

Women's Bible Study, November 8, 2024
Lesson 4 (1 Timothy 3)
Holy Trinity Ev. Lutheran Church

Highlights & notes for 1 Timothy 3 -- Serving the Lord in the Church

1. **Introduction/Objectives of this week's study** (SG p.77; Book of Concord, The Augsburg Confession XIV)

a. Theme verse, 1 Tim. 3:15: "...if I am delayed, I wanted you to know how it is necessary to behave (how people ought to conduct themselves) in God's household, which is the Church of the living God, the pillar and foundation of the truth." (EHV, NIV)

b. Objectives in this week's study (SG p. 77): Through the Holy Spirit's work, who is growing faith within our hearts through God's Word,...

1) We will better understand the qualifications and duties of pastors and church workers.

2) We will be encouraged to use our spiritual gifts and talents in service to the Church.

3) With grateful hearts we will grow in appreciation for the importance of the Gospel-centered ministry and worship in our churches, and all the more appreciate and pray for our dedicated pastors.

c. Regarding our Lutheran teaching on the pastoral call: Why do our churches devote so much effort and time in prayer when calling a pastor? Why does the church make such careful inquiry when calling a pastor to shepherd their flock? Because God's Word reveals how important it is, and why it is that such a man have the necessary qualifications outlined in Scripture.

1) "Our churches teach that no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call." (The Augsburg Confession, Article XIV)

2) "Note: When this article speaks of a rightly ordered call, it refers to the Church's historic practice of placing personally and theologically qualified men into the office of preaching and teaching the Gospel and administering the Sacraments. No one in the Church can take such authority for himself or bestow such authority on his own. The ministry is conferred by means of a formal, public, and official call from the Church. At the time this article was presented, it was understood that a minister's first call is publicly ratified and confirmed by means of prayer and the laying on of hands, ordination, a practice that dates back to the time of the Apostles." (Note to Article XIV of The Augsburg Confession in "Concordia, The Lutheran Confessions: The Reader's Edition of the Book of Concord" pp. 38-39)

2. 1 Timothy 3:1-7 -- Qualifications of a Pastor

a. v. 1 - An overseer's noble task:

1) "Overseer" is the word in the Greek which also means "pastor." Such men are to be "shepherds of the church of God." (Acts 20:28). To "aspire" ("set his heart on") to being a pastor/overseer is "not an ambitious quest for personal gain, but for honorable and commendable service." (TLSB 3:1)

2) "Noble task" -- It is a noble task, not as a form of status, but because those who are served benefit greatly. The task, the work, requires the full measure of a man's energy and devotion. The ministry is a divine institution. For this reason, and because it ministers to the welfare of souls, it is a noble task. (TLSB 3:1; SG p.78)

b. (**SG #28**, pp.23 & 78) **vv. 2-7 - Divinely-appointed requirements, qualifications for pastors** to serve the Lord and His flock. (It's quite a list! Who can measure up to them? Discuss these qualifications, then read the summary below this list.) Paul lists the qualifications congregations are to seek in those they call as pastors. (SG p.78; TPB pp.49-55):

vs. 2 1) "above reproach" - *(Before God no one is above reproach. If this calls for sinlessness and perfection, who could qualify?) Paul has in mind "consistent, mature Christian living which gives no occasion for public reproach." (TPB p.50)*

2) "faithful to his wife" NIV; ("husband of only one wife") - *Ephesus was known for sexual immorality. The pastor was to be known for his faithfulness to his wife, and not be a womanizer as was so common then, and still is today. To become guilty of adultery disqualifies a pastor from the ministry.*

3) "sober-minded" ESV; ("temperate") - *To be calm and collected in spirit. The pastor does not become intoxicated by what is new and different, is not influenced by every wind of doctrinal change that blows across the horizon. (TBP p.51)*

4) "self-controlled" - *Prudent, thoughtful, not acting by impulse, thinking before acting/responding*

5) "respectable" - *Well-ordered demeanor in every aspect of his character. (TLSB 3:2)*

6) "hospitable" - *In the first century, they would often take in Christian strangers who were traveling or fleeing from persecution. (TLSB 3:2). A hospitable person makes others "feel at home in his presence... A pastor's spirit of hospitality will be contagious so that strangers and guests will feel welcome in his congregation's services. (TPB p.51). Consider the remarkable hospitable spirit of the pastor (1586-1649) who wrote the words of the hymn "Now Thank We All Our God." Pastor Martin Rinkart's ministry was during the 30 Years' War and the plague & famine that ensued in the midst. (Notes from our Lutheran Hymnody study a few years ago)*

7) "able to teach" - This is a distinct requirement for pastors which we'll be studying later in greater depth (1 Tim. 5:17; 2 Tim. 2:2; 3:14; 1 Cor. 12:29). This is not the natural gift of teaching but the spiritual gift of teaching. It is the ability to explain clearly the mysteries of the Gospel. The blessing of the Holy Spirit working through the Word is alone what makes the pastor effective in his teaching ministry and not the use of worldly techniques. The pastor is the public teacher in the Church." He continues to learn and is able to communicate the saving truth of the Gospel through the Holy Spirit. (SG #28 p.78; TPB p.51)

vs.3 8) "not a drunkard" EHV; ("not given to drunkenness") - Recall Paul's warning to the Ephesians, "Do not get drunk on wine, which leads to debauchery [causes you to lose control (EHV)]. Instead, be filled with the Spirit" (Eph. 5:18).

9) "not violent but gentle" - A "violent" person is short in temper, "all too ready to come to blows, if not with his fist then with his tongue. He likes to throw his weight around. Not so the pastor. He should be 'gentle,' mild, kind, reasonable, willing to yield when Scripture truth is not compromised." (TPB p.52)

10) "not quarrelsome" - Not contentious but a peacemaker when factions arise in a congregation. (TPB p.52)

11) "not a lover of money" - "You cannot serve both God and Money" (Jesus words in Luke 16:13). Peter also wrote that shepherds of God's flock are not to be "greedy for money, but eager to serve" (1 Peter 5:2). Paul also calls greed "idolatry" (Colossians 3:5). "The pastor's heart should be filled with love for God and for people, not with a love for money and things. Paul will have more to say about this later (1 Tim. 6:6-10)." (TPB pp.52-53)

vs.4 12) "must manage his own family well" NIV; ("...household") - "The pastor who has a wife and children can demonstrate his qualifications to be an overseer by the way he manages his own household.... The spirit the father shows in managing his home and children will be the same he needs as pastor in taking care of the larger family of God's people." (See **vs. 5**.) (TPB p.53)

13) "see to that his children obey him...do so in a manner worthy of full respect" NIV; ("...with all dignity") - The manner in which the pastor-father instructs and teaches his children is important. His manner will be one "worthy of full respect" and dignified in his calling for obedience. He will not simply "lay down the law," nor become abusive in language or action. He will be kind, as mentioned above, and "gentle." He leads by example. This is an important quality for all fathers. (TPB p. 53)

vs.6 14) "not a recent convert" - A new Christian lacks experience and growth, and his strength of character and faith have not yet been tested. Such a person might become conceited because of the trust others put in him, and then in his pride he becomes a prey of the devil. (SG #28 p.78) Pride on the part of a pastor can have disastrous consequences. "Pride goes before destruction, a haughty spirit before a fall" (Proverbs 16:18). (TPB p.54)

vs.7 15) "have a good reputation with those outside the church" EHV; ("well thought of by outsiders") - A congregation and its pastor live and labor in a community in which the majority

may not be members of the church. The pastor's reputation is important among those also outside of the church.. How quickly a pastor who does not have a good reputation could bring disgrace on himself and his congregation, upon his Lord and the saving Gospel. Many of those outside the church truly respect the man who lives by Christian principles, even if they don't have these qualities themselves. What a tremendous witness of the truth of God's Gospel in the community! (TPB pp.54-55)

* **Summary of the qualifications of the pastoral ministry:** "What a list of qualifications! Who can measure up to them? No individual will have them all in equal measure. Not all qualifications may be of equal importance in every situation. Yet a congregation will be concerned that those they call and who serve them in the public ministry be evaluated according to this divine standard. The pastor will use it for self-evaluation." (TPB p.55)

** Only qualified men may serve as pastors of God's flock. We should honor and uphold the qualifications that God has set forth for those who would serve in the Office of the Public Ministry, always remembering that the pastoral office is a divine institution --a gift from God for His Church. The Lord Jesus has given this office and its qualifications because He loves us and always desires what is best for us. He Himself is our chief Shepherd (1 Peter 5:4)." (TLSB 3:1-7)

c. (**SG #29**, pp.23 & 78-79) - Note the specific duties of pastors as indicated in the following Scripture passages:

- 1) 1 Timothy 4:6,12-16 - Set an example, publicly read Scripture, preach, and teach.
- 2) 2 Timothy 2:15, 24-26 - Teach God's word in it's truth & purity; with patience & gentleness, not being quarrelsome.
- 3) 2 Timothy 4:2 - Patiently & carefully instruct, always be prepared to teach, correct, & encourage.
- 4) Titus 1:11 - With the truth of God's word, silence false teachings that are misleading those in the church family.
- 5) Titus 2:1, 7 - Teach sound doctrine; be an example in teaching, showing integrity, dignity, & sound speech.

* **Summary of pastoral duties:** "The primary duty of the pastoral office is the proclamation of the Gospel. Consequently, pastors are to spend their time immersed in the study and contemplation of the Word of God and feeding it to God's people regularly through preaching and teaching, along with the administration of the Sacraments. They must demonstrate their competence in handling the Word of God by rightly and properly dividing Law

and Gospel and by refuting false teachers. God's Word promises the pastor that by carefully maintaining a devout life of faith in Christ and pure doctrine, both he and his hearers will be saved (1 Timothy 4:16)." (SG #29 pp.78-79)

d. (**SG #30**, pp.23 & 79) - Consider the significance of pastors being an example for their flock:

1) Philippians 3:17- "Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us." (Think, speak, and live as Paul does in Christ's image, as described in Phil. 2:5-8. TLSB 3:17)

2) 2 Thessalonians 3:9 - "We did this... in order to offer ourselves as an example for you to follow."

3) 1 Peter 5:2-3 - "Shepherd the flock of God... not domineering over those entrusted to your care, but being examples to the flock." (Pastors are servants of the Church, not taskmasters. They are to model the faith as well as teach it. TLSB 5:3)

Summary of the significance of pastors being examples for their flocks: "The New Testament has only one standard of morals for both clergy and laity, but it is a well-known fact that moral faults and weaknesses are more readily tolerated in church members than in their pastors. The reasons for making this distinction are quite evident. Members look up to their pastors as leaders and patterns. Pastors are expected to be examples to the flock [as mentioned in these few verses]." (SG #30 p.79)

e. (**SG #31**, pp.23 & 79) - Consider what church members owe to their pastors, especially having just studied the qualifications for becoming a pastor, and realizing the eternal weight of their work ministering to the welfare of souls. Consider ways we can best encourage and support our pastors, and future pastors. A few Scripture passages to consider:

1) 1 Timothy 5:17 - "Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching." (Honor and pay them well.)

2) 1 Thessalonians 5:12-13 - "...Respect those who labor among you and are over you in the Lord... esteem them very highly in love because of their work." (They are to be honored & loved not because of their status but because of their service in the spirit of Christ's teaching. Jesus defined greatness in terms of humble service. God will exalt those who humbly serve for His sake. TLSB 5:13)

3) Hebrews 13:17 - "Have confidence in your [pastoral] leaders and submit to their authority, because they keep watch over your souls as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you." (Listen and follow the pastor God has given us and invest in his joy.)

4) Galatians 6:6 - "One who is taught the Word must share all good things with the one who teaches." (Provide for and pay our pastors well. Care for their families.)

5) 2 Cor. 11:28, James 3:1 - (Empathize with the weight of ministry our pastors carry.)

6) Acts 6:1-4 - Free the pastor from things that would distract him from prayer & the Word. See next section regarding "deacons" and lay workers.

* **Summary of ways to support our pastors in their work:** "The congregation owes the pastor *recognition of his divine call* to minister to them the Gospel in the stead and by the command of Christ. They must not consider or treat him as a hireling but as *Christ's ambassador and gift to them to perform sacred ministry through Word and Sacrament*. Consequently, the congregation must submit to the pastor's ministry through the *glad, regular, and believing reception of God's grace that he minister to them* through the means of grace. They are to *love and respect him* for his office's sake. And finally, they should *see to his material and earthly needs* through an adequate salary and compensation." (SG #31 p.79)

3. **1 Timothy 3:8-13 -- Lay workers needed to assist the pastor: Qualified deacons**

a. Review Acts 6:1-6, where we studied the establishment of "deacons" to serve specific needs within the early Church, freeing the apostles to spend their time primarily in preaching & teaching the Word and in prayer. Note that the only two local church offices mentioned in the NT are those of overseer (also called pastor or elder) and deacon (see Philippians 1:1). (CSB 3:8)

1) "The seven men chosen by the Jerusalem congregation to administer the distribution of alms to the widows may well have been the first in that office, even though they were not called deacons then. They were servants, or helpers, who took care of collecting and dispersing the congregations finances, looking after the widows and the sick, and, in general administering the affairs of the congregation. This freed the Twelve [apostles] of those responsibilities so that they could devote their full energies to 'the ministry of the Word.'" (TPB pp.55-56)

2) "If today's pastor is similar to an overseer in Paul's day, our church councilmen may come closest to the position of deacon." (TPB p.56)

* The word "deacon" in general applies to all church workers. (SG p.79) "In its non-technical usage, the Greek for this word means simply "one who serves" (CSB 3:8)

3) Qualifications for deacons:

vs.8: *dignified* (EHV, ESV); worthy of respect (NIV)
sincere (NIV); not deceitful (EHV); not double-tongued (ESV)

not indulging in much wine

not greedy for dishonest gain (EHV, ESV); not pursuing dishonest gain (NIV)

vs.9: *holding on to the mystery of the faith with a clean conscience* (EHV, ESV); keep hold of the deep truths of the faith with a clear conscience (NIV)

"...men who are knowledgeable Christians, whose faith clings to the truth as a matter of conscience. We recall the 'pure heart' and 'good conscience' and 'sincere faith' Paul spoke about in chapter 1 (verse 5)." (TPB p.57)

vs.10: *tested...found blameless* (EHV, ⁷ESV); tested...[found] nothing against them (NIV)

"Paul says nothing about how they are to be tested... [not] a formal testing procedure. ...deacons were to be chosen because they had already shown themselves to be sound, conscientious believers. At Jerusalem they chose men who were 'known to be full of the Spirit and wisdom' (Acts 6:3). Congregations, then, will not choose the members of their council or board to make them better Christians, but they will choose men who already possess the qualifications listed here." (TPB, p.57)

"...the Greek verb indicates that the testing would be ongoing--a careful and thoughtful evaluation." (TLSB 3:10)

vs.12: *faithful to his wife* (NIV); husband of only one wife (EHV, ESV), managing his children and his household well.

4) In Paul's outlining the qualifications for deacons, he does not mention the need for deacons to be "able to teach," which he had given as a *distinct responsibility for pastors*. Therefore we can conclude that the deacons were not assigned a specific teaching role (although we recall Stephen also ably witnessed to his faith). (TPB p.56)

5) Note regarding **vs.11:** "women" (EHV) is the better translation. ("wives" used in ESV, NIV): "The *women* here may be deaconesses, female helpers of deacons, or wives of deacons." (EHV footnote) "In the Early Church, women likely served as deaconesses, administering physical help and deeds of kindness." (TLSB 3:11) They, too, were to be worthy of respect, not gossips, sober-minded, trustworthy & faithful.

6) Regarding **vs.13**, as "deacons" serve the Lord and help others, they reap a harvest of blessings (joy, assurance/boldness in faith, respect & appreciation from fellow believers). (TPB p.59)

b. (**SG #32**, pp.24 & 79-80) - Today we have boards and offices established in our congregations to assist our pastors and to carry out work of service in our churches. It is

important to recognize that those who are chosen for these positions would have similar qualities in their lives and faith as Paul has listed in these verses.

c. (**SG #33**, pp.24 & 80) - While we are blessed in our churches to serve and to have those who serve in various positions, we also realize that as Christians we all represent Christ in our daily lives (at home and in public). As we abide in Christ and He in and with us, "we live a life of faithful devotion to Him. Both in the home and in public, our conduct bears witness to the Gospel in one way or another. A consistent life of faith in Christ and love to one's neighbor--that is, every and any other human being--furnishes a compelling witness to others of Christ." (SG #33, p.80)

4. **1 Timothy 3:14-16** -- **Willing and Joyful Service**

a. **Verse 14** - Timothy was in Ephesus, and Paul was in Macedonia, a journey that would involve hundreds of miles through perilous stretches of land and sea. (TLSB 3:14). For that reason Paul does not want to rely on a later oral transmission of the instructions contained in this letter. They are so important that he wants them to reach Timothy and the Ephesian congregations as soon as possible. (TPB p.60) And in so doing, this Epistle written by inspiration of the Holy Spirit (God's Word) would also be available to the believers of all times. (SG p.24)

b. (**SG #34**, pp.25 & 80), **Verse 15** - "Paul is deeply concerned about the welfare of the church. Why? It is not just some earthly organization or gathering. He calls it *the church of the living God*." (TPB p.60)

1) The *household of God* is the "place where God dwells with and in His people. The members of this household are brothers and sisters in Christ and children of the heavenly Father... God's 'household' is also His Church, of which He is the living Head." (TLSB 3:15)

2) The *pillar and foundation (buttress) of truth* -- "As pillars and buttresses are needed to support large structures, the Gospel is needed so that not even the gates of hell can prevail against the Church. (Matthew 16:18; John 14:6)" (TLSB 3:15)

3) "In the Apostles' Creed, we call it *the holy Christian church, the communion of saints*." (TPB p.60)

* **1 Corinthians 3:16** - "Don't you know that you (the congregation) yourselves are God's temple and that God's Spirit lives in you?"

** 1 Peter 2:5 - "you also, like living stones, are being built as a spiritual house..."

4) Thus, Paul's concern for how we ought to conduct ourselves in the church! Our house of worship truly should be especially dear to our hearts.

"All Christians should be keenly aware that in church they are in the very house of the living God. There ministers serve, and the people together worship in the presence of God who sees everything that goes on in the hearts and lives of His people. Keeping that in mind, they will refrain from pride, selfishness, quarreling, gossiping, and other evils that sometimes disturb the peace of a congregation. The Church is *a pillar and buttress of truth* (v.15). From the Church, the truth shines out into the world and draws men to Christ." (SG #34, p.80)

5) "The Church's one foundation is Jesus Christ, her Lord..." (Christian Worship Hymnal (2021), #855)

c. (SG #35, pp.25 & 80), **Verse 16** -- Poetic heart of the Gospel truth which God has entrusted to His Church, that is joyfully proclaimed (perhaps an early Church hymn/psalm). This sixfold statement highlights the central events of our Lord's earthly ministry. Christ is (and must be) the subject & focus of all Christian preaching, which centers on His incarnation, redemption, and exaltation." (TPB p.61; TLSB 3:16; SG #35 p.80)

1) "*Great indeed, we confess, is the mystery of godliness.*"

* "The Gospel of Jesus Christ, especially as set forth in this verse, is neither known nor believed by the world, and therefore must be "proclaimed" ["confessed"]. For those who believe, however, it is no longer a "*mystery*." (TLSB 3:16)

** "Greek: *mysterion*, "secret," previously kept hidden but now openly revealed to all (1 Cor. 4:1). God's plan of salvation was hidden in OT times in shadows and types. The mystery is revealed in the Word of God--in Christ.... Pagan religions also used "mystery" for secret knowledge that was tightly controlled and limited to a few. Paul stresses that the revelation of Christ is for all people (Ephesians 3:9)." (TLSB, p.1903, "Key Terms and Phrases in Paul's Epistles")

2) "*revealed in the flesh*" -- Christ's humiliation (Luther's Small Catechism, pp.170-172)

John 1:14 - "The Word became flesh and made His dwelling among us."

3) *"vindicated by the Spirit" ("justified in spirit" EHV)* -- Christ's exaltation (Luther's Sm. Cat., pp.172-176)

1 Peter 3:18 - "For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit."

He who appeared "in a body" like one of us "was vindicated by the Spirit," literally "was justified in spirit." When God raised Jesus from the dead, Jesus was justified, or vindicated. His resurrection proved that He was...indeed the Son of God as He had claimed.... "In spirit" seems to be in antithesis to "in flesh".

"Christ was manifest in flesh, that is, He appeared in this world as a lowly, despised and weak human being. But He was justified in Spirit, that is, He was publicly vindicated by God as Lord and Christ...in that new glorified, spiritual state in which He appeared to His disciples after His resurrection." (TPB p.62; "The Christological Flesh-Spirit Antithesis," Wisconsin Lutheran Quarterly, July 1979, p.243)

4) *"seen by messengers" (EHV) ("...by angels" ESV, NIV)*

Note: Angels are messengers. And the same word in Greek also refers to human beings sent as messengers (Luke 9:52). Likewise, the "angels" of the seven churches to whom John writes in the book of Revelation are the pastors of those churches. It is true that the risen, glorified Jesus appeared to the holy angels at His resurrection and ascension. Yet it seems more likely that "angels" here refers to the earthly messengers to whom Jesus appeared after His resurrection. See 1 Corinthians 15:5-8. Those messengers were designated as His witnesses and sent out to preach the Gospel in all the world. (TPB p.62)

5) *"preached [proclaimed, ESV] among the nations"*

Matthew 28:19 -- "Go therefore and make disciples of all nations..."

Mark 13:10 -- "And the Gospel must first be proclaimed to all nations."

(Recall our study of the book of Acts)

6) *"believed on in the world"*

John 17:20-21 -- "I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father are in me and I in you, that they may be in us, so that the world may believe that you have sent me."

Romans 10:17 -- "So then, faith comes from hearing the message, and the message comes through the word of Christ."

Colossians 1:5-6 -- "Of this you have heard...the word of the truth, the Gospel, which has come to you, as indeed in the whole world it is bearing fruit and growing..."

* "Yes, the preaching of the Gospel will be effective until the end of time." (TPB p.63)

7) *"taken up in glory"*

Ephesians 1 20-22 -- The Lord Jesus ascended to take His place at the right hand of God "in the heavenly realms, far above all rule and authority, power and dominion... to be head over everything for the church."

Philippians 2:9-10 -- "Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Summary: "He, the Lord Jesus, and all that can be said about Him is "the mystery of godliness." He is what "godliness," our Christian faith...is all about. All of this is "great," indeed, "beyond all question." The Church is the pillar and foundation of that glorious truth, the saving truth entrusted to the Church to preserve and proclaim." (TPB p.63)

"This is the Gospel... the work Christ has performed for our salvation. All heavenly gifts and grace, and faith itself, come from this Gospel... and to substitute for it stories, self-help plans of personal holiness, or church programs, however well-intended, is to lose all such precious blessings." (SG #35 p.80)

5. **Conclusion:** "This concludes the section dedicated to the Church's organization in 1 Timothy, chapters 2-3. We are not free to amend or depart from God's revealed will concerning the outward organization of His Church... the Church of the living God that confesses the Gospel of Jesus Christ to a fallen world. In Love, God has made us members of His Church by the Holy Spirit. By grace, the Savior's truth has been made manifest to us and, through faith, we will follow Him in glory." (TLSB 3:14-16)

References:

TPB = "The People's Bible (Commentary): 1,2 Timothy, Titus" 2nd edition, by Armin W. Schuetze. Northwestern Publishing House, Milwaukee, WI. 2000 (2nd ed.). (Originally published 1988)

TLSB = The Lutheran Study Bible, English Standard Version, General editor Rev. Edward A. Engelbrecht. Concordia Publishing House, St. Louis, MO. Published 2009.

CSB = Concordia Self-Study Bible, New International Version, General editor Robert G. Hoerber. Concordia Publishing House, St. Louis MO. 1986.

SG = Study Guide used in our Women's Bible Study (by participants in-person and via Zoom): "1 and 2 Timothy, Titus: Keeping the Faith" by A.C. Mueller. Concordia Publishing House, St. Louis, MO. 2006. (This is part of the Bible study series "God's Word for Today")

The Augsburg Confession, Article XIV, "Concordia: The Lutheran Confessions, A Reader's Edition of the Book of Concord," Second Edition, General editor Paul Timothy McCain. Concordia Publishing House, St. Louis, MO. 2005, 2006.

Note to Article XIV of The Augsburg Confession, pp. 38-39 in "Concordia: The Lutheran Confessions, A Reader's Edition of the Book of Concord," Second Edition, General editor Paul Timothy McCain. Concordia Publishing House, St. Louis, MO. 2005, 2006.

"Christian Worship Hymnal" as authorized by the Wisconsin Evangelical Lutheran Synod. Northwestern Publishing House, Milwaukee, WI. First edition, 2021.

"Luther's Catechism: The Small Catechism of Dr. Martin Luther" (Anniversary Edition). "Christ's Humiliation and Exaltation," pp. 170-177. Northwestern Publishing House, Milwaukee, WI. 2017.

Bible translations used:

EHV = Evangelical Heritage Version

ESV = English Standard Version

NIV = New International Version