

Lesson 16: The Sermon, Offertory, Offering, and General Prayer: The Priesthood of Believers; The Office of the Ministry, part 2

Then shall a Hymn be sung. Then shall follow

The Sermon

The Sermon ended, the Congregation shall rise, and the Minister shall say:

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

The Offertory shall then be said or chanted, at the close of which the Congregation shall be seated

The Offertory

Then shall the Offerings be gathered. they may be brought to the altar

Then shall follow

The General Prayer

What would this hymn most likely be about?

How does the Holy Spirit call and enlighten people?

Why is it the 'Minister' that delivers the Sermon and leads the Prayer?

How does the Offertory comment on the Sermon? On the Offering? On the Lord's Supper about to take place?

+ + +

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? Romans 10:14,15

+ + +

For what threefold office* was Christ anointed?

- (a) **Deu 18:15** *The LORD your God will raise up for you a **Prophet** like me from your midst, from your brethren. Him you shall hear,*
- (a) **Mark 1:38** *(Jesus) said to them, "Let us go into the next towns, that I may **preach** there also, because for this purpose I have come forth."*
- (a) **Mat 27:63,64,66, 28:1,5,6** *(The chief priests and Pharisees said to Pilate) "We remember, while He was still alive, how that deceiver (Jesus) said, 'After three days I will rise.' Therefore command that the tomb be made secure until the third day." So they went and made the tomb secure, sealing the stone and setting the guard. Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. But (an) angel answered and said to the women, "Do not be*

*afraid, for I know that you seek Jesus who was crucified. He is not here; for **He is risen, as He said.***"

- (b) **Heb 7:26,27** Such a **High Priest** was fitting for us, who is **holy**, harmless, **undefiled**, **separate** from sinners, and has become higher than the heavens; who **does not need** daily, as those high priests, **to offer up** sacrifices, first **for His own sins** and then for the people's, for **(He sacrificed for their sins) once for all** when **He offered up Himself**.
- (b) **1 John 2:2** And He Himself is the **propitiation** [atoning sacrifice] for our sins, and not for ours only but also for the whole world.
- (b) **John 17:9** I pray for them.
- (c) **Mat 28:18** All **authority** has been given to Me **in heaven and on earth**.
- (c) **John 18:36** Jesus answered, "My **kingdom** is not of this world. If My kingdom were of this world, My **servants** would fight, so that I should not be delivered to the Jews; but now **My kingdom is not from here.**"
- (c) **Eph 1:22** (The Father) put all things under (Jesus') feet, and gave Him to be **head over all things (for) the Church**.

THESE WORDS OF GOD TEACH US:

Christ was anointed to be our

- (A) Prophet, personally...
- (B) Priest, personally...
- (C) King, who rules over all creatures (Kingdom of Power), and especially governing and protecting...

[* NOTE: While we use this idea of a 'threefold office' as a handy device for discussing Christ's Office and Work and how it has been, is, and shall be carried out in the world and the Church, there is no Biblical mandate for us to use such terminology, nor do we intend by it to in any way 'limit' the Christ's authority, etc., to these three titles narrowly defined, etc. They simply indicate the three primary offices found in the Church in the Old Testament and our application of them illustrates that our Lord has both fulfilled and subsumed the Old Testament order in His own work and in the establishment of the New Testament 'Israel', the Church (cf. Gal. 6), and its Office.]

How does Jesus exercise His threefold office today?

- (a) **John 1:17,18** For the law **was given** through Moses, but grace and truth **came** through Jesus Christ. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He **has declared** Him.
- (a) **Mat 24:35** Heaven and earth will pass away, but **My words will by no means pass away**.
- (b) **1 John 2:1** If anyone sins, we have an **Advocate** with the Father [One who speaks to the Father in our defense], Jesus Christ the righteous.
- (c) **2 Tim 4:18** And **the Lord will deliver** me from every evil work **and preserve me for His heavenly kingdom. To Him be glory** forever and ever. Amen!

- (d) **Rom 13:4** (The Government) is **God's minister** to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, **an avenger to execute wrath** on him who practices evil.
- (d) **Eph 6:1** Children, **obey your parents in the Lord**, for this is right.

THESE WORDS OF GOD TEACH US:

Jesus still exercises these offices today, as:

- (A) He personally, through His recorded Word, acts as Prophet and Teacher;
- (B) He personally intercedes for us before the Father;
- (C) He personally rules all things and preserves and defends us;
- (D) He has set in place institutions and offices (in the world and Church) for our benefit.

How does Christ exercise His threefold office especially through His Church?

- (a b c) **1 Pet 2:9** But **you** are a chosen generation, a **royal priesthood**, a **holy nation**, His own special people, **that you may proclaim** the praises of Him who called you out of darkness into His marvelous light;
- (a) **1 Pet 3:15** Always be ready to **give a defense** to everyone who asks you **a reason for the hope that is in you**, with meekness and fear.
- (a) **Acts 18:26** When Aquila and Priscilla heard him, they took him aside and **explained to him the way of God** more accurately.
- (a) **Eph 5:19** **Speaking** to one another **in psalms and hymns and spiritual songs**, singing and making melody in your heart [i.e., 'wholeheartedly'] to the Lord,
- (a) **Eph 6:4** **Fathers**, do not provoke your children to wrath, but **bring them up in the training and admonition of the Lord**.
- (a) **2 Tim 1:5, 3:15** I call to remembrance the genuine faith that is in you, which dwelt first in **your grandmother Lois and your mother Eunice**, and I am persuaded is in you also...**From childhood you have known the Holy Scriptures**, which are able to make you wise for salvation through faith which is in Christ Jesus.
- (a) **Mat 5:16** Let your light so shine before men, that they may **see your good works and glorify your Father in heaven**.
- (a) **1 Pet 2:12-15** (Make) your **conduct honorable** among the Gentiles, **that** when they speak against you as evildoers, **they may, by your good works** which they observe, **glorify God** in the day of visitation. Therefore **submit yourselves to every ordinance of man** for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. For this is the will of God, that **by doing good** you may put to **silence the ignorance** of foolish men.
- (a) **1 Pet 3:1** Wives, be submissive to your own **husbands**, that even if some do not obey the Word, they, without a word, **may be won by the conduct of their wives**.
- (b) **Rom 12:1** **Present your bodies a living sacrifice**, holy, acceptable to God, which is your reasonable service. (Baptism is our anointing for such priesthood; Rom. 6:1-14.)
- (b) **1 Th 5:17** **Pray** without ceasing.
- (b c) **Rev 1:6** (Christ) has made us **kings and priests** to His God and Father.
- (c) **2 Tim 2:12** If we endure, we shall also **reign** with Him.

THESE WORDS OF GOD TEACH US:

Jesus exercises His Office through His Church, a (C) nation of kings and (B) priests who are to (A) proclaim what He has done to save mankind and to in every way (B) glorify Him in their daily life, vocation, and conduct as citizens, especially in the Liturgy of the Church and in the raising of children.

How does Christ exercise His threefold office especially in His Church?

- (a) **Eph 4:11** (Jesus) Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers.
- (a) **John 10:11** I am the Good **Shepherd**.
- (a) **1 Pet 5:2** **Shepherd the flock of God** which is among you, serving **as overseers**, not by constraint but willingly, not for dishonest gain but eagerly;
- (a b) **John 21:17** Jesus said to (Peter), "**Feed My sheep.**"
- (b) **2 Cor 5:20** Therefore **we are ambassadors** for Christ, **as though God were pleading through us**: we implore you on Christ's behalf, be reconciled to God.
- (b) **Luke 10:16** He who **hears you hears Me**, he who **rejects you rejects Me**, and he who rejects Me rejects Him who sent Me.
- (c) **1 Tim 2:1** Therefore I exhort first of all that **supplications, prayers, intercessions, and giving of thanks** be made for all men.
- (c) **Col 1:24–25** I now rejoice in my **sufferings** for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the Church, of which I became a minister according to the stewardship from God which was given to me for you.
- (a c) **Acts 20:17,28** From Miletus (Paul) sent to Ephesus and called for the **elders** of the church...(and said)... "Therefore **take heed** to yourselves and to all the flock, among which the Holy Spirit has made you **overseers**, to **shepherd** the church of God which He purchased with His own blood."
- (c) **James 5:14** Is anyone among you sick? Let him call for the **elders** of the church, and let them **pray** over him, anointing him with oil in the name of the Lord.
- (a b d) **John 20:21-23** Then Jesus said to them again, "Peace to you! **As the Father has sent Me, I also send you.**" And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. **If you forgive** the sins of any, **they are forgiven** them; **if you retain** the sins of any, **they are retained.**"
- (d) **1 Tim 3:5** If a man does not know how to **rule** his own house, how will he **take care of (take charge of)** the church of God?
- (d) **1 Tim 5:17** Let the **elders** who **rule** well be counted worthy of double honor, especially those who labor in the word and doctrine.
- (d) **Heb 13:7** Remember those who **rule** over you, **who have spoken the word of God to you**, whose faith follow, considering the outcome of their conduct.
- (d) **Heb 13:17** Obey those who **rule** over you, and be submissive, **for they watch out** for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

THESE WORDS OF GOD TEACH US:

- (A) Christ, the Good Shepherd, has given shepherds (Latin: 'pastors') to care for His flock on earth. These shepherds ('pastors') are also called in Holy Scripture 'overseers' ('bish-ops') and 'elders' ('presbyters'). The Office of the Ministry of Word and Sacraments, the only office established by Christ for His Church, is designated in Scripture to carry out the threefold Office of Christ in the midst of His Sheepfold, even following Him in (c) suffering for the sheep (though not for propitiation!). The men called into this Office by the Holy Spirit serve as Jesus' personal representatives in such a way that when they speak and act in accord with His Word, He Himself speaks and acts through them as:
- (B)
- (C)
- (D)

Who is to exercise this Office in and for the Church?

- (a) **Rom 10:13-15** (Scripture declares) "whoever calls upon the name of the LORD shall be saved." How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And **how shall they preach unless they are sent?**
- (a) **Acts 20:28** Take heed to yourselves and to all the flock, among which **the Holy Spirit has made you overseers**, to shepherd the Church of God which He purchased with His own blood.
- (b c) **1 Tim 3:2-7** **A bishop** then **must be** blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.
- (b) **Titus 1:7-9** For **a bishop must be** blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.
- (c) **1 Cor 14:34,37** Let your **women keep silent** [word used does not denote total silence] in the churches, for they are **not permitted to speak** [word used refers to individual expression, especially teaching, as it is used of Jesus in the Gospels]; but they are to be submissive, as the law also says. If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are **the commandments of the Lord**.
- (c) **1 Tim 2:12-15** And I **do not permit a woman to teach or to have authority over a man**, but to be in silence. **For Adam was formed first**, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. **Nevertheless she will be saved** in childbearing if they continue in faith, love, and holiness, with self-control.

THESE WORDS OF GOD TEACH US:

- (A) As the Church is bought with “God’s own blood,” it is only by God’s own appointment that one may hold this Office; no one is to carry out the functions of that Office without God’s having sent him/God’s Church having called him to it.
- (B) One holding this Office must be...
- (C) God specifically has his apostles write that this Office—specifically, even the functions of this Office—are not to be carried out by women. This does not in any way diminish women, or their position in God’s Kingdom; all baptized believers are equal in terms of salvation (Galatians 3:26-29), yet all are different and have different roles in the Kingdom. (The most essential of which men are barred from, namely, motherhood, 1 Timothy 2:15, through which vocation many men are led to and built up in God’s salvation, as was Timothy himself.) Indeed, as seen above, both men and women are to carry out the private functions of spreading the Gospel by virtue of their being called into God’s Kingdom in Baptism and glorify Him by faithfully attending to the vocations to which God has called them.

Brief Excursus on the Pastoral Office, the Purpose and Functioning of God’s Word, and the Service of Laity in the Divine Service: The purpose of God’s Word, whether in readings, sermon, or liturgy, is to teach; cf. II Tim 3:16, wherein the use of Scripture is in every case an instructive use. The right understanding of ‘teaching’ is not a mere matter of academics and the conveyance of information; rather, the teaching of God’s Word actually delivers what it describes and proclaims. To increase faith or the fruits of faith (which is the purpose of the Divine Service), the congregation must in some way be instructed—that is, the gifts of God in Christ must be offered and delivered.

Furthermore, the reading of Scripture, the instruction par excellence of the Church, has, like preaching, been specifically entrusted by God to the called public ministers of His Church: 1 Timothy 4:13 “Till I come, give attention to (public) reading, to exhortation, to doctrine [teaching]. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the presbytery.” (Public reading is the meaning of the Greek word used here, as is clear from the context and a regular use of this word; cf. Bauer, Arndt, Gingrich, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 52f, and Kittel-Bromiley, *Theological Dictionary of the New Testament*, vol. 1, p. 343-344.)

We note that such reading is considered by Paul as correlative to preaching and teaching, so that those who, following a bad example from the history of the Church, try to make “give attention to” mean “pay attention when you delegate this to others” instead of the proper meaning of “be sure to do a good job of” reading, preaching, and teaching, would need not only allow lay readers, but lay preachers—which is contrary both to Romans 10:13–15 and the Holy Spirit’s statement here that such giving attention to these things is part and parcel of the gift given through the laying on of hands by the presbytery (i.e., those holding the Office of stewards of the mysteries of God), as is clearly confessed in Article XIV of the Augsburg Confession.

It should be noted that in I Timothy 2:12, it is only the men that women are forbidden to teach. Cf.: Titus 2:3-4 “The older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women.” Also, 2 Timothy 1:5 “When I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.” (Couple with 2 Tim 3:15, “From childhood you have known the Holy Scriptures, which are able to make you wise unto salvation in Christ Jesus,” and Acts 16:1,3 “Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.”) Finally, note also Acts 18:26 “So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.” (Private testimony and Scriptural correction to a new believer, unbeliever, or errorist)

Further Scripture does not preclude women from corporate expression in the Divine Service: Ephesians 5:18-19 “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart (i.e., ‘in connection with your heart’, i.e., ‘wholeheartedly’) to the Lord,”

(If we were to say, as some do, that some woman did prophesy on some occasion in a public worship service in Biblical times, this would not compromise the Biblical testimony, as the words of prophesy are words miraculously given directly by the Holy Spirit, and thus would not be governed by the same rules as ‘ordinary’ verbal activity in the church. Further, we have no authority to adjudge some woman in this age to be such a prophetess for whom the ‘rules’ should be ‘suspended’.)

None of this has anything to do with a woman’s abilities to perform the ‘functions’ of this or any other office (cf. Proverbs 31), or relegates her to a lesser status before God (Galatians 3:26–29). It simply confesses that God has declared it necessary for such differences to exist (as Luther says with regard to those in authority and those under authority, “In other respects we are, indeed, all alike in the eyes of God; but among us there must necessarily be such inequality and ordered difference.” *Large Catechism*, I:4:108). We may not be able during this life to know with absolute precision why this is the case. Whether it is primarily iconic or relates to certain weaknesses in men at all times or in certain cultures that God foresaw in history, we can’t say, but we know from Holy Scripture that God has declared it so, and that He has done so for all places and times by telling St. Timothy that it is rooted in Adam’s being created first and Eve’s having sinned first.

That we may obtain this faith, the Ministry [Latin: Ministerium; German: Predigamt] of Teaching the Gospel and administering the Sacraments was instituted.

Augsburg Confession V:1

No one should publicly teach in the Church or administer the Sacraments unless he be regularly called [i.e., called according to the ritual of the Church—taught, examined, ordained].

Augsburg Confession XIV

The fact that the Sacraments are administered by the unworthy [does not] detract from their efficacy, because, on account of the call of the Church, they represent the person of Christ, and do not represent their own persons, as Christ testifies, Luke 10, 16: He that heareth you heareth Me. Thus even Judas was sent to preach. When they offer the Word of God, when they offer the Sacraments, they offer them in the stead and place of Christ.

Defense of the Augsburg Confession VII & VIII:28

(A pastor) has the power of the order, i.e., the ministry of the Word and Sacraments; he has also the power of jurisdiction, i.e., the authority to excommunicate those guilty of open crimes, and again to absolve them if they are converted and 14] seek absolution. But their power is not to be tyrannical, i.e., without a fixed law; nor regal, i.e., above law; but they have a fixed command and a fixed Word of God, according to which they ought to teach, and according to which they ought to exercise their jurisdiction.

Defense of the Augsburg Confession XXVIII:13,14

The congregations of necessity and by divine right must obey [bishops/pastors when they use God's Word and their teaching and practice are fully in accord with God's Word], according to Luke 10, 16: He that heareth you heareth Me. But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience.

Augsburg Confession XXVIII:22,23

Brief Excursus on Vocation: Perhaps the best place for us to begin a consideration of the Lutheran understanding of *vocation*—that is, of each Christian having been *called* to the life and area(s) of service in which he finds himself by the voice of his kind and gracious God—is to continue with a point made in our consideration of the Office of the Ministry and the service of the laity, above. We quote from Article XXIII:31,32 (“On the Marriage of Priests”) of The Defense of the Augsburg Confession:

The unbelieving husband is sanctified by the wife, etc., i.e. the use of marriage is permitted and holy on account of faith in Christ, just as it is permitted to use meat, etc. Likewise, 1 Tim. 2, 15: *She shall be saved in childbearing [if they continue in faith]*, etc. If the adversaries could produce such a passage concerning celibacy, then indeed they would celebrate a wonderful triumph. Paul says that woman is saved by childbearing. What more honorable could be said against the hypocrisy of celibacy than that woman is saved by the conjugal works themselves, by conjugal intercourse, by bearing children and the other duties? But what does St. Paul mean? Let the reader observe that faith is added, and that domestic duties without faith are not praised. *If they continue*, he says, *in faith*. For he speaks of the whole class of mothers. Therefore he requires especially faith [that they should have God's Word and be believing], by which woman receives the remission of sins and justification. Then he adds a particular work of the calling, just as in every man a good work of a particular calling ought to follow faith. This work pleases God on account of faith. Thus the duties of the woman please God on account of faith, and the believing woman is saved who in such duties devoutly serves her calling.

What we find in the above is that the distinction between those called to the Pastoral Office and to other stations in life has no bearing on their worth or salvation; it is not somehow *holier* to be a pastor, not somehow 'more pleasing to God', since, after all, God is not pleased with us because of our works, but is only pleased with our works because He has become pleased with us in connection with Christ.

As indicated above, a woman need not despair of holiness because God would not have her to be a pastor anymore than the vast majority of men should despair for that reason, and there is no reason to invent 'church offices' so that people can find reason to believe that God values them, nor to come up with 'spiritual activities' (whether pilgrimages or offerings or fasts or rallies or what-have-you). Rather, the fact that God the Son took all of God's wrath for you, piling all of your sins on Himself and suffering all the punishment you have deserved for them should show you how much the Triune God loves you. Since He loves you, He values the work that He gives you to do; he sets you in your calling(s)—your work, home, and society relationships and the tasks involved therein—to bless you and to bless His Church (and, thereby, all mankind through you); He desires not only formal preachers of His Word, but men and women in all walks of life (except, obviously, those condemned in His Word), living as those who have been named with His name in Holy Baptism, bringing glory to Him as they "present [their] bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1) letting "your light shine before men, that they may see your good deeds and praise your Father in heaven," Just as Jesus said (St. Matthew 5:16).

The adversaries cunningly...say that a monastic life is not perfection, but that it is a state in which to acquire perfection. [Yet,] if we follow this, monasticism will be no more a state of perfection than the life of a farmer or mechanic. For these are, also, states in which to acquire perfection. For all men, in every vocation, ought to seek perfection, that is, to grow in the fear of God, in faith, in love towards one's neighbor, and similar spiritual virtues.

In the histories of the hermits there are examples of Anthony and of others which make the various spheres of life equal. It is written that when Anthony asked God to show him what progress he was making in this kind of life, a certain shoemaker in the city of Alexandria was indicated to him in a dream to whom he should be compared. The next day Anthony came into the city, and went to the shoemaker in order to ascertain his exercises and gifts, and, having conversed with the man, heard nothing except that early in the morning he prayed in a few words for the entire state, and then attended to his trade. Here Anthony learned that justification is not to be ascribed to the kind of life which he had entered [what God had meant by the revelation; for we are justified before God not through this or that life, but alone through faith in Christ].

[Jesus says to the rich young ruler] Follow Me. An example of obedience in one's calling is here presented. And as callings are unlike [one is called to rulership, a second to be father of a family, a third to be a preacher], so this calling does not belong to all, but pertains properly to that person with whom Christ there speaks, just as the call of David to the kingdom, and of Abraham to slay his son, are not to be imitated by us. Callings are personal, just as matters of business themselves vary with times and persons; but the example of obedience is

general. Perfection would have belonged to that young man if he had believed and [hearkened unto; gehorsam] this vocation. Thus perfection with us is that everyone with true faith should [hearken unto] his own calling.

Defense of the Augsburg Confession, XXVII (XIII):36–38,49–50

TABLE OF DUTIES,

Consisting of Certain Passages of Scripture for Various Holy Orders and Stations, Whereby These are to be Admonished, as by a Special Lesson, Regarding Their Office and Service.

For Bishops, Pastors, and Preachers.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3, 2ff ; Titus 1, 6.

[What the Hearers Owe to Their Pastors.

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 1 Cor. 9, 14. Let him that is taught in the Word communicate unto him that teacheth in all good things. Gal. 6, 6. Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward. 1 Tim. 5, 17. 18. Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. Heb. 13, 17.]

Concerning Civil Government.

Let every soul be subject unto the higher powers. For the power which exists anywhere is ordained of God. Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For he heareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13, 1–4.

[What Subjects Owe to the Magistrates.

Render unto Caesar the things which are Caesar's. Matt. 22, 21. Let every soul be subject unto the higher powers, etc. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Rom. 13, 1. 5ff. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. 1 Tim. 2, 1f Put them in mind to be subject to principalities and powers, etc. Titus 3, 1. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him, etc. 1 Pet. 2, 13f]

For Husbands.

Ye husbands, dwell with your wives according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Pet. 3, 7. And be not bitter against them. Col. 3, 9.

For Wives.

Wives, submit yourselves unto your own husbands, as unto the Lord, even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 1 Pet. 3, 6; Eph. 5, 22.

For Parents.

Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Eph. 6, 4.

For Children.

Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth. Eph. 6, 1–3.

For Male and Female Servants, Hired Men, and Laborers.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6, 5ff ; Col. 3, 22.

For Masters and Mistresses.

Ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him. Eph. 6, 9; Col. 4, 1.

For Young Persons in General.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time. 1 Pet. 5, 5. 6.

For Widows.

She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. 1 Tim. 5, 5. 6.

For All in Common.

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13, 8ff And persevere in prayer for all men. 1 Tim. 2, 1. 2. 17]

Let each his lesson learn with care,
And all the household well shall fare.

BIBLE DISCUSSION: Ephesians 4:1–16. “The Body and the Office”

READ the Small Catechism, pp. 66-70, 220-226, CPH 1991 Blue (67–72, 224–230 Mar), 61-63, 181-188 (CPH 1941), 61–71 & 249–253 STLK

MEMORIZE The Office of the Keys, Small Catechism, pp. 24-27, CPH 1991 Blue (26–29 Mar), 18-19 (CPH 1941), 23–24 STLK

ANSWER THE FOLLOWING

1. T F Through the daily life, vocation, and conduct as citizens of those whom He has saved, Jesus still proclaims His Kingdom and acts on behalf of the world.
2. T F The Office of the Ministry is Jesus’ own Office operating in His Church on earth.
3. T F The Office of the Ministry of Word and Sacraments is the only office established by Christ for His Church, and by it He still carries out His threefold Office of in the midst of His Sheepfold.