V. 19. Gold and silver must perish at last but the precious blood in its saving power abideth forever.

8. Question: *Why is the blood of Christ compared with the blood of a harmless and undefiled lamb?* (Read *Exodus 12, 5*; *Leviticus 22, 19-21.*)

The blood of ancient sacrifices commanded by Moses prefigures the precious blood of Christ which cleanseth from all sin. Thus the pious Israelite had his faith directed to the great sacrifice which was to be made by the Messiah as a propitiation for the sins of the whole world.

V. 20. The death and resurrection of Christ did not "just happen." They did not result from some sudden change of purpose on the part of God, due to unforeseen circumstances; they were foreordained in the counsel of the Trinity. The time during which the Gospel of salvation is to be preached, the apostle calls "these last times." The last period in the history of the world is the time which elapses between the first and second advents of Christ.

9. Read *Hebrews 1, 1, 2.*

V. 21. How great is the love of God for His elect! How strong a reason that Christians should determine to lead God-fearing lives! The eternal Son was manifested for their sake, for them He made His atoning sacrifice, for them He was raised again and ascended to heaven. The resurrection and ascension show that His work was complete. Now Christ is in glory, in heaven, on the right hand of God. Thus the Christian's faith is connected with a fervent hope, "the hope of glory" for which the Christian church offers its thanksgiving. St. Peter has been called the apostle of hope.

10. Hymn: *I Lay My Sins on Jesus.* (No. 322.) (Wisc. No. 92.)

## ADMONITION TO BROTHERLY LOVE

Chap. 1, 22-25

22. Seeing (Since) ye have purified your souls in obeying the truth through the Spirit unto unfeigned (sincere) love of the brethren, see that ye love one another with a pure heart fervently: 23. Being born again, not of corruptible (mortal) seed, but of incorruptible (immortal), by the word of God, which liveth and abideth for ever. 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.

V. 22. The verb "purify," in the epistle, is used in a spiritual sense signifying consecration to God's service. It signifies an inward cleansing of our nature from all that defiles or contaminates — from sensual desires, selfishness, hypocrisy, etc. This is accomplished only by obedience to the truth of God's Word, an obedience worked by the Holy Spirit.

11. Question: *Where does Jesus Himself pray for our sanctification?* (*John 17, 17.*)

Christ had given the new commandment, "That ye love one another, as I have loved you." Those who search the Word of God are made obedient to the truth and then that unfeigned love can dwell in them, — fervent love, intense love, straining itself to the utmost in the service of the brotherhood.

V. 23. This is the highest argument for brotherly love: We are all brethren as children of one Father and hence should love as brethren. The beginning of our Christian life is a new birth, a miracle, the Word being the instrument by which the Holy Spirit works that wonderful change. God's elect are born again through the Word, the Word preached, heard, studied, the Word connected with Baptism and the Lord's Supper, the Word pronounced in absolution, the Word that abideth forever.

12. Read the following texts which prove that conversion is possible only through the Word of God: *James 1, 18; Acts 2, 37-41.*

V. 24. All works of man, even the visible creation of God, will perish, is perishing every day. The Word of God is the only thing that endures in spite of all opposition throughout the ages.

13. *Read the words quoted by Peter, Isaiah 40, 6-8 (also quoted by James 1, 10, 11).*

V. 25. The Word which had been preached to these congregations was the word of Paul and his companions. Here Peter recognizes the Gospel which had been preached through Paul as the Word of the Lord which abideth forever.

**Application:** Christian soberness implies that they do not go to excess in eating and drinking, nor become intemperate in their pleasures, though these be not in themselves sinful. A life that is wholly given over to the enjoyment of comforts or to excitement, is not restful enough to receive the image of Jesus Christ. "Holiness unto the Lord" was written on the headgear of the high priest; it should be inscribed on the heart of every Christian.

Hope and joy very well agree with the right kind of fear. Indeed, God's grace, the source of faith and hope, produces also holy fear. Or how should we otherwise, then, stand in awe of such a Father who is the eternal and holy God? Should not the fear of God make us watchful and serious-minded? In that revelation of the love of Christ, the Cross, is there not an awful light thrown on the guilt of sin? Hence a Christian will fear to offend God, to dishonor the Cross of Christ, to grieve the Holy Spirit. Hence let us "pass the time of our sojourning here in fear."

The love which the early disciples showed towards each other made a deep impression on the heathen world. The world had never seen its like. With astonishment the heathen observed that the Christians actually loved their enemies. Thus was their love, in a measure, like the love of Christ, self-sacrificing, without dissimulation. (Read 1 John 3, 16). But all this is possible in a Christian only through the new birth. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Word is alive. The Word is the voice of God speaking to the hearts of men. By abiding in Him who Himself is the Word of God, who had the words of eternal life and has declared them to us by His apostles — by abiding in Him as branches on the true Vine, we can never perish, none will pluck the elect out of His hand.

Let us be active, hopeful, sober, living in the fear of God, loving the brethren, and faithfully studying the Word that giveth life.

### CLOSING DEVOTION

Hymn: God, From All Eternity (No. 343)

O God, Thou faithful God (Wisc. No. 346)

Closing Prayer. Benediction

### DAILY BIBLE READING:

Sunday: Exodus 7, 14-25

Monday: Exodus 8, 1-15

Tuesday: Exodus 8, 16-32

Wednesday: Exodus 9, 1-21

Thursday: Exodus 9, 22-35

Friday: Exodus 10, 1-11

Saturday: Exodus 10, 12-29

## THIRD LESSON

1 Peter 2, 1-10

### THE REGENERATE LIFE

#### OPENING DEVOTION

Hymn: Christ, Thou art the sure Foundation (No. 454) (Wisc. No. 50)  
Psalm 2. Prayer

#### ITS GROWTH

Chap. 2, 1-3

1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings (slander). 2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3. If so be ye have tasted that the Lord is gracious.

V. 1. The sins mentioned here are all offenses against the "unfeigned love of the brethren" forming the subject of the last part of chapter 1. Those who would wear the white robe of regeneration must lay aside the filthy garment of the old life of sin. The New Testament connects the putting on of Christ with Baptism.

1. Read Rom. 13, 14. Eph. 4, 22-31.

V. 2. As little children long for milk, their proper food, so Christians should desire that spiritual food, the Word of God. There nourishment is found for the soul. The doctrines of Scripture are pure and simple, supporting and strengthening the believers so that they grow continually unto salvation.

V. 3. The "if" does not imply a doubt. Peter supposes that they have once tasted the grace of God and urges them, on the ground of their first experience, to long for more.

2. Read Ps. 34, 8.

### THE CHURCH A SPIRITUAL TEMPLE AND HOLY PRIESTHOOD

Chap. 2, 4, 5

4. To whom coming, as unto a living stone, disallowed indeed of (rejected by) men, but chosen of God, and precious, 5. Ye also, as lively stones, are built up (into) a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by (through) Jesus Christ.

V. 4. The figure changes from that of milk to that of a chief corner-stone. Peter plainly refers to the Lord's own words in which Christ applies to Himself the language of the Old Testament.

3. Read Matt. 21, 42. Ps. 118, 22.

4. Hymn: Behold the sure Foundation-stone. (No. 452.) (Wisc. No. 45.)

Like all figures, the figure of a stone is inadequate in illustrating heavenly mysteries. Stones of earth are lifeless; this heavenly stone is living, even gives life and strength to the wall built upon it. Men had rejected Jesus, but God regarded Him as precious and highly exalted Him. Now follows the application.

V. 5. Because united with the one living Stone, Christians are living stones. The Church corresponds to the ancient temple — a building consisting of sanctified souls and resting on the Rock which is Christ. Whenever "spiritual" is applied to men, it means that the Holy Spirit through the Word has brought about the result. So, too, the Christians have become a holy priesthood. All Israelites were to be priests according to the original plan of God with his people.

5. *Read Ex. 19, 6.*

This ideal is fulfilled in the Christian Church. It is a holy priesthood offering up spiritual sacrifices. The sacrifice offered up by the great High Priest upon the altar of the cross has sanctified unto God a people, and through that one sacrifice the children of God offer up daily spiritual sacrifices. Their prayers, their teaching and testimony, all that they do to the honor of Jesus Christ is an acceptable sacrifice to God, acceptable through the perpetual intercession of the Son with the Father. Christians who conduct home-devotions, who study the Bible together, admonish one another, work together for the Kingdom, are offering their sacrifices as spiritual priests.

## WHAT CHRIST IS TO THE CHRISTIANS

Chap. 2, 6-8

6. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded (disappointed). 7. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner (corner-stone), 8. And a stone of stumbling (over which men stumble), and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

V. 6. Zion was often used as a term for Jerusalem, the Holy City, and in prophecy signifies the Christian Church. True Christians shall not be worried by vain fears and tremblings, their mind being stayed on the Lord.

6. *Read Isa. 28, 16.*

7. *Question: Can you quote examples from the Scriptures illustrating the reward of faith?*

V. 7. As believers they have the full benefits of union with Christ, strength for this life and the hope of everlasting glory. But for such as disbelieve, the corner-stone possesses a dreadful meaning since upon this Stone, which they rejected in unbelief they shall be brought to fall and everlasting shame.

8. *Read Ps. 118, 22, 23.*

V. 8. Not only are the disobedient brought to confusion by the living Stone, they are destroyed by their fall on that Stone. To the believers he is the Rock of Ages, to the disobedient a rock of offense. By the Greek word for offense is meant the catch or pinning of a trap which makes animals fall into the trap. It means also a block on which people stumble and which causes men to fall. Now there are some who "being disobedient stumble at the Word." These are people in willful opposition, and in view of their constant and willful disobedience, having hardened their hearts against the Gospel, the sentence of wrath has been placed

upon them: the final rejection which will be their lot is something to which, through their own malice and wickedness, they have been appointed.

9. Hymn: *Rock of Ages*. (No. 325.) (Wisc. No. 177.)

## WHAT TRUE CHRISTIANS ARE TO CHRIST

Chap. 2, 9, 10

9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people (a people who belong to Him); that ye should shew forth (proclaim) the praises of him who hath called you out of darkness into his marvellous light: 10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

V. 9. This verse was the favorite text of Dr. C. F. W. Walther. After his experiences with spiritual slavery, he found great comfort in the promises here made to Christian believers, and made many others realize their exalted state as members of Christ's elect race. All the privileges of the children of Israel are here ascribed to all Christians. They are a chosen, elect race, because all members of the Church are begotten of the one Father. Their priesthood is a royal one. They are priests serving the Lord Jesus, their king and one day will stand with Christ in his throne and reign with Him. They are a holy nation, appointed to Christ's service, dedicated to Him in holy Baptism. A peculiar people were the Israelites, "peculiar" meaning a people kept as a special possession of God. The same term is here applied to Christians. Being purchased at the price of the Father's only Son, they are now a peculiar treasure of God, that in their lives they should publish abroad the wonders of salvation. To this they are called out of the dungeons of ignorance and sin.

10. Read *Isa. 43, 21*.

V. 10. The calling of God gives unity to a Church widely scattered, gathered out of all nations. This call makes it the people of God, once under the curse, now, through their conversion, under the wings of divine mercy.

11. Read *Hosea 2, 23*.

Application: The new birth is the beginning of the new life, in which the grace of God works out visible fruit in the believer. Growth in grace requires effort, requires above all an avoidance of all those influences which would destroy the new life. Every evil habit must be overcome, all malice and guile be put aside. But where do we find such successful struggle with our evil nature except where hearts have acquired an appetite for heavenly food, for the Word of God which alone can nourish our spirit? By studying the Bible we feed on Jesus Christ by faith, who Himself has pronounced His blessing on those who hunger and thirst after righteousness. Changing the picture, the Christian Church is a spiritual temple of God, built up as living stones, — living with the life of Christ, — a spiritual building for Christ to dwell in forever.

Do we fully realize what it means to be a Christian? Surely, there is no greater privilege than to be accounted a holy priesthood, whose prayers and gifts, brought to God in faith, are acceptable to the Most High! Hence let us not refuse Him the best and highest sacrifice of all, presenting to Him ourselves, our souls and bodies, pleading the merits of Jesus Christ, thereby making ourselves a sacrifice acceptable to God.

This chapter of 1. Peter is an eloquent praise of the Redeemer's merits and of the believer's privileges. On the one hand Christ, the precious and elect corner-stone, worthy of the Father's love for its faultless beauty and strength; on the other, those that rest upon that Stone, whom nothing shall have shaken from that sure foundation, whom "neither death, nor life, nor things present, nor things to come, shall be able to separate from the love of God, which is in Christ Jesus our Lord." Not elsewhere in the Bible do we find greater terms of praise applied to the Christians than in this verse. An elect race, chosen before the world was made; priests with royal honors, being children of the King; the special possession and peculiar treasure of God! And all this, for the most practical purpose, that in holy lives they should become a blessing to all men and proclaim the mercies of God to a sin-darkened world.

### CLOSING DEVOTION

Hymn: Renew me, O eternal Light (No. 350)

Gracious Spirit, Dove divine (Wisc. No. 294)

Closing Prayer. Benediction

### DAILY BIBLE READING:

Sunday: Exodus 11, 1-10

Monday: Exodus 12, 1-28

Tuesday: Exodus 12, 29-51

Wednesday: Exodus 13, 1-22

Thursday: Exodus 14, 1-22

Friday: Exodus 14, 23-31

Saturday: Exodus 15, 1-21

## FOURTH LESSON

1 Peter 2, 11-17

### OPENING DEVOTION

Hymn: I do not come because my soul (No. 316)

Psalm 32. Prayer.

### EXHORTATION TO PURITY OF LIFE

Chap. 2, 11-12

11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against (wage war upon) the soul; 12. Having your conversation (conduct) honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation (trial).

V. 11. Christians are "foreign settlers," "dwellers in a strange land" they are visitors who tarry for a time in a foreign country, without making their home there. As such they will remember their distant home, and not follow the evil practices of the people among whom they are spending their years. That our carnal lusts are not only hindrances to the

spiritual life but actual enemies that fight against our very souls, is one of the strongest statements of the Bible regarding the damnableness of the evil desires of the heart.

1. In which commandments are evil thoughts, emotions, desires, forbidden?

V. 12. Believers will be careful for the honor of their faith, to set a good example among unbelievers. Christians were accused of being unpatriotic because they worshipped their King Christ and were called atheists because they did not worship the heathen gods. They are here admonished to overcome such slanders by a virtuous life. Not only do they owe this to their religion, but their piety will be the means of saving many pagan souls, when God in his own proper time visits the heathen with His grace through the preaching of His messengers.

2. Read *Matth. 5, 16*.

## ADMONITION TO OBEDIENCE TO CIVIL AUTHORITIES

Chap. 2, 13-16

13. Submit yourselves to every ordinance (authority) of man for the Lord's sake: whether it be to the king (emperor), as supreme; 14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15. For so is the will of God, that with well doing ye may put to silence the ignorance (ignorant charges) of foolish men: 16. As free, and not using your liberty for a cloak of maliciousness (a pretext for misconduct), but as the servants of God.

V. 13. The Bible teaches that government is a divine institution. If it is called in this verse an "ordinance of man," meaning a human institution, the sense plainly is that though civil government derives its power from God, the form which that power assumes is a human institution. It may be a democracy, a constitutional monarchy, an absolute monarchy, or even a tyranny, the power that exists in the state and is able to execute the laws, whatever form it may possess, acts by divine authority. Peter commands his readers to submit themselves to such form of government as may exist, to obey for the Lord's sake. The motive should not be fear. Christians obey governments because they are an ordinance of God. By "the king" is meant the Roman Empire, at that time the Emperor Nero. Christians were to obey even him, wicked tyrant that he was.

3. Question: How does our Lord Himself acknowledge the authority given to Pilate? (*John 19, 11*.)

4. Question: What attitude shall Christians take over against payment of taxes to an unjust or dishonest government?

V. 14. Through the Roman Emperor various governors or viceroys were appointed from time to time to administer the provinces. They were as a rule tyrants without conscience or compassion and were cordially hated by the people over whom they exercised dominion. The Christians were to submit themselves also to these minor tyrants. After all, in so far as they executed just laws, they punished the evil and protected the innocent.

5. Read *Romans 13, 3-4*.

6. Question: What, according to these texts, is the purpose of government?

7. Question: Is the state to deal with crime, or with sin?

V. 15. To "put to silence," literally "to muzzle," is applied to actions of Christians in causing their accusers to become silent since all men recognize the well-doing of Christians. Actions speak louder than words. The foolish men are those who by a self-caused wicked ignorance oppose Christianity.

V. 16. Christian freedom may not show itself in license, as if they could do anything they pleased, because they are children of God; but in willing obedience to the powers of government. Only hypocrites will make their Christian liberty a covering for concealment of wickedness. The servants of God are perfectly free.

The apostle's discussion of our duty to government proves that precisely those are the best citizens of all who recognize only one Lord, their exalted Savior. Good citizenship, the highest patriotism, and Christianity are inseparable.

8. Hymn: *God Bless Our Native Land!* (No. 305.) (Wisc. No. 71.)

## FOUR RULES FOR THE CHRISTIAN LIFE

### Chap. 2, 17

17. Honor all men. Love the brotherhood. Fear God. Honor the king.

V. 17. Four rules of conduct are given to illustrate the well-doing which Peter has referred to. Christians should honor all men. In Asia Minor they saw much vice and wickedness around them, and were conscious of the change which the Spirit had made in their own lives, hence they were in danger of exalting themselves, of despising others. Peter admonishes them to honor in all men the creature of God, made after His image, though degraded by sin. The "brotherhood" is distinguished from mankind in general. The Christian believers are through their relation to Christ brothers to each other.

9. Question: *What is the correct and what is the false teaching concerning the Fatherhood of God and the Brotherhood of man?*

The holy fear of God is the beginning of wisdom. How necessary to be reminded of this when Christians were told to honor such a king as Nero and when we today see so much wickedness in high places. God-fearing Christians will not exalt themselves over their fellow-men, nor take part in rebellions against government.

Application: The kingdom of God, founded on the merits of Christ, and the Roman rule, with the beast Nero at its head, — what a gulf exists between the two! Yet Christians will give unto Caesar the things that are Caesar's, and unto God the things that are God's. To officers of the law, honor and obedience for Christ's sake; to God the service of their regenerate hearts. Through such allegiance to temporal rulers and to God, no division is however created in the Christian heart. Obedience to government does not extend to unlawful commands (Acts 5, 29).

While resisting the most powerful government, even the emperor himself, when they demand anything sinful, Christians are the most humble in their relation to men, treating all with consideration and with respect, loving all Christians as members of one communion and fellowship.

## CLOSING DEVOTION

Hymn: *O God of Mercy* (No. 362)

Lord, lead the way the Savior went (Wisc. No. 359)

Closing Prayer. Benediction

## DAILY BIBLE READING:

Sunday: Exodus 15, 22-16, 10

Monday: Exodus 16, 11-36

Tuesday: Exodus 17, 1-16

Wednesday: Exodus 18, 1-27

Thursday: Exodus 19, 1-20

Friday: Exodus 19, 21-20, 21

Saturday: Exodus 20, 22-21, 25

## FIFTH LESSON

1 Peter 2, 18-25

## OPENING DEVOTION

Hymn: O for a faith that will not shrink (No. 354) (Wisc. No. 149)

Psalm 37, 1-19. Prayer

## SPECIAL ADMONITION TO SERVANTS

Chap. 2, 18-25

18. Servants, be subject (submissive) to your masters with all fear; not only to the good and gentle, but also to the froward (unreasonable); 19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20. For what glory (credit) is it, if, when ye be buffeted (stand punishment) for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22. Who did not sin, neither was guile found in his mouth: 23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself (left everything) to him that judgeth righteously: 24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes (bruises) ye were healed. 25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

V. 18. Household servants are addressed. Some of these were slaves, others were freemen serving in the houses of the rich. Slaves are often referred to in the epistles. Many of the first Christians must have belonged to this lowest class of society.

1. Read Ephesians 6, 5-8.

Was it not natural that these bond-slaves, when through preaching they had become servants of God and heirs of every spiritual gift, a royal priesthood, sons of God, would become irritable under the yoke of slavery? If all men were equal in the sight of God, why should they further obey their master? All New Testament writers avoid every expression which might be quoted in defense of violence or rebellion. Here Peter commands servants to serve with all fear, not only with fear of punishment but also fear of neglecting duty. Even the perverse or cranky masters should receive such service.

2. Question: How does this teaching of the apostle affect the so-called problem of capital and labor (employer and employee)?

V. 19. "This is grace," this causes favor with God if, conscious of God's presence and knowing His will, we perform our duty though we must suffer wrongfully.

3. Read Matthew 5, 39.

V. 20. What renown is there in receiving blows for a mistake or for neglect of duty? On the other hand, if doing well and suffering we take it patiently, there is glory, for this is thankworthy with God. To suffer cruel persecution patiently and joyfully brought glory to Christianity and marked out such Christians as faithful servants of God.

4. Read Acts 5, 40-41.

V. 21. To do good and suffer patiently, this sums up the entire Christian life, for this purpose Christians are called. This call comes to Christians in baptism and through the preaching of the Word. Now Peter emphasizes an important point. Christ also suffered, and suffered for us; He is a model for us to imitate. He is our Guide whom we must follow along a difficult path, follow His steps, one by one, with patience suffering undeserved affliction.

5. Restate the three reasons why Christians should suffer injustice patiently.

6. Read Isaiah 53, 9, quoted in the next verse.

V. 22. Jesus is called the servant of Jehovah\* in the passage quoted in this admonition to servants. All Christians, even servants and slaves, must look to the holy innocence of Jesus, His truth and lack of deceit, and must strive to copy these features in their own lives.

V. 23. Jesus indeed denounced the unbelief and hypocrisy of the Jewish elders. He warned them to escape from the wrath to come. But His speeches to the Pharisees were prompted by love for their souls. In the sufferings of Holy Week He neither reviled nor threatened but prayed for His enemies, leaving to His Father the judgment of those who would die unrepentant in unbelief.

V. 24. Christ is our example. But He is much more than our example. In His sufferings we see more than a noble martyr, the steadfastness of a man who though all were against him had the comfort of a good conscience. When Jesus died it was a death for others. He died in our behalf, yes, in our stead. He gave "His life a ransom for many"; "He is the propitiation for our sins."

7. This is the doctrine of the atonement, the propitiation for sins through the vicarious suffering of the Son of God. Read Isaiah 53, 12. (This entire chapter of Isaiah should be read in class if time permits.) A Lenten hymn should be sung.

8. Read Leviticus 16, 21-22. The scapegoat was represented as bearing the sins of the people and taking them away. Even so the Lord laid on the Savior the iniquity of us all and He bare our sins onto the tree, and dying in our stead, took them away. Read also John 1, 29.

9. The Lord is both priest and victim. He is the priest who offers the sacrifice, and He is Himself the sacrifice that takes away sin.

Christians have died unto sin, "they cease to be," so far as sin is concerned. To them, the stripes which the Son of God suffered have

become a healing and a salvation. They are lifted out of the sickness of sin into the health of righteousness. Their will is in tune with the will of God.

V. 25. Even so Isaiah: "All we like sheep have gone astray." The Good Shepherd had found them, had sought them out and is now the chief Bishop or Overseer of the souls which were bought with His own precious blood.

10. Hymn: *Enslaved by Sin.* (No. 202.) (*Wisc. Hymnal: Lord, we Confess.* No. 307.)

Application: Even servants, even the most poorly paid employee, may adorn the church of God and bring honor to Christ, by their patient and faithful service. But most important is the willingness of believers to follow the example of their Savior. His life is the model for their own. Out of the reverence and gratitude with which they contemplate His sufferings arises a mourning for those sins which added to His agony. There is no more powerful motive for righteousness. Thus we die unto sins, killing them out of our hearts by the power of Christ's death.

### CLOSING DEVOTION

Hymn: Jesus, I My Cross Have Taken (No. 335) (*Wisc. No. 105*)

Closing Prayer. Benediction

### DAILY BIBLE READING:

Sunday: Exodus 24, 1-18

Monday: Exodus 25, 1-22

Tuesday: Exodus 25, 23-40

Wednesday: Exodus 26, 1-25

Thursday: Exodus 26, 26-27, 8

Friday: Exodus 27, 9-28, 12

Saturday: Exodus 28, 13-43

## SIXTH LESSON

1 Peter 3, 1-7

### CHRISTIAN WEDDED LIFE

### OPENING DEVOTION

Hymn: Blest be the tie (No. 462) (*Wisc. No. 47*)

Psalm 145. Prayer

### DUTIES OF WIVES

Chap. 3, 1-6

1. Likewise, ye wives, be in subjection (submissive) to your own husbands; that, if any obey not (even if some do not believe) the word, they also may without the word be won by the conversation (behavior) of the wives; 2. While they behold your chaste conversation coupled with

fear. 3. Whose adorning, let it not be that outward adorning of plaiting (braiding) the hair, and of wearing of gold, or of putting on of apparel (changes of dress); 4. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price (value). 5. For after this manner (in this way) in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6. Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement (yield to no sudden fright).

V. 1. Christianity caused a great and sweeping change in the relations of man to woman as well as in the relations of master and slave. Woman was raised to her proper place by the side of man as partners in the same redemption. But as yet women were ill treated and despised when Peter wrote his letter. This was the special reason for the admonition in this section. Even if the husbands were unbelieving, their wives must as far as possible live at peace with them. Thus the unbelieving husband might be won to Christ and to everlasting life. "Without the word": without much debate or reproach, merely by their example as dutiful wives through their "conversation" (conduct, behavior) they would in many cases win over their husbands to Christianity.

1. Read up on the subject of woman's relation to man, Ephesians 5, 22-24; Colossians 3, 18; 1 Timothy 2, 9-11. Discuss these texts!

2. Question: What, in view of these texts, shall we say concerning the omission of "obey" from the question to the bride?

V. 2. Observing the wifely virtues of his Christian helpmeet, heathen husbands would observe the power of the Christian faith, become interested in the Gospel and thus might be led to the acceptance of Christ. "Fear": reverence, such as the wife owes to her husband.

V. 3. Not all the believers at this time belonged to the poorer classes. Some were persons of rank and wealth. The ladies of the time would dress extravagantly, bedecking themselves with ornaments. The apostle points out the worthlessness of ornaments compared with Christian virtues.

3. Peter does not forbid the moderate use of ornaments. Compare John 6, 27, where Christ does not forbid the striving for the things necessary to support this body and life, but points out the higher value of the spiritual gifts.

V. 4. The "inward man," "the life that is hid with Christ in God," is the important thing. Invisible to men there is in the heart of Christians "the incorruptibility of the meek and quiet spirit" (literal translation). The meek spirit does not answer back in anger but takes harsh words gently and humbly. Such a quiet and meek spirit is precious in God's sight, and is one of the chief adornments of the Christian wife.

V. 5. The example of the saintly women of the Old Testament is adduced. They showed their meekness by observing the proper relation to their husbands in a meek and quiet spirit. (Submission to authority is the key-note of this part of the epistle.)

4. Read Genesis 18, 12 ("my lord") referred to in the next verse.

V. 6. Also the Christian women of non-Jewish descent became daughters of Abraham, partakers of the divine promise through their acceptance of the Gospel. "They which are of faith, the same are the children of Abraham" (Galatians 3, 7). Leading a godly life, the Christian wife need not go into a flutter of excited terror because of the threats of an unbelieving husband.

## THE DUTIES OF HUSBANDS

Chap. 3, 7

7. Likewise, ye husbands, dwell with them according to knowledge (with due consideration), giving honor unto the wife, as unto the weaker vessel, and as being heirs together (equally with you) of the grace of life; that your prayers be not hindered.

V. 7. Also Christian husbands must submit themselves to the duties which they assume by entering into matrimony. While marriage involves a civil contract, Christians regard it as a holy estate instituted by God. The apostle bids the husband to treat his wife with consideration and to give her due honor as one who is, like himself, an heir of heaven. Only where husband and wife live together with mutual reverence and affection can there be united prayer. Jealousies, quarreling, kill the spirit of prayer.

5. Read Eph. 5, 25; Col. 3, 19.

6. Peter assumes that husbands and wives unite in prayer. Can you mention books of devotion suitable for use in joint family prayer?

7. How do you account for the prevalence of divorces in the United States?

8. Read again verses 1-8 and let each verse be explained by the class.

Application: Christian women who follow these injunctions will be meek and calm, not angry, not fretful, nor easily going into a passion through the unkind words and deeds of others. The world admires rich dress and costly jewels; God prizes the meek and quiet spirit. On the other hand, the Christian husband will treat his wife with the most thoughtful and considerate spirit, showing that tenderness to the partner of his joys and sorrows which is the outcome of true, Christian love. When both husband and wife thus make Jesus the unseen guest of the house, they will not allow misunderstandings to separate them even for a season, lest they sin not only against one another but against God, and their prayers be unable to reach the throne of grace.

## CLOSING DEVOTION

Hymn: O Blest the House (No. 445)

(O perfect love. Wisc. No. 302.)

Closing Prayer. Benediction

## DAILY BIBLE READING:

Sunday: Exodus 30, 1-33

Monday: Exodus 31, 1-18

Tuesday: Exodus 32, 1-24

Wednesday: Exodus 32, 25-33, 1-11

Thursday: Exodus 32, 25-34, 1-9

Friday: Exodus 34, 10-35

Saturday: Exodus 35, 1-35

## SEVENTH LESSON

I Peter 3, 8-20

## OPENING DEVOTION

Hymn: Come follow me, the Savior spake (No. 334) (Wisc. No. 52)  
 Psalm 34. Prayer

THE DUTY OF LOVE TO THE BRETHREN AND  
TOWARDS ENEMIES

Chap. 3, 8-12

8. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful (full of compassion), be courteous: 9. Not rendering (paying back) evil for evil, or railing (scolding) for railing: but contrariwise (on the contrary) blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile: 11. Let him eschew (shun) evil, and do good; let him seek peace, and ensue it. 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

V. 8. Turning from practical relations, — government, employer and employee, the family, — Peter turns to the whole Christian community. Its outstanding mark should be that its members feel for one another, should be tender and compassionate, and humble-minded (the exact translation of "courteous").

1. Read Matthew 5, 38-48, on which Peter basis the next admonition.

V. 9. Christians do not return insult with insult but bless others, even those who offend them. God has made them inheritors of His blessing, therefore they must bless others. Only so do they show that they possess the mind of Christ.

V. 10-12. The quotation is from Psalm 34, 12-16. One who wishes to live so that he will not weary of life, one who desires the best pleasures of temporal life must refrain from sins of the tongue. He will seek the peaceable life like a hidden treasure, all the more because the all-seeing eye is upon him. In all this he will be encouraged by the knowledge that God hears his prayers.

2. Mention sins of the tongue which frequently become the cause of trouble and misery.

3. Hymn: Savior! Thy Dying Love. (No. 353.) (Wisc. No. 180.)

## MORE ADVICE AND COMFORT TO SUFFERING CHRISTIANS

Chap. 3, 13-17

13. And who is he that will harm you, if ye be followers of that which is good? 14. But and if (Even supposing that) ye suffer for righteousness sake, happy are ye: and be not afraid of their terror (threats), neither be troubled; 15. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed

that falsely accuse your good conversation in Christ (good Christian behavior). 17. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

V. 13. The "and" connects the question with the quotation from Psalm 34: Who shall harm the righteous if God's eye is over them and His ear open to their cries? Though they be persecuted God will make all things work together for their good, that is, if they "become zealous of that which is good" (literal translation).

V. 14. The apostle is preparing his readers for the persecution he knew was coming. He recalls to their mind the eighth Beatitude (Matthew 5, 10). The very honesty and purity of the lives of these Christians was a standing reproach to the heathen and hence became a cause of persecution. "Their terror": the terror which they caused, the persecutions with which they raged against the Christians.

4. Read Isaiah 8, 13, quoted in the next verse.

V. 15. The Lord is Jesus Christ, Lord being His constant title in the New Testament. He is here identified with "Jehovah of hosts," being true God, the second person of the Trinity. We sanctify Christ in our hearts by making our heart a temple. It is cleansed and purified for His indwelling by the operations of the Holy Spirit. What room can there be in such a heart for fear? How boldly such Christians will testify to their experience of divine grace! Only let this be done without pride or bitterness against the opponent. We should seek the spiritual good of the enemies of our faith and in this sense speak to them about matters of our faith and of our church.

5. Question: *What opportunities have we for giving an account of our faith to outsiders?*

6. Question: *What means have we for publishing the Gospel to the community in which we live? (Examples of church publicity!)*

V. 16. Our confession should, of course, be backed up by a good conscience. Our lives must be in accord with our profession.

V. 17. Those who falsely accuse us are indeed committing a great injustice against us, but it is better that we suffer for doing well than that we suffer for doing evil. Peter argues against the common objection that one is apt to bear suffering more readily if it is deserved. No, indeed, let us give no one a chance to point to faults in our lives which will weaken our testimony and bring reproach upon our divine Lord!

Application: In all our personal relations, at home and abroad, in business and social life, let us be a living advertisement for the Gospel. The unbelieving and indifferent watch with eager scrutiny the lives of professed Christians, ever ready to discover faults, ever anxious to raise the cry of hypocrisy against those who are members of the Christian church. Only where wives and husbands dwell together according to the will of God as declared through the apostolic command; only where Christians show true brotherly love, rejoicing in the comforts and happiness of others, showing the virtues of Christian gentlemen and gentlewomen, above all, by returning kindness for persecution, blessing for cursing, — only where the example of Christ thus becomes active in the lives of Christians will the testimony of Christians make an impression on those who are as yet indifferent to the appeals of the Gospel. Every display of pride and malice, every instance of evil speaking will strengthen the indifferent in their oft-expressed conviction that church members are "all hypocrites anyway."

On the other hand, what comfort for the Christian to know that nothing external can ever hurt him! To know that sickness, pain, poverty, any trouble meekly borne is going to work out as a blessing. This is one of the great mysteries of the Christian religion. Unbelievers have no conception of the joy with which Christians rejoice in afflictions. Least of all can they understand that those who sanctify Christ in heart look without fear even into the valley of the shadow of death, when their time comes. Moreover God wills our sanctification and makes all our earthly afflictions, as in the case of Job, redound to our own advancement in spiritual knowledge and in holiness of life, and to the glory of our Lord God in heaven. Recognizing all this, looking upward and seeing by faith the prize of the high calling, let us say even in the midst of suffering, "Blessed be the name of the Lord."

## THE TRIUMPHANT DESCENT OF CHRIST TO HELL

Chap. 3, 18-20

18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by (made alive again in) the Spirit: 19. By which also he went and preached unto the spirits in prison; 20. Which sometimes (once upon a time) were disobedient, when once the longsuffering (patience) of God waited in the days of Noah, while the ark was a preparing (in course of construction), wherein few, that is, eight souls were saved by water.

V. 18. The connection is: It must be better to suffer for well-doing, because the innocent and holy Lord Himself thus suffered, and they who so suffer are made most like unto Him.

7. Read the parallel, Hebrews 9, 26.

Jesus suffered, Himself sinless, for the sins of others, the just for the unjust. Again the apostle touches His greatest subject, the sufferings and death of his divine Master; again he sets forth the patience and gentleness of the Redeemer in His great Passion as a model for us; and again Peter seems to feel that he must not mention this tremendous event without pointing out the deepest meaning of Christ's death — the Atonement for the sins of the world. Once for all Christ suffered for, in behalf of sinful mankind, as men's substitute, to bring them to God.

8. Question: *Why does the Roman doctrine of the Mass as a sacrifice for sin contradict the "once" of v. 18?*

Jesus Christ died, the God-man died, yet He did not die according to His divine nature but "in the flesh," according to His natural mode of existence in the state of humiliation. This same Christ, says Peter, resumed life in the grave. He was made alive "in the Spirit," in the new glorified state, the state of exaltation, in which also His body received the qualities of the divine spirit.

V. 19. In this new, exalted life, having resumed the full and constant use of His divine attributes, Jesus went forth and became a herald "to the spirits in prison."

9. Question: *Which spirits and what prison are meant? Read 2 Peter 2, 4.*

"Prison" is one of the Scriptural terms for the abode of the damned. Jesus went to hell, there to proclaim Himself to the condemned and to the demons as victor over death and hell. Satan and his host had triumphed over Jesus on Golgotha. Now it was made plain to them and those who in life had rejected Christ, that He was indeed the Son of God.

V. 20. Among the spirits in prison one class is particularly referred to: The unbelievers destroyed by the Flood in the days of Noah. In vain repentance had been preached to them and thus they have become an example to the unbelievers of all times. Unless they repent, theirs will be the same fate as the fate of those who scoffed at Noah.

10. Read Genesis 6, 3. 5-7. 12. 13.

11. Question: *When did Jesus descend to hell?*

12. Question: *How does the entire connection show that this was part of Christ's glorification and exaltation? (Read again the verses which emphasize that the way of Christ's kingdom is through suffering to glory.)*

13. Question: *How will you answer the argument that the doctrine of the Descent to Hell is not certain because it is only in this one passage of the Bible plainly taught?*

14. Read reference to the Descent in Philippians 2, 10.

### CLOSING DEVOTION

Hymn: O Lord, My Best Desire Fulfil (No. 389) (Wisc. No. 160)

Closing Prayer. Benediction

### DAILY BIBLE READING:

Sunday: Exodus 36, 1-7—37, 1-29

Monday: Exodus 40, 1-38

Tuesday: Leviticus 8, 1-30

Wednesday: Leviticus 8, 31—9, 1-14

Thursday: Leviticus 9, 15—10, 1-7

Friday: Leviticus 11, 1-28

Saturday: Leviticus 13, 1-17

## EIGHTH LESSON

1 Peter 3, 21; 4, 11

### OPENING DEVOTION

Hymn: Baptized into Thy name most holy. (No. 400.) (Wisc. No. 229.)

Psalm 86. Prayer

### HOLY BAPTISM

Chap. 3, 21-22

21. The like figure whereunto (as a counterpart of which) baptism doth also now save us — not the putting away of the filth of the flesh, but the answer of a good conscience toward God — by the resurrection of Jesus Christ: 22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

V. 21. Water destroyed the ancient world. Now water saves us, in Baptism. Not as a washing off of dirt from the body, but by cleansing the heart from sin. The sacrament of Baptism is a means of grace which

guarantees to us that we have a clean conscience before God. Through it we become partakers of all spiritual treasures gained for us by Christ's suffering and by His resurrection from the dead.

V. 22. The sitting on the Right Hand of God is the entrance of Christ, our brother, upon the constant and unlimited use of His divine power and majesty. All men, all the world, also the various ranks and orders of angels ("angels and authorities and powers") are now subject to Him, He rules them all for the benefit of His elect. Of all these gracious promises we are made sure through the covenant which the Risen Lord makes with us in Baptism.

1. Read about the Exaltation of Christ: *Ephesians 1, 20; Philippians 2, 9-11.*

2. Questions: *How does the Lutheran doctrine of Baptism differ from the Reformed doctrine. What do we mean when we call Baptism a "means of grace"?*

3. Hymn: *Baptized into Thy Name Most Holy One. (No. 400, v. 1-4.) (Wisc. No. 229.)*

## EXHORTATION TO ENTIRE RENOUNCING OF SIN

Chap. 4, 1-6

1. Forasmuch then as (Since, then,) Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 3. For the time past of our life may suffice us (should be sufficient for us) to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings (dissipation), and abominable idolatries: 4. Wherein they think it strange (it astonishes them) that ye run not with them to the same excess of riot, speaking evil of you: 5. Who shall give account to him that is ready to judge the quick and the dead. 6. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

V. 1. The apostle returns to the great subject of Christ, our example of holiness. His mind, more exactly "thought", must be found in the Christians; they must arm themselves with the holy purpose which was in the mind of Christ. If we do this, if we resolve to bear our suffering in faith, this steadfast purpose will free us from the power of sin. This thought is the Christian's shield against the assaults of the devil.

4. Read Paul's description of the Christian's armor. *Ephesians 6, 11-17.*

V. 2. The apostle has just said that sufferings endured for Christ's sake make us cease from sin and destroy its power. Now he reminds us that our earthly pilgrimage is very short. Let us live for eternity and let the standard of our lives therefore be not a life of carnal pleasures but the fixed, unchanging rule of the divine law.

5. Read *Romans 6, 11. How is living according to the will of God described in this text. Whence is the power for such a life derived?*

V. 3. The will of the Gentiles was an uncertain inclination, turned this way or that by the changeable desires of the heart. That part of life the readers are taught to regard as a thing entirely past and gone. It is clear that Peter addresses congregations composed, in part, at least, of Gentiles (non-Jewish converts). He describes the vices and excesses of the Roman world. The impurity especially of the cities of Asia Minor was proverbial.

The root of such sins are the hidden, unclean thoughts. The Greek word translated "revelings" is one properly used of drunken mobs parading the streets. The "banquetings" are drinking-contests. Many unclean practices were connected with the worship of the idols. Of all such things the life of the heathen world was made up, and in such things the world takes delight today.

6. Question: Do you recall from your reading of the reports on lodge conventions any detail of which this verse reminds you?

V. 4. When the Christian converts began to live according to the divine law, their former companions were astonished at the strange sight. They continued to rush eagerly to riot and ruin, living a life of excesses, — literally, an "overflowing," the reckless life of sinful indulgence. At the same time they slandered the Christians, literally "they blasphemed" — those who revile Christians for well-doing really speak against God and, hence, are blasphemers.

7. Read an instance of this kind, Acts 13, 45.

V. 5. All men, living and dead, must give account to the Judge who is at the door. Better suffer now for doing good than suffer later for doing evil!

V. 6. "The dead" here referred to stand in no connection with the dead of 3, 19, the spirits in prison. Certain persons that have since died became partakers of the blessings of the Gospel which was preached to them. Though subject to the judgment of death according to their mortal flesh, — that is to say, though they had to die, — yet they continued in a spiritual, glorified existence when they departed from this world. The idea is: While death does not save the slanderers and blasphemers from the last judgment, death in the case of the Christian brings the fulfillment of his hope, his soul being safe in the hands of God, to be reunited with the body on the Last Day. Indeed for this final glorification the Gospel had been preached to the believers when they were still on earth.

8. Hymn: *My Soul, Be on Thy Guard.* (No. 379.) (Wisc. No. 138.)

## CHRISTIAN PREPARATION THROUGH PRAYER, CHARITY, AND FAITHFUL STEWARDSHIP

### Chap. 4, 7-11

7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8. And above all things have fervent charity among yourselves: for charity shall cover (love hides) the multitude of sins. 9. Use hospitality one to another without grudging. 10. As every man hath received the gift, even so minister the same one to another (let one serve the other), as good stewards of the manifold grace of God. 11. If any man speak, let him speak as the oracles (as one who utters the Words) of God; if any man minister (renders some service), let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

V. 7. The end is at hand which will usher in not only the judgment of the wicked but also the end of persecutions. The great judgment on the Jewish people and the destruction of Jerusalem was even now very near at hand in the prophetic outlook. Similarly, in the last conversations of Christ with His disciples the destruction of Jerusalem is described as the

beginning of the end. Though centuries separate the two, the destruction of Jerusalem and the end of the world embraces the period called in the Bible "the last times."

9. Read Matthew 24, 2, 3; 1 Timothy 4, 1; 1 John 2, 18 ("latter time," last time").

This is the last time, the time of the end, and this thought should make us "sober," self-restrained. The Christian life should be characterized by a temperate use of all enjoyments and for that reason the Christian will exercise himself frequently in prayer.

V. 8. Literally: "Above all things, having your love towards one another intense," — the existence of Christian love is taken for granted, the readers are urged to keep that love, as the first of all Christian graces, intense. It needs to be so since only an intense, earnest, and sincere love will cover up the sins of others with the mantle of charity and forgiveness.

V. 9. Hospitality was a very necessary virtue in the early days of the church. There were no institutions for the poor, and persons traveling from one country to another were dependent upon the hospitality of their acquaintances. Christians especially had reason to avoid the public taverns, in which there was much that offended their sentiment, and hence had to seek shelter in the homes of Christian brethren. To extend such hospitality was often expensive and inconvenient but Peter admonishes that hospitality be without murmuring. It should be offered as a free gift of Christian love.

V. 10. The apostle next mentions certain gifts of grace which Christians are to use for the good of the whole church and by which they should minister to the wants of the brethren. Christians are to look upon the gifts which they possess as deposits entrusted to them. It is the virtue of conscientious Christian stewardship that Peter emphasizes when he says: As good stewards of the manifold grace of God. There is a great variety of gifts and all should be made productive of good for Christ's kingdom.

10. Question: Can you mention gifts or abilities of mind or body with which Christians may serve their church and congregation?

V. 11. Some examples of the proper use of gifts are now set forth. The first and most important is that whatever is spoken in the Christian congregation should be spoken as the Word of God. However great a man's gift may be in this direction, be he ever so learned and eloquent, if he wants to teach the congregation or help it do its business, his chief concern must be that what he says harmonizes with teachings of God, laid down in the Holy Scriptures.

11. Question: What is the duty of Christians when any one arises in the church, in the school, or in a society of the church, who teaches contrary to the Word of God?

All service is to be rendered up to the full measure of that ability which God has given to the individual Christian. In the parable of the Talents more was expected from him who had five talents entrusted to him than from those who had two talents or one in their charge. But whether the gifts be great or small let their use be directed to the glory of God. The apostle closes this part of his letter with a doxology (the last words of verse 11).

12. Hymn: All Hail the Power of Jesus' Name. (No. 93.) (Wisc. No. 31.)

Application: Since we are new creatures in Christ, all things must become new, we will forsake those unlawful pleasures and idolatries, — the worship of mammon, — which make up the life of the Old Man.

How necessary to make an entire separation from sin when we consider the judgment. The end it at hand — how near we cannot tell, then all will be over, all that men have toiled to build up — the works of science and civilization, all will be over and then that alone which will count is the Christian life, faithful obedience to those things which Christ has commanded His church to do and to suffer, for suffering is the portion of Christians and brings a precious reward of grace. Thus God is glorified in His saints who in view of the close approach of the end exercise themselves in every Christian charity, in Christian hospitality, and in the faithful employment of those gifts by which they can minister to the edification of the church. Yet, as we read in the next lesson, even the righteous is scarcely saved, in his own heart there dwell enemies which are apt to overcome him. Hence he must fight the good fight of faith, must watch and pray. If men are without zeal in their worship and without enthusiasm, without self-denial, in the work of the church, are they then really walking in the narrow way? Yet there is no other way that leads to heaven!

### CLOSING DEVOTION

Hymn: Soldiers of Christ, Arise. (No. 380.)

(Fight the good fight. Wisc. No. 376.)

Closing Prayer. Benediction

### DAILY BIBLE READING:

Sunday: Leviticus 16, 1-19

Monday: Leviticus 16, 20-34

Tuesday: Leviticus 25, 1-24

Wednesday: Leviticus 25, 25-55

Thursday: Leviticus 26, 1-20

Friday: Leviticus 26, 21-46

Saturday: Numbers 1, 1-46

## NINTH LESSON

1 Peter 4, 12; 5, 4

### OPENING DEVOTION

Hymn: Jesus, Lover of my soul. (No. 107.) (Wisc. No. 107.)

Psalm 27. Prayer

## SUFFERING AS AN ELEMENT IN THE CHRISTIAN LIFE

Chap. 4, 12-19

12. Beloved, think it not strange concerning (do not be amazed at) the fiery trial which is to try (test) you, as though some strange thing happened unto you: 13. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14. If ye be reproached (denounced) for

the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody (meddler) in other men's matters: 16. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf (for this reason). 17. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not (refuse obedience to) the gospel of God? 18. And if the righteous scarcely be saved, where shall (what will become of) the ungodly and the sinner appear? 19. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

V. 12. Literally: "Be not astonished at the burning among you, which is come to you for a trial, as though a strange thing were happening to you." The persecution, begun by the Jews and later continued with ferocious cruelty by the heathen is a burning, a fiery furnace. By it the strength of their faith is to be tested. Even in the days of Peter the persecution was already beginning. He wrote this epistle not many years before the persecution instigated by Nero in which the apostle Paul and possibly Peter also perished in Rome. The signs of the time were plain enough, Peter saw that the persecution foretold by his Lord was soon to come. When it would come the Christians were not to regard it as something strange.

1. Question: How did Paul on his first visit to Asia Minor warn these converts that tribulation awaited them? Read Acts 14, 22.

V. 13 and 14. Suffering meekly has drawn the Christian nearer to Christ, lifts him, as on a cross, nearer to the crucified Lord. So far as their suffering works this result, in such measure the believers may rejoice in it. The Spirit of God sheds on them the glory of holy suffering and by their patience endurance the Holy Spirit is glorified.

2. Hymn: *Nearer my God to Thee.* (No. 520.) (Wisc. No. 140.)

The principal thing was that they would suffer in the name of Christ, as members of His church and that they would not suffer for some wrongdoing. Suffering itself brings no blessedness. All depends upon the cause for which one suffers and upon the patience and faith with which the cross is borne.

V. 15. Certainly, there would be no comfort for Christians to know that they had by unruly, dishonest, wicked lives deserved the punishment meted out to them. They might be blameworthy for another reason: "As busybodies in other men's matters." This is the translation of a single Greek word which means literally an inspector of other men's matters, being occupied with things that do not concern him. Christians should know that assuming authority in matters which do not concern them would be sure to bring punishment upon them. Such meddling with other people's business may proceed from good intentions but will bring discredit upon the church nevertheless.

3. Question: How do some churches today become busybodies in the affairs of the state?

4. Question: Which church sometimes suffers a kind of persecution because of its meddling in politics? Can you give modern instances?

V. 16. The word Christian occurs only three times in the New Testament. The disciples were originally called disciples, brothers, believers, the elect, the saints. Very probably the name Christian was invented by the heathen and used at first as a term of reproach.

5. Read *Acts 11, 26; 26, 28.*

6. If the term *Christian* was first applied to the believers by their enemies, what parallel do you find in the name "*Lutheran*"?

To suffer as a Christian is never a disgrace, rather should we, as did the ancient martyrs, accept persecution with inward peace and thanksgiving, glorifying God for the opportunity to show our loyalty to Christ.

7. Read *1 Timothy 3, 15; 1 Corinthians 3, 16.* What, according to these texts, is the house of God referred to in the next verse?

V. 17. The beginning of judgment is the persecution which came upon the early Christian church. Thus judgment begins at the house of God. Yet such judgment was not unto condemnation but as a trial, as fire brings out the purity and preciousness of gold. Yet the thought is a natural one: If Christians must undergo such suffering, how much more dreadful will be the fate of those who reject Jesus Christ.

8. Compare our Lord's question *Luke 23, 31* and His comparison of *Capernaum with Sodom, Luke 10, 12-14.*

V. 18. Even the righteous is chastised for his transgressions and is saved only by a miracle of God. What chance then is there for the impious scoffer and those who live in every vice in spite of the pleadings of the Gospel?

V. 19. Thus we learn submission to the hands of our merciful and loving Father. Suffering does not come to Christians as an accident, as "bad luck," but according to the will of God, whose will is our sanctification and salvation. Shall we not imitate our dying Lord and with perfect confidence commit our souls to His keeping?

## CHARGE TO THE ELDERS

### Chap. 5, 1-4

1. The elders which are among you I exhort, which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2. Feed the flock of God which is among you, taking the oversight thereof (taking charge of them), not by constraint, but willingly; not for filthy lucre (for the sake of profit), but of a ready mind; 3. Neither as being lords over God's heritage, but being ensamples (patterns) to the flock. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

V. 1. The solemn thought of the judgment, the approach of severe trials, suggests to the apostle these admonitions to the elders. The term (like, "senators," which has the same meaning) first referred to age but soon became the title of an office in the Christian church.

9. Read *Acts 11, 30; 21, 18,*

The Apostle Paul and his companion, Barnabas, ordained elders in the various churches, and from the notices in Paul's epistles we understand that this office was introduced everywhere in the churches. The elders were the men chosen by the churches and appointed over them to serve them with their spiritual gifts, especially in the ministry of the word. The Bible also calls them bishops, the two terms "bishop" and "elder" being used interchangeably. Even as before God there is no difference in the universal priesthood of the believers, all being equally encouraged to come before Him with the sacrifices of the heart, the lips, the hands, — even so there

are no differences in the service of the Word as if one possesses authority over the other. Our Lutheran confession strongly emphasizes the equality of all the called ministers of the church.

10. Read 1 Cor. 3, 16, also Tit. 1, 5, quoted in the Lutheran confession to prove the equality of all ministers.

11. Question: How does Peter in verse 1 indicate that he has no supremacy over the other ministers?

One distinction Peter claims above those whom he addresses: he had been an eye-witness of Christ's sufferings. He could say like John "that which we have seen and heard, declare we unto you."

V. 2. Christian ministers must "tend the flock." They are to preach diligently, teach patiently, especially the little ones, guide their flock by the Word of God, and train them in every good work. The word translated "taking the oversight thereof" is, literally, "serving as overseers, as bishops." This they are to do without constraint, and without worldly ambition. Not for filthy lucre. Ministers are to be supplied by their people with every necessity, but they must not serve for the purpose of acquiring riches. Very likely, the congregations at that time paid their ministers well, otherwise there would have been no reason why Peter should warn the elders against serving in the ministry for the sake of money.

V. 3. Literally: "neither as bossing the charge allotted to you." To each of the elders or ministers there is an allotted portion, each has his own charge, his congregation or parish. Their business, however, is not to lord it over their people, but to be examples to the flock by leading godly lives.

12. Question: If the ministers are not appointed to issue commands to the congregation, where is the authority to which congregations must be obedient? Read 2 Cor. 10, 5.

V. 4. The chief Shepherd has under Him shepherds who feed and guard his flock. Their reward is great. Though they may never acquire honor and riches in this world theirs is a "wreath of ever-blooming flowers," and unfading glory in the life to come.

13. Read Dan. 12, 3.

## CLOSING DEVOTION

Hymn: Forever with the Lord. (No. 567) (Wisc. No. 67)

Closing Prayer. Benediction

## DAILY BIBLE READING:

Sunday: Numbers 9, 1-23

Monday: Numbers 10, 11-36

Tuesday: Numbers 11, 1-23

Wednesday: Numbers 11, 24-35

Thursday: Numbers 12, 1-16

Friday: Numbers 13, 1-25

Saturday: Numbers 13, 26—Chap. 14, 1-12

## TENTH LESSON

1 Peter 5, 5-14

## OPENING DEVOTION

Hymn: Draw us to Thee. (No. 234.) (Wisc. No. 63.)

Psalm 138. Prayer

## GENERAL EXHORTATIONS

Chap. 5, 5-9

5. Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with (put on the apron of) humility: for God resisteth the proud, and giveth grace to the humble. 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you (raise you up) in due time: 7. Casting all your care upon him, for he careth for you. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may (looking out for some one to) devour: 9. Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in (throughout) the world.

V. 5. Especially the young members of the congregation were, it seems, in need of admonition lest they show disrespect to the office of the elders. They are reminded of the duty of every Christian, to submit themselves to the instructions which the ministers give them from the holy Scriptures. The word "clothed" is derived from a term also applied to aprons worn by slaves. Humility is a garment which must be firmly fastened; there are so many temptations to pride and haughtiness especially in the case of the younger. Jesus "girded Himself" as He washed the feet of His apostles.

1. Read John 13, 4.

When our Lord Himself practiced such great humility, our duty to avoid pride and the love of power is very plain. Peter alludes to a saying in Solomon's Proverbs: God resists the proud and confers his favors upon the humble who recognize their unworthiness and are lowly in heart.

2. Read Prov. 3, 34.

V. 6. The admonition is addressed to the younger, who need it most, but applies to all Christians. The mighty hand of God is sometimes felt in our afflictions; let us recognize it, bear all troubles with patience, and in His own day God will exalt us, even as Christ, having humbled Himself, was exalted above all heavens.

3. Can you give examples from Scriptures to show how the proud are humbled and the lowly exalted to great honor?

V. 7. Why should we be distracted with cares? Christians will be provident and saving, yet it is a sin to fret and worry about the future. We must provide ourselves and our families, but should then, trusting in God and by an act of faith, cast the whole burden of our anxieties upon the Lord.

4. Read Ps. 55, 22, here alluded to; also Matt. 6, 25-34.

V. 8. How dangerous and harmful are worrying cares: the apostle places them on one line with the devil himself! Beware of cares as you beware of the devil himself! There is need of watchfulness at all times

since we have an enemy who seeks our destruction. "Walketh about": impatiently, full of rage, like a lion with unsatisfied hunger, he seeks, hungers for the death of souls and for their endless misery.

5. *By what means does the devil today try to destroy the faith of Christians?*

V. 9. With rock-like firmness Christians must resist Satan. Only faith in Christ, the Foundation, can give such steadfastness.

6. *Why did Peter himself on one occasion weaken and fall a prey to the adversary's strength?*

The powers of the evil one are behind the persecutions, says Peter, which are now beginning to break out. Whenever Christians endure persecutions from the world they should remember that they are not alone; the brethren are tempted too and are being tried by various forms of suffering.

7. Hymn: *Rise, my soul, to watch and pray.* (No. 381.) (Wisc. No. 176.)

## CONCLUDING EXHORTATIONS THE GROUND OF CHRISTIAN CONFIDENCE

Chap. 5, 10-11

10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11. To him be glory and dominion for ever and ever. Amen.

V. 10. Our Lord is the God of all grace, — grace that pardons, grace that sanctifies our lives, grace that preserves us to the end, grace sufficient for all trials. The God of all grace is the only author and source of our salvation. This epistle, like those of Paul, gives no support to the idea that man can save himself by his own efforts. We believe that we "cannot by our own reason and strength believe on Christ Jesus or come to Him." To Him alone is the glory for our salvation.

8. *Question: What is meant by the motto of our Lutheran Church: Soli Deo Gloria?*

The Glory of God is promised to all who are united with Christ, a glory by comparison with which our sufferings are not worth speaking of, being but for a time while our glory is eternal. Peter prays for his hearers, that God might "make them perfect," make complete what is still lacking in their character; and give them continued strong reliance upon his promises.

9. *Notice how Peter carries out the command of his Lord, Luke 22, 32.*

## PERSONAL NOTICES

Chap. 5, 12-14

12. By Sylvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13. The Church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

V. 12. Sylvanus was the bearer of the letter, to whom it may have been dictated. He is identified with the Silas of the Acts of the Apostles and is also mentioned by Paul, having been his companion and as such known to the Churches of Asia Minor addressed by this letter. Observe that Peter calls him his "brother." Though an apostle of Jesus Christ he desires to be only a "companion elder" (5, 1), a brother. There is no ground here for the pope's claims that Peter held a primacy among the apostles over the other apostles or that he was given power by Christ to rule on earth in His stead.

Peter says that his letter is only a short one. So much more might have been said, the subject being so important. Finally Peter places the seal of his apostolic authority upon the truth of the teaching which these congregations had received from Paul: it is "the true grace of God," — let them stand fast in it by sanctifying their lives!

V. 13. Babylon is generally considered as a figurative term for Rome. Many ancient writers understood it so, since there is no trace of the existence of a Christian Church in Babylon and no proof that Peter was ever there. As Babylon had been the great center of world power and also of wickedness in the time of the prophets, so Rome was the center of power and ungodliness in the apostolic age. With Peter was Mark, the well-known John Mark of the Book of Acts, the author of the gospel according Mark.

V. 14. The "kiss of charity" was a common custom at the celebration of the Lord's Supper the men saluting the men and the women the women. Times and manners change, but the duty of brotherly love remains unchanged forever. Peter ends his epistle with a "Peace be with you," a greeting he had so often heard from his Master's lips.

**Application:** Peter does not pride himself on the greatness of his office, does not exalt himself, has learned to overcome his natural forwardness of which the gospels contain examples. He had become a model pastor leading on the faithful by the power of his holy example. His eye was ever fixed on the greatest example of all, the Chief Shepherd himself.

Peter, like Paul, had become a servant of all men "made all things to all men, that he might by all means save some." Only the lowly hearted men can abide in Christ. And while it is in vain to strive against the Lord, who brings down the proud and humbles them to the dust, he raises up and exalts those who have learned from Jesus the greatness of humility, who take up the cross, deny themselves, taking upon themselves the yoke of Christ.

In all difficulties, dangers, temptations, humiliations we are conscious of the loving providence of God. Why should we then be anxious and distressed worrying about the future? We know that even Satan has been overcome by Jesus, the Author and Finisher of our faith, the Lion of the tribe of Judah has overcome the devouring lion: let us rest on His promises, learn of Him to endure the cross and to be steadfast in the faith unto the end.

### CLOSING DEVOTION

Hymn: My God Accept My Heart This Day. (No. 412.)  
(Wisc. No. 135.)

Closing Prayer. Benediction

## DAILY BIBLE READING:

Sunday: Numbers 14, 13-45

Monday: Numbers 16, 1-35

Tuesday: Numbers 16, 41-17, 13

Wednesday: Numbers 18, 1-19

Thursday: Numbers 18, 20-32

Friday: Numbers 20, 1-29

Saturday: Numbers 21, 1-9

## ELEVENTH LESSON

## OPENING DEVOTION

Hymn: Jesus shall reign where'er the sun. (No. 483.) (Wisc. No. 112.)

Psalm 19. Prayer

## NOTE

This issue of the Bible Student concludes the first year's work. Since many subscribers to this manual have expressed a desire that a certain amount of review material for examination purposes be supplied, these last two lessons contain review questions on the year's work.

The review may be an oral one, or the class may be directed to hand in the answers to these questions in writing. The absence of rigid system is again to be emphasized. All students may be called upon to answer, briefly, each question. Or, the teacher may select a few questions and, apportioning them one to each student, call for a written statement 300 — 500 words in length. If all members of the class are to answer all questions in writing, the answers should be limited to 25 words each.

If written answers are called for, they should be handed in at the beginning of the lesson, and the lesson-hour should then be devoted to a free and informal discussion of such questions as have arisen through the study of the review material.

Certificates showing the completion of one year's work in Bible Study may be granted to those who have scored 70 per cent and over in a written test on the review material.

## REVIEW OF VOLUME 1, PART 1

1. *What does our church mean when it says that the Bible is inspired?*
2. *In what sense is Jesus the heart of both the Old and New Testament?*
3. *How do we apply the principle that the Bible is its own interpreter?*
4. *What is meant by the term Proof-Text?*
5. *What is the usual order of thoughts in the epistles of the New Testament?*
6. *What is the nature of Christian fellowship?*
7. *What is meant by the statement that we have spiritual equality in the Lutheran Church?*
8. *Define a) Christ's humiliation. b) His exaltation.*

9. *What constitutes true membership in the Christian Church?*
10. *What change takes place in the bodies of believers when they have entered the Resurrection life?*
11. *What is meant by "Book of Life" in the New Testament?*
12. *In what sense do believers possess the peace of God?*
13. *Mention two rules which must be observed if we are to study the parables profitably.*
14. *Mention two parables which our Lord Himself has explained.*
15. *Give examples of the "deceitfulness of riches."*
16. *What encouragement to mission work does the Parable of the Sower contain?*
17. *Who or what are the tares in the Parable of the Tares?*
18. *What is the lesson of this Parable?*
19. *What fundamental error is exposed by our Lord in His Parable of the Laborers in the Vineyard?*
20. *What is meant by "The last shall be first and the first shall be last?"*
21. *What lesson is taught in the Parable of the Unjust Steward?*
22. *How does the unbelieving world show itself wiser than the Church in doing its business?*
23. *What is meant by "Mammon"?*
24. *Why was there so much ill-feeling between Jews and Samaritans?*
25. *How does your church do the work of the Good Samaritan?*

## REVIEW OF VOLUME 1, PART 2

1. *What is included in Repentance?*
2. *What is the meaning of Christ's baptism?*
3. *In what did the office of Christ's apostles consist?*
4. *In what respect were Christ's prayers like our own, and in what were they unlike?*
5. *Why did Jesus sometimes tell the people to keep silent about His miracles?*
6. *Who or what were the publicans?*
7. *By whom and by what means is conversion effected?*
8. *What was Christ's doctrine concerning the Sabbath?*
9. *What is meant by the "call" of the Gospel?*
10. *Why is the "Sin against the Holy Ghost" unpardonable?*
11. *State reason for the view that the "brethren" of Jesus referred to in the Gospels were not children of Mary.*
12. *What is meant by "mystery" in the New Testament?*
13. *Explain the Parable of the Mustard Seed.*
14. *Give some marks of demoniacal (bodily) possession.*
15. *How do you answer Divine Healers who point to the "unbelief" of the patient when they fail to cure?*
16. *Why did the apostles anoint the sick with oil?*
17. *Why was Herod not bound to keep his oath to Salome?*
18. *Why did the people first follow Jesus gladly and why did they later reject Him?*

19. *How do you prove that "baptize" does not mean only immersion?*
20. *What is meant by "unclean" food in the Old Testament?*
21. *Give example of seekers after signs in our day.*
22. *Why does our Lord call false doctrines a "leaven"?*
23. *What is the Mount of the Transfiguration?*
24. *Explain Peter's words: "Thou art the Christ."*
25. *What is it that gives the human soul such inestimable value?*

### CLOSING DEVOTION

**Hymn:** Almighty God, Thy Word is cast. (No. 13.) (Wisc. No. 7.)  
**Closing Prayer. Benediction**

### DAILY BIBLE READING:

Sunday: Numbers 21, 10-35  
 Monday: Numbers 22, 1-21  
 Tuesday: Numbers 22, 22-41  
 Wednesday: Numbers 23, 1-26  
 Thursday: Numbers 23, 27-24, 25  
 Friday: Numbers 25, 1-18  
 Saturday: Numbers 26, 1-4; 51-56; 63-65

## SUPPLEMENTARY LESSON (XI a)

(This lesson is supplied as an alternate for lesson eleven for the benefit of those classes which did not order the first issue of the Bible Student and hence would not be able to take up the review questions in lesson eleven. Use same devotional material as Lesson XI.)

### THE LIFE OF PETER

In all the lists of the Apostles, Simon, or as he is better known by his surname, Peter, occupies the first place, although his brother Andrew was actually called before him to be a disciple of Christ.

1. *Peter's original home, read John 1, 44.*
2. *His later residence at Capernaum, read Mark 1, 21. 29.*
3. *Read about the healing of his wife's mother through a miracle of Jesus, Mark 1, 30. 31.*

By trade, Peter was a fisherman. The scene of his labors was the Sea of Galilee (Lake Tiberias, Lake Gennesaret). It was a dangerous calling on account of the sudden storms which swept this land-locked sea.

Peter's call in the first instance was of a very general character. Neither he nor Andrew, his brother, abandoned their old home and work.

4. *Read John 1, 35-42.*

The summons to become fisher of men came to Peter and Andrew when they were engaged in their usual work.

5. *Read Matt. 4, 18-20.*

It is probable that this call followed immediately upon the miraculous draught of fishes, which led to Peter's despairing cry, "Depart from me, for I am a sinful man, O Lord," as he thought of his own sinfulness in the presence of the Son of God.

6. Read Luke 5; 1-11.

No sooner had Peter been named as an apostle, than we find him beginning to occupy the foremost place amongst the Twelve. By nature forceful and energetic, he was frequently the spokesman for the Apostles. Notably was this the case on the occasion of Christ's question to the disciples at Caesarea-Philippi. On one of those missionary journeys by which the Savior was preparing the Twelve for their future work, He crossed into the borders of heathen Phoenicia and there, remote from the crowds that used to follow Him, He had asked His disciples: "Whom do men say that I, the Son of Man, am?"

7. Read the story of Peter's great confession, Matt. 16; 13-20.

This momentous conversation, then, took place at Caesarea-Philippi, that is to say, the Caesarea built by a ruler named Philip. It was situated at the sources of the Jordan, the farthest North reached by Jesus on His wanderings, near the foot of Mt. Hermon (9,000 feet), in the midst of magnificent scenery. Comparing the several accounts in the Gospels, we learn that Jesus had gone apart to pray, and the disciples with Him, when this conversation occurred. It was a new epoch in our Lord's ministry. He was now turning His face directly toward the cross.

Peter in the name of the Twelve confessed his belief in Jesus as the Christ. Matthew records the utterance with greater completeness than the other evangelists: "Christ, the Son of the living God." Matthew also has preserved the promise of Jesus regarding His church, made in this connection, that "the gates of hell shall not prevail against it," — no persecutions or assaults of Satan shall destroy it.

As soon as Peter had made his noble confession Jesus began to explain what Messiahship meant according to the divine purpose. He told His disciples that He must suffer many things, and be rejected and killed, and then that after three days He would rise again. This was not the thought of the Messiah the disciples had. The effect of these words of Jesus upon Peter was very marked. His whole soul revolted against the thought of rejection and death for his Lord. He took Jesus and began to rebuke Him, as if he would hold Him back by force from such a destiny.

8. Read Matt. 16, 21-23.

The reply to Peter contains a lesson for us all. Had Jesus followed the well-meant advice of Peter, He would not have become our Savior through suffering and death. Peter had been doing the work of Satan in trying to hold his Master back from His divinely appointed way.

The Roman Church claims that the pope is a successor of Peter as Bishop of Rome and as the chief of the Apostles whom Jesus appointed as His representative to rule the church and the state. All of this is wrong. Peter is not appointed representative of Christ, he had no power which the other apostles did not have, and if he was Bishop of Rome he certainly appointed no successor, to become ruler of church and state. Even his position as spokesman for the other Apostles was not unaccompanied by grievous faults and shortcomings, as witnessed at the present occasion when instead of proving himself a rock by the strength of his faith he became a stumbling stone of the Messiah. But he learned

to know better the purpose of our Lord and the meaning of His suffering. When many disciples deserted Jesus Christ, Peter again, as representative of the rest, made a noble confession.

9. Read John 6, 68. 69.

10. Read the special intercession which Jesus made that Peter's faith might not utterly fail, Luke 22, 31-34.

The fall of Peter, when he denied His Lord thrice is so well known that we need not dwell upon it long.

11. The lesson of Peter's fall, 1 Cor. 10, 12.

In the three-fold assurance of love, after the resurrection of Christ, the memory of the three-fold denial was blotted out.

12. Read John 21, 15-19.

By these last words the Lord foretold the martyrdom by which Peter's life-work was to be crowned. It may be taken as proven that Peter suffered martyrdom in Rome either shortly after Paul, during the persecution inflicted upon the church by Nero, or a little later during the reign of Emperor Domitian.

The labors of Peter during his apostolate, as told in the Book of Acts and as referred to in the Epistles, constitute a separate chapter and will be treated later in this series of Bible lessons.

## TWELFTH LESSON

### OPENING DEVOTION

Hymn: Take my life and let it be. (No. 355.) (Wisc. No. 186.)

Psalm 111. Prayer

### REVIEW OF VOLUME 1, PART 3

1. What was the meaning, to Christ, of His Transfiguration?
2. What are "offenses," and what is "giving offense" in the New Testament sense?
3. State the argument for infant baptism.
4. Why did Christ tell the young ruler to "sell all he had"?
5. How did the entering of Jesus into Jerusalem proclaim Him the Messiah?
6. What did the cursing of the fig-tree signify?
7. How did the First Cleansing of the Temple differ from the Second?
8. Why did the Pharisees ask Jesus the question about the tribute money?
9. What do we mean by Separation of Church and State?
10. What does the story of the widow's mite teach us?
11. How do we answer the Chiliasts (Millennialists), who teach that the last age of the Church on earth will be one of great glory?
12. What external signs will accompany the Second Advent?
13. Why do we not believe those who claim that they have figured out the date of Judgment Day?

14. *Why did the leaders of the Jews want to put Christ to death?*
15. *How do you explain Judas' betrayal?*
16. *In what manner was the paschal lamb offered up?*
17. *What is the purpose of the Lord's Supper?*
18. *What was the cause of Christ's agony in Gethsemane?*
19. *What was the Sanhedrin or Great Council?*
20. *Of what was Jesus accused before the Council?*
21. *Of what was He accused before Pilate?*
22. *What did the rending of the veil signify?*
23. *Which women were present under the cross?*
24. *How do we answer those who claim that the story of the Resurrection is based only on the fancy of the disciples?*
25. *What does Christ's Ascension signify?*

### REVIEW OF VOLUME 1, PART 4

1. *What is regeneration?*
2. *What is the cause of our election unto salvation?*
3. *What is the purpose of trials and afflictions?*
4. *What was the main purpose of Old Testament prophecies?*
5. *What is the right and what is the wrong fear of God?*
6. *In what sense is the term "ransom" applied to the death of Jesus Christ?*
7. *Proof of the inspiration of the Bible from First Peter chapter one.*
8. *How is a desire for the sincere milk of the Word acquired?*
9. *Why is Jesus referred to as the Corner-stone rejected by the builders?*
10. *In what sense are Christians "living stones"?*
11. *What is the universal priesthood of the believers?*
12. *What is the hardening of hearts?*
13. *What is the purpose of good works?*
14. *Who was the king referred to by Peter when commanding Christians to obey government?*
15. *When is Christian liberty misused as a cloak of wickedness?*
16. *What is the Scriptural command to employees?*
17. *Why may Christians rejoice when they suffer persecutions?*
18. *Explain the significance of the scape-goat in Jewish ritual.*
19. *What is the meaning of Christ's Descent into Hell?*
20. *Prove from First Peter 2, that Baptism is not only a ceremony but a means of salvation.*
21. *What significance has the Second Advent for Christian conduct?*
22. *Mention gifts that should be placed at the service of the church.*
23. *What was the office of elders, referred to in the New Testament?*
24. *What means does Satan use today in order to destroy Christians?*
25. *What means must we use in order to be established, strengthened, and perfected in the faith?*

**CLOSING DEVOTION**

Hymn: Savior, again to Thy dear Name. (No. 15.) (Wisc. No. 10.)  
 Closing Prayer. Benediction

**DAILY BIBLE READING:**

Sunday: Numbers 27, 12-23  
 Monday: Numbers 31, 1-12  
 Tuesday: Numbers 32, 1-33  
 Wednesday: Psalm 90  
 Thursday: Matth. 17, 1-9 Heb. 11, 23-29  
 Friday: 1 Cor. 10, 1-14  
 Saturday: 2 Cor. 3, 1-18

End of Volume One

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## OPENING PRAYERS

Almighty God, Who hast given us commandment to pray for the gift of the Holy Ghost: Most heartily we beseech Thee, through Jesus Christ our Advocate, to grant us Thy Holy Spirit, that He may quicken our hearts by Thy saving Word, and lead us into all truth, that He may guide, instruct, enlighten, govern, comfort, and sanctify us unto everlasting life; through the same, Jesus Christ our Lord. Amen.

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Send, we beseech Thee, Almighty God, Thy Holy Spirit into our hearts, that He may rule and direct us according to Thy will, comfort us in all temptations and afflictions, defend us from all error, and lead us into all truth; that we, being steadfast in the faith, may increase in love and in all good works, and in the end obtain everlasting life; through Jesus Christ, Thy Son, our Lord. Amen.

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O Lord God, heavenly Father, we beseech Thee, let Thy Holy Spirit dwell in us, that He may enlighten and lead us into all truth, and evermore defend us from all adversities; through Jesus Christ our Lord. Amen.

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Almighty and Everlasting God, Who makest us both to will and to do those things which are good, and acceptable unto Thy Divine Majesty: Let Thy Fatherly hand, we beseech Thee, ever be over us. Let Thy Holy Spirit ever be with us. And so lead us in the knowledge and obedience of Thy Word, that in the end we may obtain everlasting life; through our Lord Jesus Christ. Amen.

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Almighty and Eternal God, Thou hast taught us in true faith to know and to acknowledge Thee, the Father, Son, and Holy Ghost, one eternal God, gracious and merciful, Who hast created, redeemed, and sanctified us according to Thy wonderful and infinite love and grace: We supplicate Thee, ever to keep us steadfast in such faith. Grant us grace, that we may ever laud, praise, magnify, and glorify Thy holy Name; who livest and reignest from everlasting to everlasting. Amen.

## CLOSING PRAYERS

Grant, we beseech Thee, Almighty God, unto Thy Church Thy Holy Spirit, and the wisdom which cometh down from above, that Thy Word, as becometh it, may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve Thee, and in the confession of Thy Name abide unto the end; through Jesus Christ our Lord. Amen.

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O God, our Protector; Behold, and look upon the face of Thine Anointed, Who hath given Himself for the redemption of all, and grant that from the rising of the sun to the going down thereof, Thy Name may be great among the Gentiles, and that in every place, sacrifice and a pure offering may be made unto Thy Name; through Jesus Christ our Lord. Amen.

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Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ our Lord. Amen.

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O God, Who resistest the proud, and givest grace to the humble; Grant unto us true humility, after the likeness in which Thine Only Son hath revealed it in Himself, that we may never be lifted up and provoke Thy wrath, but in all lowliness be made partakers of the gifts of Thy grace; through Jesus Christ our Lord. Amen.

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