



**PROCLAIM THE REDEEMER!**  
*An LWML Retreat Bible Study*  
**Participant's Guide**

**Introduction**

- A. A Definition
- B. A Disclaimer
- C. A Confession

**Session I: Prepare by Repenting**

- A. Zacchaeus as an example. (Luke 19:1-10)
- B. Discussion (within small groups)
  - 1. What hindrances to Proclaiming the Redeemer did Zacchaeus have? (vv. 2-3)
  - 2. Who overcame those hindrances? How? (v. 5)
  - 3. What was the resulting change in attitude? What was the evidence of this change? (v. 8)
  - 4. Was Jesus' pronouncement of salvation (vv. 9-10) a result of Zacchaeus' resolution or an explanation of the cause of the change? On what do you base your answer?
  - 5. Consider the Ten Commandments. How might sins breaking the various commandments hinder "Proclaiming the Redeemer?" (Be specific.)
  - 6. Who changes our condition when we have committed such sins? How? (Psalm 32:5; Romans 1:17; 2 Corinthians 5:17-21; 1 John 1:8-2:2)
  - 7. What change in attitude toward God and sin does this change in condition produce? (Romans 5:1-2; 6:5-14; 2 Corinthians 5:14-15; 1 John 4:13-19)
  - 8. What are appropriate changes in attitude and/or behavior toward others suggested by Leviticus 6:1-7; Galatians 5:13; Ephesians 4:25-32; 1 Timothy 6:6-11, 17-19?
  - 9. How do such changes help Proclaim the Redeemer?
  - 10. Imagine the possible later results of this event. Who would be given the credit if Zacchaeus continued his change? Who would be blamed if

Zacchaeus went back to his old ways? What does this tell you about the results of repentance noted previously in questions 7-9? (Matthew 3:8; see also Galatians 5:16-26, esp. 22-23)

11. (*For personal reflection.*) What hindrances to “Proclaiming the Redeemer” do you experience? Are some of these the result of your own sinfulness?

C. Summary

Part of the purpose of repentance is *change*:

Return to God in faith brings change in \_\_\_\_\_ (from sinful to holy; from subject to punishment to helped and favored by God), which causes change in \_\_\_\_\_ (from fearful to trusting in God; from seeking evil to seeking good), which causes change in \_\_\_\_\_ (from doing evil to attempting good).

**Session II: Pray for Resolve**

A. An Example: Peter and John’s Arrest and Release (Acts 4:1-3 1)

B. Discussion

1. When do you have the most trouble maintaining and acting on your resolve to “Proclaim the Redeemer” in word and action?
2. What factors in the situation(s) you noted above interfere with your resolve?
3. Describe what you think Peter and John thought and felt during their night of imprisonment and during the hearing.
4. Have you had similar thoughts and/or feelings? If so, describe the situation. Are you likely to experience such a situation again?
5. Where did Peter, John, and all the Christians get help to speak God’s Word boldly? (vv. 8 & 31)
6. On whom did Jesus tell the disciples to rely? (Luke 12:11-12)
7. How does Jesus’ direction in Luke 12:11-12 relate to what Peter wrote in 1 Peter 3:13-16?
8. In the first three petitions of the Lord’s Prayer, Christ teaches us to pray for God’s name to be hallowed, His kingdom to come, and His will to be done. Why, do you think, does Christ have us pray for these things? Does God need help with them?

9. In his explanations of the first three petitions of the Lord's Prayer, Dr. Luther emphasizes and intertwines the teaching and believing of God's Word with our leading godly lives. What do these have to do with hallowing God's name, His kingdom coming, and His will being done?
10. Discuss the application of Luke 12:11-12 and 1 Peter 3:13-16 and of the first three petitions to the common situations identified in questions 1 and 4 previously.

C. Summary

Part of the purpose of praying for resolve is *consistency from beyond ourselves*: Our \_\_\_\_\_ leads to \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.  
 God is the only consistent Provider of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

**Session III: Pray for Resources**

A. An Example: Quail and Manna (Exodus 16)

B. Discussion

1. Have you ever considered yourself trapped in a bad situation without adequate resources (whether physical, mental/emotional, or spiritual)? Describe how you typically respond to such situations.
2. How does your typical response compare to the Israelites' complaint? (vv2-3)
3. How does Moses and Aaron's reply in vv. 6-8 relate to your typical response?
4. The description of the quail's arrival (and a similar episode in Numbers 11) corresponds to descriptions of quail's annual mass migrations through that region. Attempts have also been made to connect the manna with naturally occurring substances (all of which, however, are seasonal). What pointed to God as the Provider, as Moses insisted? (vv. 6-8, 21-22, 35)
5. God provided quail and manna, but the people had to collect and prepare them in order to eat. How does this help show how God answers the Lord's Prayer, Fourth Petition, for us today?
6. How does trust in God to provide our daily physical resources "Proclaim the Redeemer?" (Romans 8:32; Matthew 6:25-34)

7. What are some specific, common ways you can show trust in God by your use of your physical resources? (Matthew 6:25-34; 2 Corinthians 8:13-15; Philippians 4:11; 1 Timothy 6:6-11)
8. God calls the provision of manna a test for the people (vv. 4-5). What did it test? What spiritual resource did they need to pass this test? (Hebrews 11:6) What is the source of this resource? (Romans 10:17; 1 Corinthians 10:13; Hebrews 12:2)
9. The same word in Hebrew can be translated either “test” or “tempt.” (The same is true of the Greek word in the New Testament.) What does this say about the nature of tests and temptations? How does this apply to the Sixth Petition of the Lord’s Prayer?
10. The Fifth Petition of the Lord’s Prayer mentions another spiritual resource we often need for resolving situations: forgiveness. What is the source for this spiritual resource? (John 20:22-23; 2 Corinthians 5:19; Ephesians 4:32)
11. Where can you get the physical, mental/emotional, and spiritual resources you need to “Proclaim the Redeemer?”

C. Summary

Part of the purpose of praying for resources is *to increase assurance and opportunity*:

Struggling for physical, mental/emotional, and spiritual resources on our own \_\_\_\_\_ our strength \_\_\_\_\_ our attention, and \_\_\_\_\_ our faith.  
 Receiving these resources from God \_\_\_\_\_ our faith, \_\_\_\_\_ our attention, and \_\_\_\_\_ our strength.

**Session IV: Powered by Remembering**

A. A Reminder: Crossing the Jordan (Joshua 3-4)

B. Discussion

1. Do you collect mementos/souvenirs? What kind?
2. What do you think about and how do you feel when you look at or handle your mementos?
3. How are those thoughts/feelings affected by the frequency/infrequency of the reminder? By the importance of the original experience? By the part

the souvenir played in the original experience?

4. What purpose did the twelve stones from the Jordan serve? (Joshua 4:1-7, 20-24) For whom did they serve this purpose?
5. Who decided such a thing was needed? (Joshua 4:1-3)
6. How did the twelve stones help “Proclaim the Redeemer?” (Joshua 4:24)
7. The crossing of the Red Sea was a more spectacular event, but God did not command the building of a memorial by the Red Sea. (Exodus 14-15) Why, do you think, God had a memorial built by the Jordan?
8. What reminders of your faith do you have? How do you use and/or display them?
9. What mementos of the faith has God given us? How are they even better than mementos? (Romans 6:3-4; 1 Corinthians 10:16-17; Galatians 3:27; 2 Timothy 3:14-16)
10. How do these mementos help us “Proclaim the Redeemer?” (Romans 6:34-; 1 Corinthians 11:26; 2 Timothy 3:14-16)
11. Why does God use such ordinary things (human language, water, bread, and wine) for these mementos? What does such ordinariness say about their intended frequency and ease of use?

C. Summary

Part of the purpose of remembering is *encouragement and enablement*:  
The same God who wonderfully acted to \_\_\_\_\_, still acts for us  
and joins us to \_\_\_\_\_. Remembering leads to \_\_\_\_\_.

**Session V: Polish the Reflection**

- A. A Bad Example: Moses and the Veil (Exodus 34:29-35)
- B. Discussion
  1. Why did Moses cover his face with the veil, originally? (vv. 30, 33) Why did he keep it covered? (2 Corinthians 3:13)
  2. When and how was the radiance refreshed on Moses’ face? (vv. 34-35)

3. What idea do you think the Israelites formed from Moses' practice? What idea do you think they would have formed if he had let them see the radiance fade in between?
4. When does your "face glow" with excitement, joy, etc.? How do those around you respond to you at such times?
5. Does your "glow" fade with time?
6. Do you ever try to hide the fading, to maintain a good front? How might you do so?
7. In 2 Corinthians 3:7-18, Paul applies this story to how Christians "Proclaim the Redeemer." What is the source of the radiance or glory in Christians' lives?
8. How should we treat this radiance when we are around others? (2 Corinthians 3:18)
9. What do we need to admit honestly in order to keep the reflection polished? (2 Corinthians 4:7; James 5:16) How does this help "Proclaim the Redeemer?"
10. How can we polish the reflection when our sins are distorting or diminishing it? (Ephesians 5:25-27; 1 John 1:9) What benefit can be gained by individual confession and absolution before the pastor or other confessor? (James 5:16; Galatians 6:1-2)
11. For what reason are we to show our reflection of the Lord's glory? (Matthew 5:16; John 3:21) How do we show that reflection (be specific)?

C. Summary

The purpose of reflection is *pure communication of the original*:

Polishing removes \_\_\_\_\_ that \_\_\_\_\_ or \_\_\_\_\_ the reflection.

Polishing is not meant to emphasize the \_\_\_\_\_, but the \_\_\_\_\_

**Session VI: Prepare a Reply**

A. An Example: Paul's Speech on Mars Hill (Acts 17:16-34)

B. Discussion

1. What points of Paul's speech seem particularly suited to the circumstances?

2. What chief parts of the faith does Paul include? How does he apply them to his particular audience?
3. How does Paul practice his advice of Colossians 4:6 and Peter's advice in the last part of 1 Peter 3:15?
4. What was the initial attitude of Paul's audience? (vv. 18-21)
5. Was Paul completely successful in convincing them? (vv. 32-34)
6. What resource(s) do you have to help you prepare a brief statement of what you believe?
7. In Session II we referred to Jesus' direction in Luke 12:11-12. Does this statement prohibit us from preparing a reply to questions? Why or why not?
8. What does Peter urge as the focus of your reply to questions? (1 Peter 3:15) Does Paul agree? Corinthians 1:23)
9. Paul was confronted because he had been publicly preaching and debating. What are some other causes of people's comments and questions? (Matthew 5:16; Colossians 4:5-6; 1 Peter 3:15; 4:4; 2 Peter 3:3-4)
10. Like Paul, our replies are not always received with conviction and agreement. Does this necessarily indicate a problem with our replies? What else could be the problem? (2 Corinthians 4:2-4; 2 Timothy 4:2-5)
11. If our replies seem inadequate or ineffective, with whom might we check them out? (Galatians 2:2)

C. Summary

Part of the purpose of preparing a reply is *readiness and flexibility*:

A prepared response can be given \_\_\_\_\_ and \_\_\_\_\_, \_\_\_\_\_ and is \_\_\_\_\_ to particular circumstances.

**Conclusion: "Proclaim the Redeemer!"**

*Written by the Reverend Ralph E. Laufer  
Published by the International Lutheran Women's Missionary League  
November 1998*



## **PROCLAIM THE REDEEMER!**

*An LWML Retreat Bible Study*

### **Leader's Guide**

**Notes to the Leader:** (Material in the Leader's Guide, but not in the Participant's Guide, is denoted by this typeface.)

This study was written for a two-day retreat with one-hour sessions. Sessions should not be shorter than an hour. Time should be given to some "get acquainted" activities prior to the beginning of Session I. Each session begins with a monologue by the leader, retelling the Bible story with emphasis on the points given in the Leader's Guide. The main part of the session is then spent in small group discussion of the questions provided. The session closes with the leader making a *short* summary statement, filling in the blanks of the summary provided to the participants.

#### **Regarding the small group discussion:**

If the small group discussion is held in the same area as the large group parts, it is not necessary to appoint a leader for each group. However, the leader should assign a few questions at a time for discussion and ask intermittently for particular comments or questions from the groups to be shared with the large group.

If the small groups disperse to separate areas for discussion, then each group should be assigned a leader with a copy the Leader's Guide. In such a case, it may be more convenient for the small group leader to provide the summary statement rather than assembling the large group.

#### **Introduction**

##### **A. A Definition**

Our theme verse for this study is 1 Peter 2:9: "But you are the chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you out of darkness into his own marvelous light." This is summarized in the phrase (borrowed from the LWML public relations emphasis): "Proclaim the Redeemer!"

In good Lutheran fashion we ask, "What does this mean?" "Proclaim" means "to make known publicly." This can be through spoken word, written word, or through actions. The latter is exemplified by the verses leading up to theme verse (1 Peter 2:1-5), where Peter advises certain changes in attitude and behavior. This latter type of proclamation will be our main focus, although proclamation by speech will definitely be in view at all times.

##### **B. A Disclaimer**

This study in no way aims to be the complete word on evangelism or Christian living. Nor does it aim to be a surefire, foolproof method of church growth. It is simply an attempt to understand certain facets of Christian faith and life, and

their connection to making known our Redeemer, the Lord Jesus Christ, by studying and applying Biblical examples.

“Facets” is an important word. These are not steps that are taken in order, leaving previous ones behind as they are completed. Rather, like facets of a gem, they are viewed together and they support and accent each other.

C. A Confession

The author is not writing this study on the basis of his own surpassing success at all or any of these facets. Rather, he confesses that he picked some of these topics because of his marked need for improvement. That improvement comes by exposure to God’s word (even the parts that make us uncomfortable) by which the Holy Spirit works in us. The author, too, has had his weaknesses and needs exposed to himself by the demands of God’s Word. He, also, has been refreshed and strengthened by the assurances of the Redeemer.

Likewise, the leader of this study need not be an “expert” in these matters, but can join in humble exposure to the Redeemer’s wonderful words and acts.

**Session I: Prepare by Repenting**

A. Zacchaeus as an example (Luke 19:1-10)

Review the story of Zacchaeus. Emphasize these points: 1) Why tax collectors were especially hated and shunned--they took advantage of fellow Jews for the Romans and for their own personal gain (“honest tax collector” was considered an oxymoron). 2) This attitude is shown in Zacchaeus’ inability to get a good vantage point, despite his wealth and official authority. 3) The attitude of the crowd towards Jesus’ action. 4) We are not told what Zacchaeus and Jesus discussed at the meal--the resulting repentance is the main point.

B. Discussion (within small groups)

1. What hindrances to “Proclaiming the Redeemer” did Zacchaeus have? (vv. 2-3)  
His profession had a terrible reputation, so he was a social outcast. He did not even know Jesus.
2. Who overcame those hindrances? How? (v. 5)  
Jesus overcame these hindrances by dealing personally and lovingly with Zacchaeus bringing salvation to him.
3. What was the resulting change in attitude? What was the evidence of this change? (v. 8)  
Zacchaeus renounced his previous greediness and profiteering. Not only did he promise to change in the future, but he intended to correct and compensate for the past.

4. Was Jesus' pronouncement of salvation (vv. 9-10) a result of Zacchaeus' resolution or an explanation of the cause of the change? On what do you base your answer?  
Jesus' statement was an explanation of the cause--both why Jesus had come and why Zacchaeus changed. The reference to Zacchaeus also being a son of Abraham shows that more is in view than Zacchaeus' resolution.
  
5. Consider the Ten Commandments. How might sins breaking the various commandments hinder "Proclaiming the Redeemer?" (Be specific.)  
Answers will vary. Our actions (even those "between God and me," i.e., the First Table) affect and influence others. Sins may hinder proclamation by imposing hurt, leading others astray into sin, or reflecting poorly on God, among other things.
  
6. Who changes our condition when we have committed such sins? How? (Psalm 32:5; Romans 1:17; 2 Corinthians 5:17-21; 1 John 1:8-2:2)  
It is God who changes our condition through the forgiveness earned for us by Jesus Christ, our Redeemer. God Himself reveals that to us through His Word, drawing our hearts into the faith aspect of repentance (trusting God's mercy), just as Jesus drew Zacchaeus by His words. The change in condition comes before (and is the cause of, as shall be seen) any change in attitude or behavior.
  
7. What change in attitude toward God and sin does this change in condition produce? (Romans 5:1-2; 6:5-14; 2 Corinthians 5:14-15; 1 John 4:13-19)  
The Romans 5 passage describes an attitude toward God of peace (well-being, comfort) and joy. Romans 6 describes rejecting sin and its impulses ("renounce the devil and all his works and all his ways and being submissive to the guidance of God, enlivened by God to follow that guidance. The 2 Corinthians and 1 John passages also emphasize that this change is not merely a logical consequence, achieved by ourselves, but is worked in us by Christ the Redeemer and His love.
  
8. What are appropriate changes in attitude and/or behavior toward others suggested by Leviticus 6:1-7; Galatians 5:13; Ephesians 4:25-32; 1 Timothy 6:6-11, 17-19?  
Leviticus demands restitution (with punitive damages of 20%) to the neighbor wronged, along with repentance and sacrifice toward God. Galatians calls for mutual service in love and avoidance of sin. Ephesians also calls for avoidance of past sins and emphasizes the move to productive good for the benefit of others. The passages in 1 Timothy emphasize the replacement of greed and arrogance with contentment and generosity. These passages are not an exhaustive description of appropriate changes nor an exhaustive list of the appropriate Bible passages. The study and practice of all the appropriate changes is more than a lifetime's work, which is why repentance is an ongoing preparation.

9. How do such changes help “Proclaim the Redeemer?” Especially when God is acknowledged as the source of change, His redeeming work is seen to have “real,” practicable results.
  
10. Imagine the possible later results of this event. Who would be given the credit if Zacchaeus continued his change? Who would be blamed if Zacchaeus went back to his old ways? What does this tell you about the results of repentance noted previously in questions 7-9? (Matthew 3:8; see also Galatians 5:16-26, esp. 22-23)  
If Zacchaeus continued in this change, Jesus would certainly be given credit--as, of course, He is by the Gospel record. If the change did not continue, probably both Zacchaeus and Jesus would be blamed—Zacchaeus for not following through, Jesus for having been “duped” by a false promise. The fruit of repentance is worked by the Holy Spirit, not just ourselves. The Holy Spirit does graciously compel us inwardly to show the fruit in outward behavior. Our continuing sinfulness causes this fruit to be imperfect but where it is missing altogether the repentance becomes suspect and God’s reputation may also be harmed.
  
11. (*For personal reflection.*) What hindrances to “Proclaiming the Redeemer” do you experience Are some of these the result of your own sinfulness?  
This question is marked for personal reflection because of its sensitive nature. Sharing should be purely voluntary, but a few minutes for quiet reflection must be allowed to keep this question from being ignored which would diminish the study’s personal applicability.

C. Summary

Part of the purpose of repentance is *change*:

Return to God in faith brings change in condition (from sinful **to** holy; from subject to punishment to helped and favored by God), which causes change in attitude (from fearful to trusting in God; from seeking evil to seeking good), which causes change in behavior (from doing evil to attempting good). All this change is initiated and worked in and through us by the Holy Spirit.

**Session II: Pray for Resolve**

- A. An Example: Peter and John’s Arrest and Release (Acts 4:1-3 1)  
Review the story of Peter and John’s arrest and release. Points to emphasize: 1) The sudden reversal from the healing of the lame man and addressing the crowd to being arrested, imprisoned, and brought before very hostile authorities. 2) Although Christianity was not officially prohibited yet, and the Romans had reserved the power of execution, the priests had life and death power over those they considered desecrators of the temple. 3) The impression made by the courage of Peter and John. 4) The focus of the church’s prayer was for continuing boldness (resolve) to proclaim the word, despite the acknowledged

opposition. 5) In points 3 and 4, the pivotal role played by the Holy Spirit.

B. Discussion

1. When do you have the most trouble maintaining and acting on your resolve to “Proclaim the Redeemer” in word and action?

Answers will vary.

2. What factors in the situation(s) you noted above interfere with your resolve?

Answers will vary, but may include fear or worry over consequences, uncertainty over what to say or do, sinful impulses, and lack of awareness.

3. Describe what you think Peter and John thought and felt during their night of imprisonment and during the hearing.

This is a speculative question with no revealed answer. The purpose is to enable participants to see Peter and John as common people experiencing common emotions, but helped by the Holy Spirit to show uncommon courage and resolve.

4. Have you had similar thoughts and/or feelings? If so, describe the situation. Are you likely to experience such a situation again?

Answers will vary. There can be similarity of thought and/or feeling with difference in intensity. Situation which may spark such reactions may be conflicts with relatives or friends, difficulties at work, witnessing opportunities (threatening and non-threatening), evangelism calls, etc.

5. Where did Peter, John, and all the Christians get help to speak God’s Word boldly? (vv. 8 & 31) The role of the Holy Spirit is highlighted as climactic by the text.

6. On whom did Jesus tell the disciples to rely? (Luke 12:11-12)  
The Holy Spirit, not themselves.

7. How does Jesus’ direction in Luke 12:11-12 relate to what Peter wrote in 1 Peter 3:13-16?

Jesus warns against depending on one’s own wits and silver tongue (especially since our inclination in such situations is to concentrate on avoiding hurt). Peter also urges us to focus on God and the hope He provides so as to be able to answer readily.

8. In the first three petitions of the Lord’s Prayer, Christ teaches us to pray for God’s name to be hallowed, His kingdom to come, and His will to be done. Why, do you think, does Christ have us pray for these things? Does God need help with them?

This speculative question has a revealed answer: “on earth as in heaven.” Notice that in the explanation of the petitions in the Small Catechism, Dr. Luther applies this phrase to all three petitions, not just the third. These things are done by God without our prayer (“in heaven”), but we pray that they may be done among us also (“on earth”). We need God’s help to do them here and now on a consistent basis.

9. In his explanations of the first three petitions of the Lord’s Prayer, Dr. Luther emphasizes and intertwines the teaching and believing of God’s Word with our leading godly lives. What do these have to do with hallowing God’s name, His kingdom coming, and His will being done? The pure teaching of God’s Word produces faith in us, so that we honor and revere God as our loving Redeemer and do the good that reflects well on Him to others, so they honor Him, too. Such faith is the means by which God’s loving, gracious rule and support of our lives comes to us and makes itself known by our behavior. This manifesting of God’s rule in our lives creates opportunities to tell others about God’s goodness. All of this is God’s good and gracious will.
  
10. Discuss the application of Luke 12:11-12 and 1 Peter 3:13-16 and of the first three petitions to the common situations identified in questions 1 and 4 previously.  
The situations cited were noted for their hindrances to “Proclaiming the Redeemer,” times when we especially need the Holy Spirit’s help to avoid error, despair, or other great shame and vice. Such situations happen daily, so we constantly need to pray for resolve from the Holy Spirit. When our resolve fails, restoration is available through confession and absolution. Then our prayer for the Holy Spirit’s help in the future is all the more fervent and hopeful, not inhibited by fear of rejection for past failures.

### C. Summary

Part of the purpose of praying for resolve is *consistency from beyond ourselves*: Our sinfulness leads to fear, weakness, and incompletion. God is the only consistent Provider of courage, strength, and fulfillment.

### Session III: Pray for Resources

- A. An Example: Quail and Manna (Exodus 16)  
Review the giving of the quail and manna. Points to emphasize: 1) The people’s attitude toward physical needs and provisions interfered with their relationship to God. 2) All they could see was lack of resources, rather than opportunity for God to provide. 3) God’s pattern of giving the manna reinforced the point that He was giving it, as well as providing the additional resource of weekly rest.

## B. Discussion

1. Have you ever considered yourself trapped in a bad situation without adequate resources (whether physical, mental/emotional, or spiritual)? Describe how you typically respond to such situations.  
Answers will vary. Also, individuals may have varying reactions to lacks in different types of resources. Note that there are those who have already been taught the lesson of trusting dependence on God's provision.
2. How does your typical response compare to the Israelites' complaint? (vv. 2-3)  
It may be similar, if not so extreme. Those who have been given strong trust will see a sharp contrast. They can be encouraged to thankfulness for the understanding and contentment given them, and warned against being judgmental of those who are weaker in this area.
3. How does Moses and Aaron's reply in vv. 6-8 relate to your typical response?  
Again, the sharp reminder that grumbling is against God may be very applicable to participants' typical response to need. Those with strong trust may affirm the hand of God under every provision.
4. The description of the quail's arrival (and a similar episode in Numbers 11) corresponds to descriptions of quail's annual mass migrations through that region. Attempts have also been made to connect the manna with naturally occurring substances (all of which, however, are seasonal). What pointed to God as the Provider, as Moses insisted? (vv. 6-8, 2 1-22, 35)  
As will be pointed out in the next question, God uses natural processes to supply our needs. In this case the timing of the quail and manna was the main indicator, since it agreed with the Lord's previously announced promise. Also, in the long run, the pattern of the manna's appearance reinforced the point.
5. God provided quail and manna, but the people had to collect and prepare them in order to eat. How does this help show how God answers the Lord's Prayer, Fourth Petition, for us today?  
God provides for us through the processes of nature, our work, and the productiveness of others. He does not drop daily bread right into our mouths. Even God's miraculous provision is often cloaked in what many term as "coincidence."
6. How does trust in God to provide our daily physical resources "Proclaim the Redeemer?" (Romans 8:32; Matthew 6:25-34)  
The Romans passage cites assurance of redemption as the basis for assurance of provision. When we show assurance of provision, we can also show that it is based on faith in the Redeemer. Both passages emphasize trust in the *person* of our redeeming God, not merely in impersonal principles such as fate, coincidence, or laws of nature.

Expression of trust in God Proclaims the *person* of the Redeemer. It also shows that redemption has application to all aspects of life.

7. What are some specific, common ways you can show trust in God by your use of your physical resources? (Matthew 6:25-34; 2 Corinthians 8:13-15; Philippians 4:11; 1 Timothy 6:6-11) The Matthew passage gives methods and reminders to control worry. Second Corinthians encourages charitable generosity without fear of poverty for self (note that it applies a quote from the quail and manna passage). The Philippians and 1 Timothy passages emphasize contentment, with the latter passage warning away from greedy grasping.
8. God calls the provision of manna a test for the people (vv. 4-5). What did it test? What spiritual resource did they need to pass this test? (Hebrews 11:6) What is the source of this resource? (Romans 10:17; 1 Corinthians 10:13; Hebrews 12:2)  
The provision of manna in the six-day pattern tested the people's obedience to God's directions and trust in His faithfulness. The people needed faith in God. This resource comes from God through the Gospel message.
9. The same word in Hebrew can be translated either "test" or "tempt." (The same is true of the Greek word in the New Testament.) What does this say about the nature of tests and temptations? How does this apply to the Sixth Petition of the Lord's Prayer?  
Tests and temptations are always two-sided: an opportunity to do good and an opportunity to do wrong. In the Sixth Petition we ask for the resource of God's guidance so that we will not stray into sin.
10. The Fifth Petition of the Lord's Prayer mentions another spiritual resource we often need for resolving situations: forgiveness. What is the source for this spiritual resource? (John 20:22- 23; Corinthians 5:19; Ephesians 4:32)  
The source for our forgiveness is God. The sins of all people—including those who have harmed us—have been carried by Jesus on the cross. Just as God applies that payment to people's sins against Him, we can apply it to others' sins against us.
11. Where can you get the physical, mental/emotional, and spiritual resources you need to "Proclaim the Redeemer?"  
All these resources come from God. Again, Jesus teaches us to go to the source.

### C. Summary

Part of the purpose of praying for resources is *to increase assurance and opportunity*: Struggling for physical, mental/emotional, and spiritual resources on our own saps our strength, distracts our attention, and ruins our faith. Receiving these resources from God builds our faith, focuses our attention, and renews our strength.

## Session IV: Powered by Remembering

- A. A Reminder: Crossing the Jordan (Joshua 3-4)  
Review the story of the crossing of the Jordan. Points to emphasize: 1) The crossing as the fulfillment of God's promise to bring Israel into the promised land. 2) The commanding and guiding role of God in the whole process 3) The river being at flood stage, making a normal crossing and the collection of riverbed stones an impossibility. 4) The origin and number of the stones collected.
- B. Discussion
1. Do you collect mementos/souvenirs? What kind?  
Answers will vary.
  2. What do you think about and how do you feel when you look at or handle your mementos?  
People generally use mementos as reminders of people, places, and/or events that have special personal importance. This importance may be connected with various emotions: joy or wonder, triumph, or sadness at loss, for instance. These things are usually reviewed or experienced again when the memento is seen or used.
  3. How are those thoughts/feelings affected by the frequency/infrequency of the reminder? By the importance of the original experience? By the part the souvenir played in the original experience?  
Commonly, the more frequent the reminder, the fresher the memory remains (although frequent use can add further, differing memories connected to those uses). The more important/emotional the original experience, the stronger the memory will be. The closer the connection of the souvenir to the actual experience, the more it will be able to evoke the memory.
  4. What purpose did the twelve stones from the Jordan serve? (Joshua 4:1-7, 20-24) For whom c they serve this purpose?  
They served as a memorial, a memento, for the people and their descendants.
  5. Who decided such a thing was needed? (Joshua 4:1-3)  
God decided this was necessary and directed it to be done.
  6. How did the twelve stones help "Proclaim the Redeemer?" (Joshua 4:24)  
They came right from the depth of the riverbed where the priests with the ark stood while the people crossed. They reminded the people of God's saving action of bringing them into the promised land. Since all the people and their descendants belonged to one of the twelve tribes, one of the twelve stones was "their" stone, reminding them that they personally benefited from the act of God (where would we be now if our ancestors had not immigrated?).

7. The crossing of the Red Sea was a more spectacular event, but God did not command the building of a memorial by the Red Sea. (Exodus 14-15) Why, do you think, God had a memorial built by the Jordan? This speculative question does not have a clear-cut revealed answer. Factors may include: 1) The difference in frequency with which the majority of Israelites would pass the two spots. 2) The crossing of the Jordan signaled the completion of God's promise to bring them to the promised land. 3) The lack of enemy pursuit at the crossing of the Jordan, as opposed to the hurry caused by the trailing Egyptians at the Red Sea (no time to stop and pick up rocks).
8. What reminders of your faith do you have? How do you use and/or display them? Answers may include jewelry, pictures & plaques, sculptures, certificates of baptism, confirmation, and/or marriage. Uses will vary by person and type of reminder.
9. What mementos of the faith has God given us? How are they even better than mementos? (Romans 6:3-4; 1 Corinthians 10:16-17; Galatians 3:27; 2 Timothy 3:14-16) God has given us His own Word, Baptism, and the Lord's Supper. These are better than just mementos (reminders of the past) because they actually make us part of redemption and deliver its benefits to us. In the Bible God Himself writes His Word to us. In Baptism Jesus has us undergo His death and resurrection and puts His own righteousness on us. In the Lord's Supper Jesus gives us His own body and blood, with which He died, rose again, and now reigns in heaven--what closer ties are there?
10. How do these mementos help us "Proclaim the Redeemer?" (Romans 6:34-; 1 Corinthians 11:26; 2 Timothy 3:14-16) They make clear the reality of Christ's redeeming work, that it is meant for each of us and is not mere memory of past events. We remember *both* what God did in the past and what He is doing now as a result.
11. Why does God use such ordinary things (human language, water, bread, and wine) for these mementos? What does such ordinariness say about their intended frequency and ease of use? This speculative question does not have a clearly revealed answer. It seems that by the ordinariness of the elements, God draws our attention beyond them to Himself and His action. Their very ordinariness encourages their frequent use (or, for Baptism, the frequent reminder by the presence of the element) because they are so easy to obtain.

C. Summary

Part of the purpose of remembering is *encouragement and enablement*:

The same God who wonderfully acted to redeem us, still acts for us and joins us to His redeeming work. Remembering leads to acting.

**Session V: Polish the Reflection**

A. A Bad Example: Moses and the Veil (Exodus 34:29-35)

Review the story of Moses' use of the veil. Points to emphasize: 1) Moses acted on his own in this matter; he had no command from God. 2) The result for the rest of the forty years in the wilderness: daily the Israelites saw Moses with either his face shining or his face covered.

B. Discussion

1. Why did Moses cover his face with the veil, originally? (vv. 30, 33) Why did he keep it covered? (2 Corinthians 3:13)

Moses left his face uncovered while he was delivering God's decrees, probably to show that they were from God. He then originally covered his face because its radiance startled and frightened the Israelites. Exodus does not say explicitly why he kept his face covered, but 2 Corinthians tells us that it was to hide the fading of the radiance from the Israelites.

2. When and how was the radiance refreshed on Moses' face? (vv. 34-35)  
The radiance of Moses' face was refreshed whenever he went into the tabernacle to speak with the Lord. It was refreshed by the presence of the glory of the Lord.

3. What idea do you think the Israelites formed from Moses' practice? What idea do you think they would have formed if he had let them see the radiance fade in between?

They probably assumed that his face was constantly radiant and that this was some "infused" glory that had permanently changed Moses. Paul makes the point in 2 Corinthians 3:7-16 that the Jews connected this infused or permanent change with the Law, as if Moses had made himself good enough for God and they could too.

If Moses had let them see the radiance fade in between, they almost certainly would have realized that it was not something special about Moses, but was produced by the Lord's glory.

4. When does your “face glow” with excitement, joy, etc.? How do those around you respond to you at such times?  
People’s faces often glow from some emotionally charged experience, such as a particular victory, good news, a moving religious experience or retreat. The emotion may have some particular fact or reality as its cause, or may simply arise from manipulation of physiological factors (by music and other auditory cues, body movement, lighting and other visual cues, etc.). We pray that our religious excitement is always based on the reality of redemption, not merely on manipulation.
5. Does your “glow” fade with time?  
Our glow typically fades with time. As with Moses, this is not necessarily an indication of fault with the original cause, but of separation from that cause.
6. Do you ever try to hide the fading, to maintain a good front? How might you do so?  
People often assume false cheerfulness or excitement. Answers may vary.
7. In 2 Corinthians 3:7-18, Paul applies this story to how Christians “Proclaim the Redeemer.” What is the source of the radiance or glory in Christians’ lives?  
The source of the radiance is the glory of the Lord, in whose presence we can come and remain because of Christ’s redeeming work.
8. How should we treat this radiance when we are around others? (2 Corinthians 3:18)  
Rather than veiling or hiding it, we should reflect the glory of the Lord to those around us. Notice that Paul speaks of our reflecting in the present tense. In all aspects of our lives we can be in the presence of God at all times. Remember, a reflection communicates the original when it is turned toward both the original and the recipient, both God and neighbor.
9. What do we need to admit honestly in order to keep the reflection polished? (2 Corinthians 4:7; James 5:16) How does this help “Proclaim the Redeemer?”  
We need to admit our own flaws and sinfulness, to distinguish them from the Lord’s glory itself. Such confession gives concrete examples of sins from which Christ has redeemed and freed us. It permits honest discussion and resolution of “openly private” sins (the “elephant in the living room” syndrome). It maintains a positive focus and safeguards church discipline from being used as a bludgeon. It encourages repentance and restoration in others (fellow beggars pointing each other to God’s generous grace). Other helps may be suggested by participants. Note: Such confession is voluntary, not compulsory. Much of the aid to proclamation demands that the circumstances be non-coercive.

10. How can we polish the reflection when our sins are distorting or diminishing it? (Ephesians 5:25-27; 1 John 1:9) What benefit can be gained by individual confession and absolution before the pastor or other confessor? (James 5:16; Galatians 6:1-2)

We polish the reflection by having our sins washed away by God. The Ephesians passage refers to Jesus' cleansing work in Baptism, which, as Luther reminds us, can be appealed to and used daily. First John refers to confession and absolution.

James focuses on the opportunity for specific intercessory prayer for healing (forgiveness and restoration/reconciliation). Galatians also emphasizes restoration and an opportunity for further counsel.

Accountability groups often forget forgiveness altogether, dismissing it as a hindrance to the individual's determination and effort to change himself, without the assurance of God's guidance and help.

11. For what reason are we to show our reflection of the Lord's glory? (Matthew 5:16; John 3:21) How do we show that reflection (be specific)?

We are to show our reflection so that it can be seen as the Lord's glory and praise can be given to Him by those around us. We do not show our reflection in order to gain attention for ourselves. Note that we notice the mirror itself the most when we are distracted by its dirtiness, flaws, or distortions. We show that reflection by the doing of good. Specific answers will vary.

C. Summary

The purpose of reflection is *pure communication of the original*:  
Polishing removes flaws that distort or diminish the reflection.  
Polishing is not meant to emphasize the reflector, but the source.

Session VI: Prepare a Reply

- A. An Example: Paul's Speech on Mars Hill (Acts 17:16-34)  
Review the circumstances of Paul's speech on Mars Hill. Points to emphasize: 1) Paul was upset with the rampant idolatry in Athens, but used it in a gentle way as a starting point for his message. 2) His public debates and discussions drew the attention to the leading philosophic schools, which challenged his right to "set up shop" by taking him to the Areopagus Council. This is a situation similar in some ways to Peter and John's hearing studied earlier. 3) The Greek philosophies were anti-materialistic, so the resurrection did not make sense to them: who would want to get stuck in a crummy material body again? 4) Paul had some positive response, but there is no record of any church established by him in Athens. At least he was not prohibited from teaching.

B. Discussion

1. What points of Paul's speech seem particularly suited to the circumstances?  
He makes contact by referring to their religious observances and to their obvious inadequacy. He speaks of the universal Creator who deals with all men, not just the Jews. He quotes from their own philosophers and poets. Participants may pick out other points.
  
2. What chief parts of the faith does Paul include? How does he apply them to his particular audience?  
He applies the First Article of the Creed (Creation and Providence), the natural and revealed knowledge of God, the First Commandment, need for repentance, Judgment Day, the humanity of Christ, and the resurrection of Christ. Note that Paul's address was interrupted, which is why his proclamation of the Gospel is not more extensive.
  
3. How does Paul practice his advice of Colossians 4:6 and Peter's advice in the last part of 1 Peter 3:15?  
He speaks respectfully and gently. He addresses the intelligence of his listeners without flattery or sycophancy. His speech, though extemporaneous, is smooth, interesting, and to the point.
  
4. What was the initial attitude of Paul's audience? (vv. 18-21)  
They were hostile, curious, and patronizing.
  
5. Was Paul completely successful in convincing them? (vv. 32-34)  
Far from it. Most of the council was either outright scornful or dubious.
  
6. What resource(s) do you have to help you prepare a brief statement of what you believe?  
We have all of Scripture as well as regular use of the Apostles' and Nicene Creeds, along with Dr. Luther's explanation of the Creed in the Small Catechism. Notice especially how Dr. Luther applies the articles of the Creed to the individual. Participants may also have and make use of various books, articles, and evangelism materials.
  
7. In Session II we referred to Jesus' direction in Luke 12:11-12. Does this statement prohibit us from preparing a reply to questions? Why or why not?  
No, it does not. The context of this admonition and promise is response to persecution and worry over how one will react. Jesus urges confidence in the Holy Spirit's support and guidance, rather than one's own wit or grit.
  
8. What does Peter urge as the focus of your reply to questions? (1 Peter 3:15) Does Paul agree? (1 Corinthians 1:23)

Peter urges focus on Christ as Lord and the hope we have in him. That hope is found in Christ's redeeming work on the cross, which Paul also emphasized. This focus protects us from trumpeting ourselves by overly dramatizing our own sins or our role in conversion and sanctification (a temptation which is all too obvious in many "testimonies").

9. Paul was confronted because he had been publicly preaching and debating. What are some other causes of people's comments and questions? (Matthew 5:16; Colossians 4:5-6; 1 Peter 3:15; 4:4; 2 Peter 3:3-4)  
Jesus refers to the simple doing of good in the Matthew passage. Colossians also refers to daily conduct among outsiders, as well as patterns of speech. Peter refers to the hope in us, especially of final judgment and salvation, made apparent by how we respond to setbacks. In 1 Peter 4:4 he also speaks of the surprise and abuse caused by Christians not joining in the wasteful pleasure-seeking of unbelievers.
10. Like Paul, our replies are not always received with conviction and agreement. Does this necessarily indicate a problem with our replies? What else could be the problem? (2 Corinthians 4:2-4; 2 Timothy 4:2-5)  
The problem is not necessarily with our replies. The passages cited point out the influence of Satan in maintaining unbelief and people's sinful attraction to lies and deception.
11. If our replies seem inadequate or ineffective, with whom might we check them out? (Galatians 2:2)  
Paul checked his Gospel proclamation with the leaders of the Church, the apostles in Jerusalem. In the context Paul makes clear that he did not consider the apostles infallible in themselves, but was checking for agreement in what had been revealed to each of them. So today, we can check with our pastors, teachers, and other mature Christian leaders to be sure that our understanding and summary of God's Word are accurate.

### C. Summary

Part of the purpose of preparing a reply is *readiness and flexibility*:

A prepared response can be given quickly and smoothly, and is adaptable to particular circumstance~

### **Conclusion: "Proclaim the Redeemer!"**

You may have noticed that we have reviewed the Six Chief Parts of the Catechism in this study, although we have not directly quoted all the explanations. This use of the Catechism has been very intentional! The Catechism (especially the Small Catechism) is a very useful, basic handbook for developing our understanding and practice of Christian living, in order to "Proclaim the Redeemer." We especially note that God's redeeming work is the focus and heart of the whole Catechism and each of its parts.

How can we “Proclaim the Redeemer?” By continually being filled and refreshed with the wonderful truth of God’s redeeming work. Then, indeed, our cup will overflow to others, as God provides and directs.

Grant this, Lord, unto us all!

*Written by* the Reverend Ralph E. Laufer  
Published by the International Lutheran Women’s Missionary League  
November 1998