



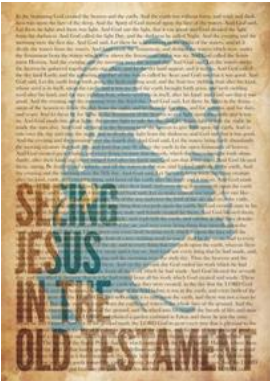
# CBI e-Bulletin

## July 2025

Welcome to this month's edition of the Concordia Bible Institute (CBI) e-Bulletin!

Continue reading to learn a lesson from Job, find an answer to a question about elders in the book of Revelation, and more!

CBI exists to provide Christ-centered Bible instruction through distinguished experts who teach "Christ in Every Word" of the Old and New Testaments. Under the direction of Dr. Brian German and in cooperation with the Department of Theology at Concordia University Wisconsin, CBI offers podcasts, face-to-face seminars, and other resources to strengthen faith and spread belief in the one true God. If your congregation would like to host a seminar, please reach out to us at [Concordia.Bible@cuw.edu](mailto:Concordia.Bible@cuw.edu)



*"For the whole Christ is in every word and wholly in each individual word. When He is denied, therefore, in one word, He is totally denied, for He is in every word."*

Martin Luther (*Luther's Works*, 25:238)



## Staying in Touch

*Question: What does Job mean when he says “the hand of God has touched me” (Job 19:21)?*

Great question!

First thing's first: the idea of God having a hand that would stretch out and touch Job is how the book begins. Even Satan had to admit that it would have to be God's hand touching all that Job had for the whole “drama” of Job to unfold, a divine touch of not just Job's possessions but also the lives of his children, and reaching all the way to Job's flesh and bone (see Job 1–2).

Job's friends, however, handle (sorry) things quite differently. Take a close look at all the times that *they* speak of the hand of God, and what will you find? In nearly every case, they're far more interested in the hands of *Job*, or in the hands of *the wicked*. Sure, they'll say that God made everything with his hands (34:19), but he definitely wouldn't strengthen the hand of evildoers (8:20), or get dirt under his fingernails in any such way.

Job himself knows better. He knows that God's hand started his whole predicament, and it'll have to be that same hand that ends it. "You cannot flee from this hand," Job says, "and no one can deliver you from it either" (see, e.g., 10:7). The same hand that once made him and shaped him is bearing a grudge with him (10:8)! Even the beasts and the birds and the fish know this (12:7–9).

Why, then, is Job so obsessed with the hand of God, while his friends want to stay at least 6 feet away from it?

Job's friends are how the masses do theology. Nod your head to a creator of some kind—if you must—but he's a distant deity, not really involved in your day-to-day.

Job, on the other hand, confesses that the Maker of heaven and earth has everything to do with what has recently turned against him. He knows that the work of God is being put on display in his life.

He also knows that the hand of the Lord is not shortened, that it cannot save him from what he has going on (Is. 59:1). It can certainly reach the depths of what has happened to him. How?

Here's how: God has spoken a word to Job—and to you—that's living and active. That word bears witness to Christ and to our life in Christ. It's a word that touches the depths of who we are, a word that sustains you, restores you, and a word made flesh for you—the very hand of God coming down from heaven to make physical contact with you.

You see what this means, don't you? The hand of God is none other than *the work of Christ*, "who sits at the right hand of the Father." He stays in touch with us by way of baptism and the preached word. He makes physical contact with us by means of his body and blood.

Yes, it may be that the hand of God will touch you with strife in the family for following Jesus. It may touch you with physical pain or grief. At times, it may even feel that God is your enemy, as was the case for Job. But whatever it is, it's still the *hand of God* that's at work. It's not his elbow boxing you out; much less is it his foot stomping on you because he has nothing better to do. No, it's a divine hand connected right to a divine heart that loves you

profoundly, touching you with exactly the things that will shape you and refine you and draw you more closely to himself.



And that, at the end of the day, is the best place to be.

Dr. Brian German

Director of the Concordia Bible Institute

## Read the Bible in a Year

Do you have a goal to read the Bible in a year? Or simply looking to add to your devotions? Follow along with the calendar below. A new calendar will be sent in each newsletter. Start any time, and in a year you will have read through the entire Bible!

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 Deut. 32:1-4 1 Samuel 28-31	2 Psalm 28 2 Samuel 1-3	3 Psalm 29 2 Samuel 4-6	4 Psalm 30 2 Samuel 7-9 Happy 4 <sup>th</sup> of July!	5 Psalm 31 2 Samuel 10-12
6 Psalm 32 2 Samuel 13-15	7 Psalm 33 2 Samuel 16-18	8 Psalm 34 2 Samuel 19-21	9 Psalm 35 2 Sam. 22-24	10 Psalm 36 1 Kings 1-2	11 Psalm 37 1 Kings 3-6	12 Psalm 38 1 Kings 7-8
13 Psalm 39 1 Kings 9-11	14 Psalm 40 1 Kings 12-14	15 Psalm 41 1 Kings 15-17	16 Psalm 42 1 Kings 18-20	17 Psalm 43 1 Kings 21-22	18 Psalm 44 2 Kings 1-3	19 Psalm 45 2 Kings 4-6
20 Psalm 46 2 Kings 7-9	21 Psalm 47 2 Kings 10-12	22 Psalm 48 2 Kings 13-15	23 Psalm 49 2 Kings 16-18	24 Psalm 50 2 Kings 19-22	25 Psalm 51 2 Kings 23-25	26 Psalm 52 1 Chronicles 1-5
27 Psalm 53 1 Chron. 6-10	28 Psalm 54 1 Chron. 11-15	29 Psalm 55 1 Chron. 16-20	30 Psalm 56 1 Chron. 21-25	31 Deut. 32:1-4 1 Chron. 26-29		



### Ask Dr. German

*Who are the 24 elders in Rev. 5:10? For some reason Strong's changes the original word based upon the Bible version used. NKJV says us and NLT says them.*

#### **Answer:**

Thanks for the fine question here!

You're right: we have some modern English versions of the Bible that read "us" in Rev. 5:10 (e.g., the KJV and the NKJV), while most of them read "them." It appears that there are a few Greek manuscripts that have the word "us," though there is much stronger manuscript evidence for reading "them." That said, note that later in the same verse we still have the corporate "our God" being confessed. That is, God has made *them* a kingdom of priests, and yet it is *our* God—the same one for all of *us*—that has done this.

As for the identity of the 24 elders, there are strong reasons to take them as depicting the ministry across the ages. For more on this, you might consider listening to my podcasts on Revelation 4 and 5, available here: <https://concordiabible.org/page/2/?s=episode+revelation>

Blessings on your studies!

**Do you have a question you would like to ask Dr. German?**

**[Just click here to submit a question](#)**



## Podcasts - New Series: Numbers

Dr. German has recently begun taking us through the book of Numbers on his podcast. You can listen to our weekly podcasts by subscribing on iTunes, Google Play, or Spotify. When new episodes become available they will automatically be downloaded to your device. Just click either image to the left!

You can also catch up, or seek out other series, topics, or books of the Bible in the podcast archives on the [CBI website](#). Podcasts are around 30 minutes each.

Click the button below to sign up for email updates on newly published "Christ in Every Word" podcasts."

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### Archive Videos of Dr. Saleska Available

Videos from CBI archives continue to be gradually uploaded to the CBI website. These videos were taken from teaching by Dr. John Saleska and others, from as far back as 2001. You are welcome to view them at any time!

- Visit [here](#) to view all the videos we have available so far.
- Current teachings available include Dr. Saleska on Parables of the Kingdom, Christ Crucified Everywhere in Scripture, Baptism of the Holy Spirit, Do Miracles Still Happen? and Prayer According to the Scriptures. The most recent series added was Selected Chapters from the Gospel of John, from the Fall of 2008.
- **Adding This Month:** New Testament Mountain Peaks: Christ Lifted Up



## **Heaven on Earth: A Study of the Book of Revelation**

**Dr. German's study offered through Continuing Education Studies of CUW**

The book of Revelation is widely known for how it speaks about things that are way "up there" and way "down the road." While this is most certainly true, its real greatness is in the many fascinating ways it reveals the "right here" and the "right now" of what is taking place in Christian worship, the place where heaven meets earth. Come take a fresh look at this challenging book. This course features a close look at eight chapters from the book of Revelation, covered over six 30-minute video lectures, each supplemented with discussion questions and other instructional material. This course is online, you can take at your own pace, and the first (of five) sections is offered free, so you can sample before deciding on the whole series. Should you choose, the full series is only \$49.

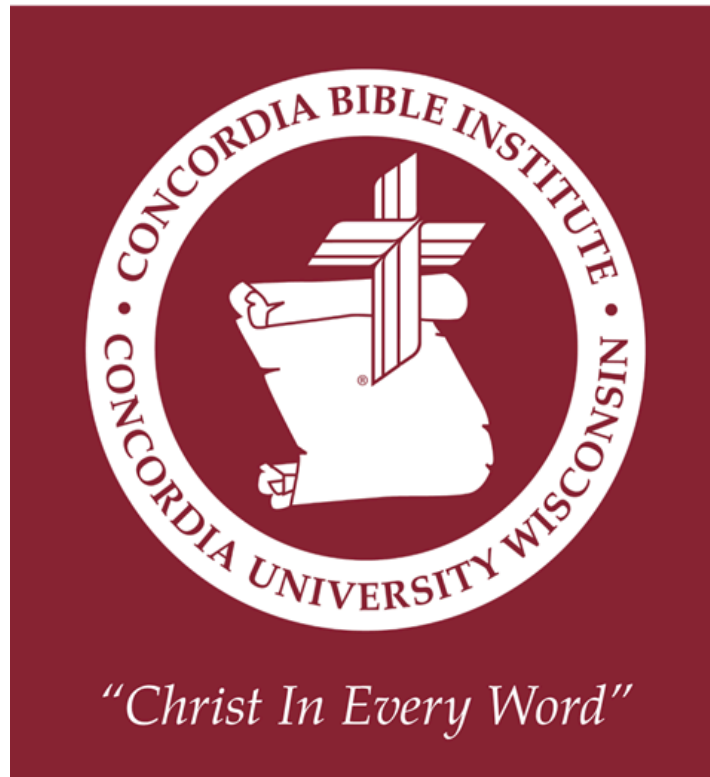
[\*\*Click Here for Heaven on Earth\*\*](#)

### **Concordia Bible Institute Endowment**

CBI has established the Concordia Bible Institute Endowment fund for the purpose of maintaining and expanding CBI's ability to provide pastors and congregations of the Church with Christ-centered Bible instruction.

Please help spread the word about this endowment and pray for its growth. Of course, we value all contributions to CBI, which continues to thrive due to our generous supporters. **Click [here](#) for ways to contribute.**

Please contact Jeff Klocko, Director of Donor Relations, for details about the Endowment. He can be reached at 262-243-2170 or [jeff.klocko@cuw.edu](mailto:jeff.klocko@cuw.edu)



### **Saleska Scholarship for Pre-Seminary Students**

Help CUW provide more financial aid to Pre-Seminary students by praying for and giving to the Saleska Scholarship Endowment. Gifts can be given by congregations, groups and individuals. Visit [concordiabible.org/Saleska](http://concordiabible.org/Saleska) for more information.

**[Click here to watch our video](#)**

If you know someone who may be interested in the Pre-Sem program at CUW, you may reach out to Dr. LaFeve, CUW's Pre-Sem Director, at [Joshua.LaFeve@cuw.edu](mailto:Joshua.LaFeve@cuw.edu)

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