

OUR SAVIOUR LUTHERAN CHURCH
Baltimore, Maryland

BIBLE STUDY COURSE CATALOGUE

Lent 2026 through Advent 2027
Seventeen series. Ninety class sessions.

THE PASSION OF OUR LORD

A Comparative Study of the Four Gospels

Lent 2026. Six weeks, beginning February 22, 2026

What the series is for. To examine the suffering and death of Christ from Gethsemane to the tomb through a systematic comparison of all four Gospel accounts. The series uses the layered Building Approach: Mark is read in full as the baseline, and each successive Evangelist is added one layer at a time so that his distinctive witness stands out rather than dissolving into a harmony. Every session closes with a synthesis that gathers the four voices into one confession.

Week One: Gethsemane, the Agony Begins

Establishes the Building Approach itself. Mark 14:32-52 supplies the baseline; Matthew adds the exact prayer wording, the deepened second resignation, the address "Friend" to Judas, and the twelve legions of angels; Luke contributes the strengthening angel, the bloody sweat, and the healing of the servant's ear; John reframes the arrest as an act of sovereign authority. The class leaves knowing how the method works for the remaining five weeks.

Week Two: The Jewish Trial and Peter's Denial

Sets the Sanhedrin proceeding against Peter's simultaneous collapse in the courtyard. Matthew's focus falls on messianic titles and oaths, Luke's on the morning trial and the look Jesus gives Peter, John's on the preliminary hearing before Annas and the silence of the Word. The synthesis holds together the condemnation of the Righteous for the unrighteous and the means by which Peter is restored.

Week Three: The Roman Trial, the Interrogation

Moves from religious condemnation to political interrogation. Mark supplies the morning transfer, the silence, and Pilate's astonishment; Matthew adds the tragic interlude of Judas; Luke supplies the political charges and the hearing before Herod Antipas; John supplies the Praetorium dialogue on kingship and truth. The class sees the King of Kings stand before a worldly judge to secure an eternal citizenship.

Week Four: The Barabbas Exchange, Scourging, and Sentencing

The most theologically dense sequence in the narrative, taught by a deliberate hybrid method. The Barabbas exchange receives the full four-layer treatment, since every Evangelist contributes genuinely new material; the scourging and mocking are compressed into a single Synoptic unit to avoid redundancy; John's Ecce Homo receives its own full treatment. The Great Exchange is made visible: the innocent is condemned and the guilty walks free.

Week Five: The Crucifixion and Death

The central event of all Scripture. The class traces the road to Golgotha, the words from the cross, the supernatural signs, and the moment of death, watching how each Evangelist's theological emphasis governs what he records and what he omits. The session is framed around divine justice and divine mercy meeting in one place.

Week Six: The Burial and the Sabbath Rest

The Passion closes not in triumph but in a tomb. Mark supplies the official verification of death through the centurion; Matthew alone records the guard and the sealed stone; Luke emphasizes Joseph's righteousness, the unused tomb, and the women's Sabbath obedience; John introduces Nicodemus and the royal quantity of spices. The class carries the weight of the sealed stone into Holy Week.

RESURRECTION AND COMMISSION

A Comparative Study of the Four Gospels

Easter 2026. Six weeks, April 12 through May 17, 2026

What the series is for. To observe the transition from a localized physical presence to a global mandate, tracing the risen Christ from the empty tomb through the post-resurrection appearances to the Ascension and enthronement. The Building Approach continues from the Lenten series, and the material moves deliberately out of the Gospels and into the earliest life of the Church.

Week Seven: The Empty Tomb (April 12)

Compares how each Gospel narrates the discovery: which women came, which messengers spoke, and how the responses ranged from terror to wonder. Mark's abrupt close at "for they were afraid" is set against Matthew's earthquake and collapsing guards, Luke's divine "must" and the apostles' dismissal of the women, and John's footrace and undisturbed grave clothes. The divergences are treated as the texture of genuine testimony rather than as a problem to be smoothed.

Week Eight: Recognition of the Risen Lord (April 19)

Asks how the risen Christ is known: by His voice speaking a name, by His feet grasped in worship, by a miraculous catch, by a meal on the shore. Mary Magdalene, the women on the road, and the disciples at Tiberias each recognize Him differently. Song of Solomon 3:1-4 supplies the typological lens of the bride's night search, and the bribery of the guards supplies the counter-narrative: while the faithful recognize, the unbelieving fabricate.

Week Nine: The Road to Emmaus (April 26)

The most fully developed post-resurrection narrative in any Gospel, and the paradigm for how the Church meets her Lord after the Ascension. Two disciples walk away in despair with a tragically incomplete confession; Jesus opens the whole Old Testament, then is known in the breaking of the bread. The class sees the Divine Service in miniature: the Word proclaimed, the Sacrament given, the eyes opened, and the apostolic confession preceding private experience.

Week Ten: The Risen Lord Appears, Commissions, and Sends (May 3)

Luke 24:36-43 mounts the defense of the bodily resurrection through touch and broiled fish; John 20:19-29 adds the greeting of peace, the breathing of the Spirit, the institution of the Office of the Keys, and Thomas's confession; 1 Corinthians 15:1-11 supplies the earliest written creedal formula. The class ends with the Resurrected

Crucified who bears His scars, sends His Church, and sustains her through the external, preached Word.

Week Eleven: The Great Commission, the Shepherd's Charge, and the Promise of Power (May 10)

Three commissioning scenes held together. Matthew's risen Christ claims universal authority and commissions through Baptism and teaching; John's threefold "Do you love me?" by the charcoal fire reverses Peter's threefold denial and makes the denier a shepherd; Acts 1:1-8 reorients expectation from a restored kingdom to a promised Spirit. The personal and the cosmic are joined: the Lord who restores a broken fisherman sends His Church to the nations.

Week Twelve: The Exalted Christ, Ascension, Session, and Eternal Reign (May 17)

Gathers Mark 16:19-20 and Luke 24:50-53, the Acts 1 narrative of the cloud and the angelic promise, the prophetic foundation in Psalm 110 and Daniel 7, and the exaltation theology of Philippians 2 and Hebrews 1. The class concludes that the Ascension is not a departure into absence but a transition into a new mode of ruling and feeding the Church.



BEST OF BOTH WORLDS

Fourteen Independent Bible Studies from Series A

Summer 2026. Fourteen weeks, May 31 through August 30, 2026

What the series is for. To fill the gaps in the Historic One-Year Lectionary by teaching the readings the congregation never hears on a Sunday morning, drawn from Year A of the Three-Year Lectionary. Every session is self-contained, which suits summer attendance: miss one, pick up the next, no prior session required. Each study works through the Collect of the Day, the Gospel, the Old Testament, and the Epistle, and closes with a confessional synthesis.

Week One: Opened Eyes (John 9:1-41) — May 31

Christ the Light opens blind eyes. The One-Year lectionary never assigns John 9, one of the great Johannine sign narratives and central to the early Church's instruction of baptismal candidates. Isaiah 42:14-21 is likewise absent, and Ephesians 5:8-14 ties the day together. Placed first as the most vivid and immediately gripping of the fourteen.

Week Two: Born from Above (John 3:1-17) — June 7

The promise to Abraham and the new birth. The One-Year stops John 3 at verse 15 and pairs it with the Athanasian Creed; Series A extends through verse 17 and pairs Nicodemus with the call of Abraham in Genesis 12 and with Romans 4 on justification apart from works. The day drives home sola fide through Abraham's example.

Week Three: Salt and Light (Matthew 5:13-20) — June 14

Salt, light, and the Law fulfilled. The One-Year never assigns these verses, which contain the statement foundational to the Lutheran distinction of Law and Gospel: “I have not come to abolish the Law but to fulfill it.” Isaiah 58 on true fasting speaks to Christian vocation. A shorter session by design, changing pace after two long Johannine narratives.

Week Four: Living Water (John 4:5-42) — June 21

Living water for a thirsty world. The Samaritan woman is entirely absent from the One-Year. With Weeks One and Thirteen this completes the ancient baptismal triad of the Lenten catechumenate: Water, Light, Life. Exodus 17 appears in the One-Year, yet paired there with the vineyard workers, so the baptismal typology is lost.

Week Five: Wheat and Weeds (Matthew 13:24-43) — June 28

The parable never appears in the One-Year, and it answers a question every congregation asks: why does God permit evil to persist alongside good? Jesus supplies His own interpretation, with sobering language about the harvest and the furnace. A mid-series change of texture after the Johannine narratives.

Week Six: The Way, the Truth, and the Life (John 14:1-14) — July 5

The opening of the Farewell Discourse, skipped entirely by the One-Year, holding together one of Scripture’s most comforting promises and its most exclusive claim. Paired with Stephen’s martyrdom in Acts and the royal priesthood of 1 Peter 2. First of three Farewell Discourse sessions, spaced from Weeks Ten and Fourteen.

Week Seven: Lord of the Storm (Matthew 14:22-33) — July 12

Peter walking on the water, absent from the One-Year, yields both the sharpest illustration of faith and doubt and a full Christological confession. Job 38 supplies the majestic creation poetry, and Romans 10 supplies the chain from hearing to preaching. The day connects creation, Christology, and the preached Word.

Week Eight: The Emmaus Road (Luke 24:13-35) — July 19

Never assigned in the One-Year, though it is the foundational text for Christ’s presence in Word and Sacrament after the Ascension. The shape of the narrative is the shape of the Divine Service. Peter’s Pentecost sermon and 1 Peter 1 deepen the sacramental emphasis. The only Lukan Gospel in the series.

Week Nine: Hidden Treasure (Matthew 13:44-52) — July 26

The twin parables of the treasure and the pearl teach the surpassing value of the Kingdom in a way no other text quite matches. Deuteronomy 7 supplies Old Testament election theology, and Romans 8:28-39 supplies enormous comfort. Short parables placed as a breather after Emmaus.

Week Ten: The Unknown God (Acts 17:16-31) — August 2

Paul on the Areopagus, one of the most important apologetic texts in the New Testament and completely absent from the One-Year. It is the biblical model for engaging a pagan culture. Paired with “I will not leave you as orphans” and with 1 Peter 3 on Christ preaching to the spirits in prison, confessed in the Creed yet rarely treated anywhere.

Week Eleven: The Keys of the Kingdom (Matthew 18:1-20) — August 9

The Church chapter, never read in full in the One-Year, which skips to the Unforgiving Servant and omits the first twenty verses on the Office of the Keys, the little ones, and binding and loosing. Ezekiel's watchman passage is likewise absent. The day teaches ecclesiology and the pastoral office in practical terms.

Week Twelve: The Vineyard (Matthew 21:33-46) — August 16

Series A pairs the parable with Isaiah 5, the Song of the Vineyard that Jesus is deliberately echoing and that the One-Year never reads. Setting the source text beside the parable lets the congregation watch Jesus claim the vineyard imagery for Himself and pronounce judgment. Prophetic weight building toward the close of the series.

Week Thirteen: The Resurrection and the Life (John 11:1-45) — August 23

The raising of Lazarus, never read in the One-Year, carrying arguably the most important "I Am" statement in John and triggering the plot to kill Jesus. Paired with the Valley of Dry Bones and Romans 8:1-11 for a threefold witness to bodily resurrection. The most emotionally powerful narrative in the series.

Week Fourteen: Christ Prays for His Church (John 17:1-11) — August 30

The High Priestly Prayer is entirely absent from the One-Year, though it is Christ's own prayer for the Church on the night of His betrayal and the only extended prayer of Jesus recorded in Scripture. Paired with the election of Matthias and 1 Peter on suffering. The series closes with the congregation hearing their Lord interceding for them.



THE BLOOD OF THE LAMB

Understanding the Levitical Sacrificial System

September 2026. Three weeks, September 13, 20, and 27, 2026

What the series is for. To read Leviticus not as superseded ritual legislation but as the God-given vocabulary through which the work of Christ is understood. The New Testament writers could not explain the Gospel without it: John the Baptist, the author of Hebrews, and Paul all speak Levitical language. Each session pairs selected Levitical texts with their New Testament fulfillment, and the series deliberately equips the congregation for the Servant Songs and the Revelation material later in the program.

Week One: The Sacrificial System, Shadow and Substance (September 13)

Asks why God requires blood, and what the offerings teach about the nature of sin and the cost of its remedy. Three offerings are examined for their distinct theological

functions: the burnt offering, the sin offering for a common person, and the guilt offering, together with the principle of Leviticus 17:11. Hebrews 10 supplies the interpretation: the sacrifices were a shadow of the good things to come.

Week Two: The Day of Atonement, Behind the Veil (September 20)

Leviticus 16 read alongside Hebrews 9 and 10. Once a year the high priest passed through the curtain into the presence of God, a terrifying responsibility framed by the deaths of Nadab and Abihu. The class works through the mercy seat, the scapegoat, and the question of access, arriving at the great High Priest who entered the holy places once for all by His own blood.

Week Three: Holy as I Am Holy (September 27)

The holiness categories and the Church's identity. No portion of the Torah is more alien to modern readers than the purity regulations, so the class works through Leviticus 11 and 19 and then follows the categories into Mark 7, Acts 10, and 1 Peter 1. The congregation arrives at its own identity: cleansed by the blood, made a royal priesthood and a holy nation.



THE FIVE SOLAS

The Pillars of the Reformation

October 2026. Five weeks, October 4 through November 1, 2026

What the series is for. To show that the solas are not a checklist invented by the Reformers but the grammar of the Gospel itself, each answering a specific question about how sinners are reconciled to a holy God. The sequence is deliberate: Scripture alone establishes the authority on which everything rests, grace alone and faith alone describe how justification works, Christ alone stands at the center as ground and object of faith, and the series culminates in the doxological principle that unites them. Participants read from the Augsburg Confession, its Apology, Luther's Catechisms, and the Formula of Concord throughout. Participants need a Bible and a copy of the Book of Concord.

Week One: Sola Scriptura (October 4)

Where do we go to hear God's voice, and what is the final authority for what we believe, teach, and confess? The class works through 2 Timothy 3, 2 Peter 1, Psalm 119, and John 10, then the opening of the Formula of Concord, Augsburg Confession XXVIII on the limits of church authority, and Luther's preface to the Large Catechism. The point pressed home is that sola Scriptura does not mean "me and my Bible alone" but that Scripture is the sole source and norm before which all teaching must stand.

Week Two: Sola Gratia (October 11)

What moves God to save sinners, and does salvation begin with something in us or entirely in Him? Ephesians 2, Romans 3 and 11, and Genesis 6 are read against

Augsburg Confession II and IV, the Solid Declaration on free will, and the Apology. The class confronts the bondage of the will directly rather than softening it.

Week Three: Sola Fide (October 18)

How do sinners receive what God gives, and what is the instrument through which the benefits of Christ's work become ours? Romans 3 and 4, Galatians 2, and John 3 are set beside James 2, and the apparent conflict is worked through with Augsburg Confession IV and VI and the Apology. Justification and new obedience are distinguished without being separated.

Week Four: Solus Christus (October 25)

On what basis does God declare sinners righteous, and whose merit avails before Him? Acts 4, 1 Timothy 2, Colossians 1, Hebrews 7, and John 14 are read with Augsburg Confession III and the Solid Declaration on the person of Christ. The exclusivity of the one Mediator is the burden of the session.

Week Five: Soli Deo Gloria (November 1)

For whose glory does God save, to whom does the praise belong, and what does that mean for the life of the Church? Romans 11, Isaiah 48, Ephesians 1, Revelation 5, and Psalm 115 are read with the Large Catechism on the First Commandment. The series closes with the doxological principle that directs all the others.



EXODUS TYPOLOGY

Deliverance, Waters, and Covenant

November 2026. Three weeks, November 8, 15, and 22, 2026

What the series is for. To trace three central Exodus types into their New Testament fulfillment, following Paul's own claim in 1 Corinthians 10 that these things took place as types for us. The three form a single arc: deliverance from bondage, passage through death into new life, and the establishment of a covenant relationship with God. That arc is the story of every Christian, enacted in Baptism and renewed in the Lord's Supper. The series builds on the sacrificial vocabulary of September and prepares the congregation for the Advent prophets.

Week One: The Passover Lamb (November 8)

What does the blood of the lamb accomplish, and how does the Passover night in Egypt illuminate Good Friday? Exodus 12 is read with John 19, 1 Corinthians 5, and John 1:29. The typological details are precise: the lamb without blemish, the four days of examination, the unbroken bones that John flags explicitly at the cross, and the blood as a sign to God rather than a signal to Israel.

Week Two: Through the Waters (November 15)

What does it mean to pass through the waters, and how does the Red Sea crossing shape the New Testament understanding of Baptism? Exodus 14 is read with 1

Corinthians 10, Romans 6, and 1 Peter 3. The same event was simultaneously salvation and judgment: the waters that walled Israel in safety destroyed Egypt.

Week Three: The Covenant at Sinai and the Better Covenant (November 22)

What is a covenant, and why does the new covenant require better blood than the old? Exodus 19 and 24 are read with Hebrews 9 and 12. The Exodus reaches its theological climax not at the sea but at Sinai: deliverance was the means by which God brought Israel to Himself, and the terror of the mountain reveals the grace of the Gospel.



ADVENT IN THE MINOR PROPHETS

The Prophetic Witness of the Twelve on the Threshold of the Incarnation

Advent 2026. Four classes, November 29 through December 20, 2026

What the series is for. To hear the Twelve as Advent preaching. The series moves historically from the eighth century through the seventh to the post-exilic period, tracing worship, judgment, and the promise of glory, and then returns deliberately to the eighth century for a final class that asks a different question altogether. Each class reads the prophets alongside their Advent fulfillment in the Gospels and Acts.

Class One: True Worship and Justice (Amos 5, Micah 6, Joel 2) — November 29

Asks what God wants from our worship. The eighth-century prophets expose worship severed from justice and announce that the Day of the Lord will be darkness rather than light. Fulfillment is traced through Matthew 23, Acts 2, and Luke 1. The class closes on the summons to repentance and on the One who comes to accomplish in us the repentance He commands.

Class Two: The Day of the Lord (Nahum, Zephaniah, Habakkuk) — December 6

Moves forward roughly a century. Samaria has fallen, Assyria is crumbling, and Babylon is rising. Class One settled whether God judges; this class asks what His judgment looks like on a cosmic scale and whether there is any hope on the other side of it. Structured in movements from the original gift of God's presence through judgment to hope.

Class Three: The Silence Before the Dawn (Haggai, Zechariah, Malachi) — December 13

The remnant has returned under Cyrus's decree, yet nothing matches the promise: the second temple is smaller, the elders weep, and Malachi says the priests despise God's name. The question haunting the post-exilic community, and the class, is: where is the glory? The four hundred silent years are framed as the threshold of the Incarnation.

Class Four: Faithfulness, Betrayal, and Scandalous Mercy (Hosea, Jonah, Obadiah) — December 20

Placed closest to Christmas by design. Where Class One asked what God wants from His people's worship, this class asks why God wants His people at all. The answer is not duty, obligation, or covenant stricture, but love, dramatized by Hosea in the most shocking terms in the Old Testament.



WHO IS THIS MAN?

A Christological Study in Four Parts

Christmas 2026-2027. Four weeks, December 27, 2026 through January 17, 2027

What the series is for. To work through four Christological titles in sequence, each traced from its Old Testament origin through the prophets and psalms to its New Testament fulfillment and its final appearance in the Revelation. The four are ordered so that the last interprets the rest: the Servant reveals how the King reigns, how the Son of Man wins His dominion, and how the Lamb takes away sin.

Week One: Son of David (December 27)

The most politically charged title in the New Testament, at once a royal claim and a messianic one. The royal-Davidic thread is traced from Nathan's oracle in 2 Samuel 7 through Isaiah 11, Psalm 110, and Psalm 89, into Matthew's genealogy and the question about David's Lord, Romans 1, and finally Revelation 22:16.

Week Two: Son of Man (January 3)

The title Jesus used of Himself more than any other, over eighty times in the Synoptics, and the most puzzling. Its surface sense is simply "mortal," yet Daniel 7:9-14 supplies the key: one like a son of man approaches the Ancient of Days and receives an everlasting dominion. Traced through Psalm 8, Ezekiel 2, Mark 14 and 10, the Johannine sayings, and Revelation 1 and 14.

Week Three: Lamb of God (January 10)

The title that most directly links the Levitical system to the person and work of Christ. The class gathers the threads John the Baptist draws together: the ram that replaced Isaac, the Passover lamb, the Day of Atonement, and the silent lamb of Isaiah 53, carried forward through 1 Corinthians 5 and 1 Peter 1 to the Lamb on the throne in Revelation 5.

Week Four: Servant of the Lord (January 17)

The title that explains what the others mean in practice. All four Servant Songs are read together with Matthew 12, the Philippians hymn, and the Ethiopian's question in Acts 8. The class moves from studying titles to beholding the suffering, and sets up the Lenten series that will take the Servant Songs one at a time.



THE PRE-LENTEN SUNDAYS

The Historic One-Year Propers

Pre-Lent 2027. Three weeks, January 24, January 31, and February 7, 2027

What the series is for. To teach the three Gesima Sundays as the liturgical bridge between Epiphany and Lent, working through the full set of Propers for each: Introit, Collect, Old Testament, Epistle, Gradual, and Gospel. The three follow a deliberate progression, and the series also teaches the liturgical shift itself: the Gloria omitted, the Alleluia buried until the Vigil, and violet replacing green.

Septuagesima: The Undeserved Vineyard (January 24)

Exodus 17:1-7, 1 Corinthians 9:24-10:5, and Matthew 20:1-16. The workers in the vineyard proclaim that God's gifts are given by grace and never earned as wages. The Collect sets the tone: those justly punished for their offenses are mercifully delivered by His goodness alone.

Sexagesima: The Sown Word and the Suffering Apostle (January 31)

Isaiah 55:10-13, 2 Corinthians 11:19-12:9, and Luke 8:4-15. Where Septuagesima addressed the danger of treating gifts as wages, Sexagesima addresses the means by which the gifts are delivered: the Word, sown like seed, bearing fruit with patience. The Collect confesses directly that we put no trust in anything we do, and Paul's catalogue of weakness reinforces it.

Quinquagesima: The Road to Jerusalem (February 7)

Isaiah 35:3-7, 1 Corinthians 13, and Luke 18:31-43. The last Sunday before Ash Wednesday turns the Church's gaze directly toward the cross. Love, blindness, and the passion prediction are held together: the disciples understand nothing, and a blind man sees who Jesus is.



THE FIFTH GOSPEL

Six Weeks on the Servant Songs of Isaiah

Lent 2027. Six weeks, February 14 through March 21, 2027

What the series is for. To trace the four Servant Songs and their crowning proclamation as the prophetic script that the Gospels perform. The title comes from the patristic observation that Isaiah 53 is so precise about the Passion that the Fathers called Isaiah the fifth Evangelist. The series presupposes the sacrificial vocabulary taught in September 2026 and the Christological titles taught at Christmas, and it deliberately begins one chapter early, since the congregation needs to know who sends the Servant before meeting Him.

Session One: The God Who Comforts (Isaiah 40:1-11)

The doorway into the Songs, placed in Ash Wednesday week. Isaiah 40 is the promise; the Servant Songs are the mechanism. Five things are established before the Servant appears: God's character is comfort, the way of salvation passes through the wilderness, all flesh is grass while the Word endures, God comes with might yet gathers gently, and the Shepherd who carries the lambs will carry them through suffering rather than around it. The imposition of ashes is shown to be a liturgical enactment of the chapter.

Session Two: Here Is My Servant (Isaiah 42:1-9)

The First Servant Song. The chosen one upheld by God, endowed with the Spirit, who brings justice not through force but through gentleness and who will not break the bruised reed. Read with the voice at the Baptism, Matthew's explicit citation, and Augsburg Confession III.

Session Three: Listen to Me, You Islands (Isaiah 49:1-7)

The Second Servant Song, and the hardest turn in the series: the Servant's despair that He has labored in vain, answered by an expansion rather than a consolation. The mission widens from Israel to the nations, and the class follows the widening into Simeon's song, Paul at Antioch, and Galatians 1.

Session Four: I Gave My Back to Those Who Strike (Isaiah 50:4-11)

The Third Servant Song. The obedient sufferer who is taught morning by morning, who does not turn back, and who does not hide His face from disgrace and spitting. Set directly against the Synoptic accounts of the mocking, and interpreted by Hebrews 5 and Philippians 2 on obedience learned through suffering.

Session Five: He Was Pierced for Our Transgressions (Isaiah 52:13-53:6)

The theological heart of the series: substitution, bearing, and healing. The Song opens in exaltation and plunges immediately into disfigurement and rejection, arriving at the great declaration that the Lord has laid on Him the iniquity of us all. Read with the scapegoat, Romans 4:25, 1 Peter 2, and the Solid Declaration on the righteousness of faith.

Session Six: He Shall See His Offspring (Isaiah 53:7-12 with 61:1-3)

The guilt offering, the resurrection, and the Servant's own proclamation. The Song turns from death to vindication, and Isaiah 61 puts the Servant's mission in His own mouth, the text Jesus reads in the synagogue at Nazareth. Closes with Hebrews 9, Acts 2, and the Lamb of Revelation 5, alongside the Second Article of the Small Catechism.



THE CHURCH IS BORN

Acts 1 through 8

Easter 2027. Four weeks, April 4 through April 25, 2027

What the series is for. To follow the Church from the Spirit falling at Pentecost to the Gospel breaking out of Jerusalem, structured on the geographic program of Acts 1:8.

Week One: Pentecost and Peter's Sermon (April 4)

Acts 2:1-41 with Joel 2, Psalm 16, and Psalm 110. The Spirit falls, the Scriptures open, and the Church begins. Peter preaches the resurrection and the enthronement out of the Psalms, and three thousand are baptized. Connected back to the risen Christ opening the Scriptures in Luke 24.

Week Two: The Early Church and the First Confrontation (April 11)

Acts 2:42-47 through 4:37. The community's life, the healing at the gate, the arrest and trial before the same authorities who tried Jesus, the Church's prayer out of Psalm 2, and the common life. The Church does what Christ did, and is met by what met Him.

Week Three: The First Martyr (April 18)

Acts 5 through 7. Judgment inside the community with Ananias and Sapphira, growth under opposition, the appointment of the Seven, and Stephen's speech recapitulating the whole of Israel's history before his death. Holiness, service, and martyrdom are held together.

Week Four: The Word Scattered, the World Gathered (April 25)

Acts 8. The persecution scatters the Church like seed, Philip preaches in Samaria, and the Ethiopian eunuch is reading Isaiah 53 when Philip finds him. The Servant Song opens the world, and Isaiah 56 answers the eunuch's exclusion. Acts 1:8 is shown fulfilled: Jerusalem, Judea and Samaria, the end of the earth.



LETTERS TO THE CHURCH

Revelation 2 and 3

Easter 2027. Four weeks, May 2 through May 23, 2027

What the series is for. To turn from the Church's birth to her ongoing examination, hearing the risen Christ address seven real congregations with commendation, rebuke, and promise, read as a pastoral portrait of the Church in every age.

Week One: Ephesus and Smyrna (May 2)

Revelation 1:9-20 establishes the vision of the risen Christ among the lampstands. Ephesus holds orthodoxy without love, and Smyrna holds poverty that is wealth. Read with the Shema, the tree of life, and Daniel 1 on faithfulness under persecution.

Week Two: Pergamum and Thyatira (May 9)

The seduction of accommodation, named through two Old Testament figures the letters invoke directly: Balaam, who taught Israel to stumble, and Jezebel. Numbers 22-25 and the Elijah cycle supply the background, and Psalm 2 supplies the rod of iron.

Week Three: Sardis and Philadelphia (May 16)

Appearance against reality: the church with a name for being alive that is dead, and the church with little power that Christ commends without a single rebuke. The key of David is traced back to Eliakim in Isaiah 22, and the book of life to Exodus 32 and Daniel 12.

Week Four: Laodicea and the Sevenfold Promise (May 23)

The lukewarm church and the knocking Christ, followed by a synthesis gathering all seven overcomer promises across the two chapters. The series closes with the Lamb who conquered and with the seven letters read as a portrait of the Church in every age.

BEST OF BOTH WORLDS

Thirteen Independent Bible Studies from Series B

Summer 2027. Thirteen weeks, June 6 through August 29, 2027

What the series is for. The second summer of gap-filling, turning from Year A to Year B. Year B is dominated by Mark, the Evangelist the One-Year Lectionary draws from least, preferring the fuller parallel accounts in Matthew and Luke; the result is that the congregation rarely hears the Gospel that shaped the other Synoptics. Year B also opens Ephesians, Hebrews, and James, and its Old Testament pairings supply texts the One-Year never reads on a Sunday: the Protoevangelium, the Davidic Covenant, the Shema, and the New Covenant promise. Several sessions connect directly back to the Leviticus, Five Solas, and Exodus series.

Week One: The First Promise (Mark 3:20-35 with Genesis 3:8-15)

Opens where the Bible opens. The Protoevangelium is the seed of every later messianic promise and never appears as a Sunday reading. Mark supplies the counterpart: the offspring of the woman doing battle with the serpent's kingdom, redefining the family of God around whoever does the will of God.

Week Two: The House of David (Luke 1:26-38 with 2 Samuel 7:1-16)

The Davidic Covenant and the Annunciation. David proposes to build God a house, and God promises instead to build David one. The promise and its fulfillment are read on the same morning.

Week Three: The Kingdom Grows (Mark 4 with Ezekiel 17:22-24)

The growing seed and the mustard seed, paired with Ezekiel's tender sprig planted on the mountain height. The kingdom grows by a power the sower does not supply and cannot explain.

Week Four: Great Is Thy Faithfulness (Mark 5 with Lamentations 3:22-33)

Jairus, the hemorrhaging woman, and the God who does not fail. Two interwoven healings set against the great confession of steadfast love spoken from the middle of ruin.

Week Five: Chosen and Sent (Mark 6 with Amos 7:7-15 and Ephesians 1:3-14)

Election, adoption, and the sending of the Twelve. Amos protests that he is no prophet nor a prophet's son, yet the Lord took him; Ephesians 1 grounds the sending in election before the foundation of the world.

Week Six: The Bread of Life (John 6 with 1 Kings 19:1-8)

Elijah under the juniper tree, fed for a journey too great for him, set beside the I Am saying that interprets the feeding. Ephesians 4 supplies the walk that follows.

Week Seven: The New Covenant (Jeremiah 31:31-34 with Hebrews 5:1-10)

The covenant Jeremiah promised and the priest who fulfills it. The law written on the heart, and the High Priest who learned obedience through what He suffered.

Week Eight: Every Good Gift (Mark 7 with Deuteronomy 4 and James 1:17-27)

James, the Torah, and the heart that defiles. Nothing outside a man defiles him; the tradition of the elders is measured against the commandment of God.

Week Nine: Choose This Day (Joshua 24 with Ephesians 6:10-20)

Joshua's charge at Shechem, the armor of God, and the hard saying that scatters the crowd in John 6. Three texts about the point at which following becomes a decision to stay or leave.

Week Ten: Who Do You Say That I Am? (Mark 8 with Isaiah 50:4-10)

Peter's confession and the cost of discipleship, paired with the Third Servant Song, the same text the congregation will have studied in Lent. Confession and cross are inseparable.

Week Eleven: What God Has Joined (Mark 10 with Genesis 2:18-25 and Hebrews 2)

Marriage, children, and the kingdom received as a child receives it. Creation, hardness of heart, and the Son who was made like His brothers in every respect.

Week Twelve: Hear, O Israel (Deuteronomy 6:1-9 with Mark 12)

The Shema, the greatest commandment, and the question about David's Lord, closed by Hebrews 7 on the priest who lives forever.

Week Thirteen: The Eye of the Needle (Mark 10 with Amos 5)

Wealth, self-salvation, and the God for whom all things are possible. The series closes on a session that bridges naturally into the Ecclesiastes study beginning in September.

ECCLESIASTES AND THE NEW TESTAMENT

Vanity, Glory, and the Life That Does Not End

September 2027. Three weeks, September 12, 19, and 26, 2027

What the series is for. To read Qohelet honestly rather than defensively, letting the diagnosis of life under the sun stand at full strength, and then to set each conclusion beside the New Testament answer. The series asks the congregation to hold two things at once: the vapor of everything under the sun, and the promise that in the Lord their labor is not in vain.

Week One: Vanity of Vanities (September 12)

The diagnosis and the gift of limits. Ecclesiastes 1, 2, 3, and 12 are read for the verdict, the experiment, the seasons, and the conclusion. Romans 8, 1 Corinthians 15, and Revelation 21 supply the response: creation subjected to futility in hope, and the promise to make all things new.

Week Two: A Time to Die (September 19)

Mortality, wisdom, and the resurrection. The shared fate of man and beast, the injustice that death does not resolve, the house of mourning, and the dead who know nothing, answered by 1 Corinthians 15, the raising of Lazarus, and Hebrews 2 on deliverance from lifelong slavery to the fear of death.

Week Three: The Whole Duty of Man (September 26)

Vocation, worship, and the life that does not end. Guarding your steps when you go to the house of God, eating your bread with joy, sowing in the morning without knowing which will prosper, and the final word to fear God and keep His commandments. Colossians 3, Matthew 6, Romans 12, and the river of life close the series.



THE MARKS OF THE CHURCH

What Scripture Shows and the Confessions Confess

October 2027. Five weeks, October 3 through October 31, 2027

What the series is for. To answer where the Church is found and how she is recognized, working from a scriptural portrait to the confessional definition. Every week pairs an anchor New Testament text with an Old Testament portrait of the same reality and with the article of the Confessions that states it, so the congregation sees that Augsburg Confession VII is a description of what Acts 2 already shows.

Week One: They Devoted Themselves (October 3)

Acts 2:42-47 as the anchor portrait, set beside the assembly at Sinai in Exodus 19-24, with Augsburg Confession VII and Luther's seven marks. The class establishes what the Church is before asking how she is recognized.

Week Two: The Word Dwells Richly (October 10)

The living Word that creates faith and sustains the Church. Isaiah 55 on the Word that does not return empty, Romans 10 on faith coming by hearing, and 2 Timothy 4 on the charge to preach, with Nehemiah 8 as the Old Testament portrait of a congregation under the read and explained Word.

Week Three: Given for You (October 17)

The Sacraments as God's provision for the journey. Baptism from Matthew 28 and Romans 6, the Supper from 1 Corinthians 10 and 11 and John 6, with Elijah fed under the juniper tree as the portrait of provision for a journey too great, and the relevant articles of the Augsburg Confession and Small Catechism.

Week Four: Where Two or Three Are Gathered (October 24)

The fellowship, the prayers, and the mutual consolation of the brethren. Matthew 18 on discipline and promise, James 5 on mutual care, Colossians 3 on life together, and the Church at prayer in Acts 4 and Hebrews 10, with Psalms 22 and 23 read as a pair.

Week Five: Here We Stand (Reformation Sunday, October 31)

The Word recovered, the Church renewed, the confession made. The lampstand and the knocking Christ from Revelation, the Church built on rock from Ephesians 2, 1 Peter 2, and Matthew 16, with Josiah finding the Book of the Law as the Old Testament portrait, and the Augsburg Confession read in full at Articles VII and VIII with its preface and conclusion.



EVEN SO, COME LORD JESUS

A Constructed Eschatology Series

November 2027. Three weeks, November 7, 14, and 21, 2027

What the series is for. To teach the last things as the creed confesses them rather than as speculation, anchoring each session in a creedal phrase and closing the program year where the whole curriculum has been pointing. The series is built to connect explicitly backward, to the Lamb who was slain, to the minor prophets, and to Easter 2026, and forward into Advent.

Week One: The Resurrection of the Body (November 7)

1 Corinthians 15:35-58 anchored by Daniel 12 and supported by Job 19, Ezekiel 37, and Romans 8. What is sown in weakness is raised in power. The creedal phrase governs the session: I believe in the resurrection of the body and the life everlasting.

Week Two: The Day of the Lord (November 14)

1 Thessalonians 4:13-5:11 read with both halves of Zephaniah: the terror of chapter 1 and the joy of chapter 3. Terror and joy from the same prophet, the same God, and the same day. 2 Peter 3 supplies the patience of God as the reason for the delay.

Week Three: A New Heaven and a New Earth (November 21)

Isaiah 65 and Revelation 21 held together with Romans 8 and 2 Peter 3. The world is destined not for destruction but for transformation. The session closes the program year, from Eden to the New Jerusalem, and opens the door to Advent.



THE KING, THE MARTYRS, THE BRIDE, AND THE NEW SONG

Four Psalms Read with Daniel and the Revelation

Advent 2027. Four Sundays, November 28 through December 19, 2027

What the series is for. To read Advent as the coming of the King rather than as a countdown to Christmas. Each week takes one Psalm, sets it beside a vision from Daniel and its apocalyptic fulfillment in the Revelation, and reads the appointed Gospel for that Sunday alongside them. The four move from the gates opening to the new song that has no end.

Advent One: Lift Up Your Heads, O Gates (Psalm 24) — November 28

The King of glory enters His temple, His city, and His creation. Daniel 7:9-10 supplies the throne set in place, Revelation 4-5 supplies the heavenly court, and Matthew 21:1-9 supplies the entry the congregation sings every week in the Sanctus.

Advent Two: God Is Our Refuge and Strength (Psalm 46) — December 5

The martyrs under the altar, the multitude in white, and the God who wipes every tear. Daniel 12 supplies the time of trouble, the fifth seal and the great multitude supply the answer to “how long,” and Luke 21 supplies the shaking of the powers of heaven.

Advent Three: Your Throne, O God, Is Forever (Psalm 45) — December 12

The royal wedding psalm read with the marriage supper of the Lamb and with John’s question from prison. Daniel 7:13-14 supplies the everlasting dominion, Revelation 19 the rider and the wedding, and Matthew 11 the question “are You the one who is to come?”

Advent Four: Sing to the Lord a New Song (Psalm 96) — December 19

The new song, the new creation, and the Word made flesh. Daniel 2 supplies the stone that fills the earth, Revelation 21-22 supplies the city that needs no sun, and John 1:19-28 supplies the voice in the wilderness, closing the two-year arc where it began.

Soli Deo Gloria