

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.

NOTE: 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. To increase faith or the fruits of faith (which is the purpose of the Divine Service), the congregation must in some way be instructed.

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; 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*, [Single Volume ed.] p. 55.)

It should be noted that in 1 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'.)

To obtain such faith God instituted the Office of the Ministry, that is, the ministry of teaching the Gospel and administering the Sacraments.

Augsburg Confession V:1 (from the German and Latin manuscripts)

It is taught among us that nobody should publicly teach or preach or administer the Sacraments in the church without a regular (that is, 'ritual') call.

Augsburg Confession XIV (from the German and Latin manuscripts)

When the Sacraments are administered by unworthy men, this does not rob them of their efficacy. For they do not represent their own persons but the person of Christ, because of the Church's call, as Christ testifies (in Luke 10:16). When they offer the Word of Christ or the Sacraments, they do so in Christ's place and stead.

Apology of the Augsburg Confession VII & VIII:28

(A pastor) has the power of the order, namely, the ministry of Word and Sacraments. He also has the power of jurisdiction, namely, the authority to excommunicate those who are guilty of public offenses or to absolve them if they are converted and ask for absolution. A bishop does not have the power of a tyrant to act without a definite law, nor that of a king to act above the law. But he has a definite command, a definite Word of God, which he ought to teach and according to which he ought to exercise his jurisdiction.

Apology of the Augsburg Confession XXVIII:13,14

Churches are therefore bound by divine law to be obedient to the bishops (according to Luke 10:16). However, when bishops teach or ordain anything contrary to the Gospel, churches have a command of God that forbids obedience.

Augsburg Confession XXVIII:22,23

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

READ the Small Catechism, pp. 66-70,220-226 (new) or 61-63,181-188 (old).

MEMORIZE The Office of the Keys, Small Catechism, pp. 24-27 (new), pp. 18-19 (old)

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.