

A Study Of Article V Of The Unaltered Augsburg Confession, 1530

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Der V. Artikel. Vom Predigtamt.

1] Solchen Glauben zu erlangen, hat Gott das **Predigtamt eingesetzt, Evangelium und Sakramente** gegeben, 2] dadurch er, als durch Mittel, den Heiligen Geist gibt, welcher den Glauben, wo und wann er will, in denen, so das Evangelium hören, wirkt, 3] welches da lehrt, das wir durch Christus Verdienst, nicht durch unser Verdienst, einen gnädigen Gott haben, so wir solches glauben.

4] Und werden verdammt die Wiedertäufer und andere, so lehren daß wir ohne das leibliche Wort des Evangelii den Heiligen Geist durch eigene Bereitung, Gedanken und Werke erlangen

German Text, Concordia Triglotta,

Article V Concerning the Office of Preaching

Although this article was later numbered as a separate article, grammatically this is a continuation of Article IV.

To obtain such faith God instituted the office of preaching, giving the gospel and the sacraments. Through these, as through means, he gives the Holy Spirit who produces faith, where and when he wills, in those who hear the gospel. It teaches that we have a gracious God, not through our merit but through Christ's merit, when we so believe.

Condemned are the Anabaptists and others who teach that we obtain the Holy Spirit without the external word of the gospel through our own preparation, thoughts, and works.

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Translation from the German Text*

See Appendix A for other translations of Article V

OUTLINE

- I. Introduction
 - a. History of the Doctrine of the Ministry
 - b. Positions on the Ministry
 - c. WELS today
- II. Article V of Augustana
 - a. Office vs. Function
 - b. The Preaching Office
- III. Scriptural Foundations of the Office of the Ministry
 - a. The term *διακονία*
 - b. Other terms used in the New Testament for the Preaching Office
 - c. The teaching office
- IV. Views on the Ministry

- a. Issues in the 19th century
- b. The debates on the Ministry in America
- d. Three views of Ministry
- e. The Wauwatosa Gospel

V. Conclusion

VI. Appendices

- A. Augsburg Confession, Latin, and some English translations
- B. C.F.W. Walther's Theses on the Ministry
- C. Adolf Hoenecke's Theses on the Ministry
- D. Wisconsin Synod's Theses on the Ministry, 1997
- E. ELS doctrinal committee Theses on the Ministry
- F. Rolf Preus' Theses on Ministry
- G. Consensus Statement on Ministry, LCMS
- H. An Annotated Bibliography

The Preaching Office

If anyone aspires to becoming a pastor, he desires a good work. I Tim 3:1
 Εἴ τις ἐπισκοπῆς ὀπέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

I. Introduction

When Philip Melanchthon wrote Article V of Augustana, he certainly could not have envisioned the controversies that would arise in later centuries among the theologians of the Augsburg Confession. After all, even the Roman Catholics had approved this article. There was no dispute concerning the office of the ministry.

Lutheran theologians of the Augsburg Confession were also agreed on the doctrine of the ministry during the golden and silver ages of Lutheran orthodoxy. ¹ They knew what the ministry was and who was in the ministry and who was served by the ministry. "Men were called to only two positions as ministers: pastors and professors (teachers of theology.) These two positions were both thought to embrace the *Predigtamt*, and in fact the two positions were combined." ²

It was first in the 19th century that arguments among Lutherans over the doctrine of the ministry became persistent and prominent. The disputes concerning the divine institution of the public ministry were not only in Europe, but also in America. Different views or positions on the office of the ministry arose from debates between Walther and Grabau in this country and with Loehe in Germany. Many of the synods that formed the Synodical Conference came into existence because of controversies concerning the office of the ministry. ³

The synods that comprised the Synodical Conference, when it was organized in 1872, under the leadership of C.F.W. Walther were united on the doctrine of the ministry. They acknowledged that the office of the ministry, *Predigtamt*, or the pastoral office, *Pfarramt*, was instituted by God and was distinct from the priesthood of all believers. The synods also agreed that the office of the ministry belonged to the whole church and not to the ministers alone. The office was entered into by a divine call from the church or congregation. The synods of the Synodical Conference did not call ordination a Sacrament or absolutely necessary. However, they concluded that according to the Lutheran Confessions, only pastors, men called to administer the Sacraments, were to be ordained and that the minister is the one who preaches the Gospel, baptizes, hears confession, administers the Lord's Supper, and provides evangelical discipline in the congregation. This office

they called the pastoral office or the preaching office. It was the one office that was absolutely necessary in the church, since it was instituted by God as the continuation of the apostolic office. The synods were agreed that the office of the public ministry and the pastoral office were one and the same thing.⁴

In the 20th century theologians of the Augsburg Confession have continued to argue intensely over the theology and practice of the ministry.⁵ The doctrine of the ministry has become *the* major issue. And a whole range of issues concerning the doctrine of the ministry continues to be the subject of discussions and debates.

In the old Synodical Conference, the doctrine of the ministry, along with the doctrine of the church, was a burning issue at least since the early 1900s. The Wisconsin Synod invigorated the discussion during the 1920s as J.P. Koehler and his colleagues propounded the Wauwatosa Theology. Since the merger of 1988, the ELCA has never been free from dispute on the doctrine of the ministry.⁶

Today the disagreements among the theologians of the Augsburg Confession on the ministry are as great and as divisive as the controversies that divided the Lutherans in the 16th century during the Interims. What is the pastoral office? Who is in the ministry? Is ordination a Sacrament? Who confers the authority to function in the office of the ministry? Is the pastoral office the only divinely instituted form of the ministry or are other forms of the ministry equally divine? What is the relationship between the office of the ministry and the priesthood of believers? Where does the primacy lie in the church, in the congregation or in its ordained clergy?

One side maintains that there is only one office that was instituted by God.

Our Lord Jesus Christ instituted the ministry of the Word or preaching office when He called the holy apostles, the first ministers or preachers, into this office after His resurrection from the dead. Christ's ministers or preachers are therefore successors to the apostles, though they may not lay claim to direct revelation of God's truth or to the various apostolic gifts given to the original apostles. (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-49; John 20:21-23; Acts 20:28; 1 Corinthians 12:28-29; Ephesians 4:11; AC V; Treatise 8-10)⁷

Adolf Hoenecke states the issue in similar words:

The ordinary preaching office is the continuation of the extraordinary apostolic office, a continuation God Himself wants. It is of divine institution in and with the apostolic office.⁸

The other side maintains that there is one office of the public ministry, but this office may assume various forms as the need arises. The pastoral ministry is instituted by God and is not simply a human invention for good order. However, the pastoral office is not the only form of ministry instituted by God, to the exclusion of other forms of ministry, which are simply auxiliary human offices. God has not prescribed the forms of ministry of the Word. There is no direct word of institution for any particular form of the public ministry. God has given to the church the right to create a wide variety of forms within the one ministry of the Word. They are divine in that they are authorized by God. They are human in the specific form or arrangement which they may take in different circumstances.

The Wauwatosa theologians stressed the divine institution of the one gospel ministry given to all believers in the church. Yet they also insisted that all forms of the public ministry are established by God in that the church develops the forms under the providence of God and the forms carry out the divinely established work of spreading the gospel. ... The church has the freedom to establish different forms or positions or offices of public ministry.⁹

While both sides maintain that the pastoral office is of divine institution, one side wants to say that the pastoral office is the one **indispensable or necessary** form and the other side teaches that the pastoral office is the **most comprehensive** form. Is the pastoral office necessary or only a form like the pastoral office necessary? Is the office divinely instituted or are the duties of the office divinely given so that the church and

not God formed the pastoral office? It is contended that **God** instituted the preaching, pastoral, office of the ministry and that the **church** may institute other offices, like the teaching office.

Passages from the Scriptures and the Lutheran Confessions are quoted to support both views. Sometimes they are taken out of context and the total teachings of the Confessions are ignored.

Questions concerning the ministry continue to arise and are hotly debated. And all is not well, even in WELS! An article in the old Northwestern Lutheran stated, "We do not all do ministry the same. There is even wider diversity than we imagined. The pluralism of America has affected the Wisconsin Synod. We don't all think the same way or do ministry the same way."¹⁰ Recently a series of articles in Forward again dealt with this doctrine of the ministry.¹¹ It was only a few years ago that WELS began to ordain male teachers, but now they do not!¹² Perhaps the new agenda should contain a rite for de-ordaining of teachers.

Today some in the WELS have a very low view of the ministry and speak about everything as being a ministry, from pastor to leaf rakers. The position of staff minister continues to be debated and defined. Others have a sacerdotal or incarnational view of the ministry. One WELS pastor, believing that he is Christ, disappears after the service on Good Friday, and cannot be seen again until the Easter sunrise service. Pastors are being encouraged in worship seminars to use ashes on Ash Wednesday and incense in worship services, while other seminars are suggesting informal, contemporary worship. Some pastors have instituted lay readers in their services, with women also serving as readers. One congregation even has a woman assisting in the distribution of the Body and Blood of Christ.¹³ While other pastors are using the word "Mass" in referring to the celebration of the Lord's Supper.¹⁴

More and more congregations are replacing the traditional Lutheran liturgy with Protestant or contemporary forms of worship. Traditional and Confessional Lutheran worship forms and hymns are called "Catholic," but contemporary forms and hymns are never labeled "Methodist." The new contemporary song book, Let All the People Praise You, even admits that not all the songs match the doctrinal precision of the Lutheran Confessions.¹⁵

Men have been removed from the ministry on the basis of only an unproved accusation, in spite of what Paul teaches in I Tim. 5:19. ("Do not entertain an accusation against an elder unless it is brought by two or three witnesses.") There is the ever-growing list of removals from the ministry "for cause," or "for the good of the ministry." If false doctrine is taught, the person should be removed and the reasons clearly stated. Paul teaches in, I Cor. 11:19, "for there must be heresies among you, so that you who are faithful may be proven." With all of the nice categories that have been invented for removal from the ministry, this passage is not being followed, and it might be said, even rejected. For expediency often clear Bible passages are ignored. But on the grounds of unproved accusation, a pastor is removed from his congregation and his divine call, when the congregation with complete knowledge of the situation desires to retain him. How is the doctrine of the ministry being practiced among us, when district presidents operate like medieval bishops or popes?

The debate between WELS and LCMS over the doctrine of church and ministry arose because a member of a congregation in Cincinnati decided not to send his children to the parish school. Issues today are far greater and are having far greater consequences in our struggles concerning the doctrine of the ministry.

Questions concerning the ministry plague not only our good brethren of the ELS, but also the WELS. And it is beyond the scope of this paper to discuss all the issues that confront the Missouri Synod today on the doctrine of the ministry.¹⁶ Perhaps a simple solution would be for the synods to reaffirm Hoenecke's position on the ministry.

II. Article V of Augustana

St. Paul, after having stated so clearly and convincingly the doctrine of justification by grace through faith alone in the first eight chapters of his letter to the Romans, asks the question, "How then shall they hear without a preacher?" (Romans 10:14) Article V answers that question and tells us that to "obtain such faith God instituted the office of preaching."

The life and death of Jesus Christ, the Son of God, accomplished our salvation. This truth the Lutherans confessed at Augsburg in Article III. In the next article, Article IV, they proclaimed the doctrine of justification, the article on which the church stands or falls. God forgives us of our sins not because of our works or merits but by grace, for Christ's sake, through faith.

The next Article, Article V, deals with the means of salvation, but these Means of Grace must be administered in the church. Article V teaches that the Gospel and the Sacraments are to be administered through the preaching office that God instituted.

The German title for Article V is "Vom Predigtamt," ("the Preaching Office"). The Latin title is "De Ministerio Ecclesiastico," ("The Ministry of the Church").¹⁷ It is true that it was first after the Confession was read at Augsburg that the titles were added. Nevertheless, the term *Predigtamt* is in the German text.

What Article V teaches concerning the ministry has been hotly debated by theologians of the Augsburg Confession, especially in recent discussions and probably will never be concluded. Some maintain that this Article is teaching that the preaching office or pastoral office is the divinely instituted office for the administration of Word and Sacraments. Others contend that the focus here is on the ministry of the Word, the Gospel ministry, that God wants to be proclaimed in His Church through the Means of Grace. The question is does the Latin *ministerium*, and the German, *predigtamt* designate the office of the ministry or the activity of ministering the Word?¹⁸

Eugene Klug, in a study of Article V, states the following:

Article V of the Augsburg Confession is the platform upon which the confessors rested their teaching concerning the ministry of the Word in the church. God builds His kingdom, the church of all believers, by the Gospel. "The Christian Church properly speaking, is nothing else than the assembly of all believers and saints," the confessors stated in Article VIII. In Article VII they identified this assembly with those "among whom the Gospel is preached in its purity and the holy Sacraments are administered according to the Gospel."

It can rightly be argued, as does C.F.W. Walther, that the distinctive office of the pastor is already implicit in these articles, especially Article V, an office which Article XIV -- "that nobody should publicly teach or preach or administer the sacrament in the church without a regular call" -- makes explicit. Article XXVIII on "Ecclesiastical Power" constitutes the final statement of the confessors as they sought to redefine and sharply focus a true understanding of the Keys and to whom such power is given, and how they are to be exercised by the rightfully called pastors. The confessors self-evidently viewed this power of calling among the prerogatives of the general priesthood of believers, to whom by God's ordering the Keys first of all belong.

Thus Article V must be seen as the foundational platform on which both the royal priesthood and the office of called pastor rest under Christ's mandate for carrying His Word to the world.¹⁹

Article V, therefore, teaches that the ministry is both a function and an office. It is an office instituted by God for the purpose or function of "teaching the Gospel and administering the Sacraments."

Luther in his "Confession Concerning Christ's Supper, 1528," states:

All those who are found in the pastoral office or ministry of the Word, are in a holy, true, good, God-pleasing order and estate, since in it they preach and administer the sacraments, oversee the treasury, the sextons, and messengers or servants. This is nothing else than a holy work before God.²⁰

The one task or work of the ministry is to preach and teach the Gospel and all its articles. In other words, "the Public Ministry of the church is inextricably linked with God's tools for creating faith, for recreating creatures as God's children--the means of grace, Word, and Sacrament. The pastoral office is the Holy Spirit's instrument by which the power of God's Gospel is conveyed to people."²¹

Article V speaks about the marks of the church. Usually we say there are three: the Word, Baptism, and the Lord's Supper. Luther in his "On the Councils and the Church"²² enumerates seven marks. They are: 1) the holy word of God; 2) the holy sacrament of baptism; 3) the holy Sacrament of the altar; 4) the office of the

keys exercised publicly; 5) it consecrates or calls ministers; 6) prayer, public praise, and thanksgiving to God; 7) the holy possession of the sacred cross.

At the heart of each is the Gospel. Luther believed that teaching the Gospel is the responsibility of every Christian. But he also maintained that the church must call pastors to do these things for them.²³

In answer to the question who is to do all these things, -- preach, baptize, commune, and forgive sins, Cameron MacKenzie comments:

In one sense everyone. Early in the Reformation, Luther recovered the Biblical doctrine of "the priesthood of all believers." Relying on passages like I Peter 2:9, Luther contended that God had entrusted the Word to every Christian--the Word which is the center of each mark of the Church... But Luther's point in reminding the Bohemians of their priestly responsibilities is to convince them that they have the right to call pastors to do these things for them rather than remain dependent on church officials who refuse to provide them. Luther is *not* arguing that every Christian should carry out each of the marks when and how he personally desires. For Luther also recognizes that God had established the office of the public ministry for the regular and routine carrying out of these tasks. ... For Luther, it is a necessity that churches have pastors-- a *divine* necessity.²⁴

Article V of the Augsburg Confession teaches that there is an office of ministry, instituted by God for the purpose of preaching the Gospel and administering the sacred mysteries of the Sacraments.

It is debated whether Article V is to be understood "functionally" or not. The article teaches the divine institution of the ministry and not only its functions. One needs an office in which to function. Or as Article XIV teaches, one may function only in an office.

A study document from the Commission on Theology of the Missouri Synod states:

A distinction must be made between "office" and "function." Failure to make this distinction results in confusion. For instance, when a congregation is temporarily without a man to fill the office of the public ministry in its midst, it may ask a properly supervised teacher or a lay leader to perform some functions of the office of the public ministry. This is done in an emergency situation and not as a mere convenience. However, performing such functions does not make those who do them holders of the office of the public ministry. Even in such emergency situations a congregation properly requests a man who does hold the office of the public ministry and is serving as pastor in a neighboring congregation to assume that office for them as "vacancy pastor" or "interim overseer." Thus the oversight and accountability remain with one whom the church has called and designated as a pastor and who supervises those who temporarily perform some pastoral functions. Such practices are common and reveal a "folk" understanding of the ministry even if the root of such practices is not consciously analyzed.²⁵

The Confessions do not deal with the ministry by means of a legalistic detailed analysis, but with the theological center of the Reformation --justification-- as the point of departure.²⁶

Kurt Marquart gives the following understanding to the Augsburg Confession teaching of the ministry:

The clear contours of the genuinely evangelical Lutheran understanding of the Gospel Ministry stand out against the double contrast of Rome on the one hand and Geneva on the other. The Roman concept may be labeled "traditionalism," inasmuch as it attributes divine institution and authority to mere human traditions about a sacrifice-oriented three-tiered ministry: deacons, presbyters, and bishops. Geneva, on the other hand, represents "biblicism," that is, the legally-minded illusion that there is a divinely mandated outward church polity or structure, which then means restoring the various New Testament offices, of which Calvin identified four. Leaving aside such manmade complications and requirements, the Church of the Augsburg Confession simply treasures the divine gift of the one apostolic Gospel-Preaching Office, that St. Paul defines as the stewardship of the Divine Mysteries (I Cor. 4:1).²⁷

Early commentators on the Augsburg Confession take for granted that Article V teaches the divine institution not of functions only but of a "sacred estate" (*status sacer*) or an "order and estate" (*ordo et status*). If by "functionally" one means that there is no divinely instituted office of Gospel-proclamation, but that divinely

instituted functions are simply assigned to various people by human authority, then obviously the ministry is not "functional."²⁸

The Apology in Article XXIV, gives an interesting commentary on this point.

The term "liturgy," squares with our position that a minister who consecrates offers the body and blood of the Lord to the people, just as a minister who preaches offers the Gospel to the people, as Paul says (I Cor 4:1), "This is how one should regard us, as ministers of Christ and dispensers of the Sacraments of God," that is, of the Word and Sacraments. ... Thus the term "liturgy" squares well with the Ministry.²⁹

It can be understood correctly that Article V is speaking of the ministry of the Word, *Predigtamt*, in an abstract sense, referring to the Means of Grace, as in II Cor 3:4-8, "the ministry of the Spirit." Nevertheless, Article V also teaches that someone will have to administer these Means of Grace. The Article thus also speaks of the ministry of the Word in a concrete sense, meaning the holders of the office, those who are called to carry out the ministry of the Word in its abstract sense.

The Smalcald Articles in the section on *the Power and Primacy of the Pope*, says that, "the office of the ministry proceeds from the general call of the apostles." (Triglotta, p. 507) The German of the *Treatise* reads that "we have the certain doctrine that the preaching office, *Predigtamt*, derives from the common call of the apostles."

Walther in These I and II of his Church and Ministry identifies the *Predigtamt* with the *Pfarramt*. In his explanation of Thesis VIII Walther identifies the *Predigtamt* with the office that Christ instituted with the apostles.

Hence at Jerusalem the holy apostles in the beginning administered not only the pastoral office but also that of the deacons until the growth of the congregation made it necessary that this office should be entrusted to others in order to relieve the apostles, Acts 6:1-6. When the Lord instituted the apostolate, He instituted only one office in the church, which embraces all others and by which the church of God should be provided for in every respect. Hence the highest office is that of the ministry of the Word, with which all other offices are also conferred at the same time. Every other public office in the church is part of the ministry of the Word or an auxiliary office that supports the ministry.³⁰

Hoenecke makes this same point, perhaps even stronger, in These I: "The teaching office (*Lehramt*) by which we mean the pastors, the estate composed of the servants of the Word, is divinely instituted." In defense of These II he further states:

According to all of the proceeding, the present-day ordinary preaching office is the divinely willed continuation of the extraordinary apostolic office and essentially one with it. Scripture expressly confirms this in many ways:

- a) By declaring that the congregations are commended to the preachers (I Pe 5:2), obviously by Christ, not by church authority. This is expressed in verse 4, where preachers are responsible to Christ as the Chief Shepherd, and thus they answer to him as under-shepherds.
- b) By declaring that preachers are appointed by the Holy Spirit to their place in the congregation (Ac 20:28).
- c) By equating the preachers with the apostles (Col. 4:7; Php. 2:25; I Co 1:1; 4:1; I Pe 5:1).³¹

What is clear is that the Augsburg Confession teaches a divinely instituted office, the preaching office. This office is what we understand today as the pastoral office. It is those who are ordained to preach the Gospel and administer the Sacraments correctly. It includes not only parish pastors, but also missionaries and theologians at seminaries. But this preaching office of the Augsburg Confession does not include the teachers in the parish schools, administrators at Synod office buildings whose work is administrating and not preaching, gift planning counselors, therapists, staff ministers, and the like.

It may be argued that these offices are necessary for the church and that they accomplish some good works. It may also be debated whether those who are in such offices have divine calls. However, the offices are offices established by the church for the work of the church. It is very much like the office the church established in the Book of Acts when it called deacons to help in the waiting on tables. This was an office established by the church, not by God.

God calls and works through His Church. God at one time even called an ass to speak. But we do not speak of asses as another form of ministry, although we do have some ecclesiastical asses and some offices that are asinine.

But the Lord called apostles for the preaching of the Gospel and administering of the Sacraments. (Matt 28) This office, the office established by God, is continued in the office the Augsburg Confession calls the preaching office, or as we say today, the pastoral office.

In one sense we could speak about any office as a divine calling or divinely instituted, even that of leaf raking, in the sense that it is God's will that such tasks be done and that they are carried out according to God's will and purpose. God has assigned to every Christian a certain calling or ministry or vocation in life. In this sense every Christian has a divine call to minister or to serve. Luther said that when a little child faithfully does what he or she is told and takes care of one's brother or sister, that this is the greatest of good works and better than all the works of the monks in the monasteries. And there is no higher calling than that of a mother. For a woman was called to be the mother of our Lord.

Nevertheless, the Lord did establish a special office for the preaching of the Word and administering the Sacraments.

It is certainly true that every Christian is to proclaim the Gospel and all that it teaches. But it is also God's will that Christians gather together in congregations and call pastors to teach and preach, to baptize and to commune, to forgive and retain sins.

A great deal of confusion has been caused by the understanding and the translation of Ephesians 4:12. Modern Bible versions have translated this passage as "to equip God's people for work in His service," (NEB) "to prepare God's people for works of service." (NIV) This has led to the idea that everyone is a minister. Thus Christ did not call pastors into the office of the ministry and to carry out its functions, but only to equip God's people to be ministers and to do the work for the called pastors. It is contended that the pastor's purpose is to work himself out of a job. He is not a pastor, but a coach, a trainer.³²

Henry Hamann, from Australia, has objected to this translation on linguistic grounds.³³

The view is that v.12 is the purpose of the gifts of the four (five) classes of men (offices) mentioned. One expects to hear in v 12 (the purpose for the gifts) what apostles, etc. are to be and what their task is to be, not what they are to lead others to do or to be: apostles, prophets, etc., are there to perfect the saints and to work in the service, that is, in the edification of the body of Christ. I can't see these officers as teachers of method and bureaucrats telling everybody else what to do so that the great purpose of God may be attained.

Kurt Marquart gets right to the heart of the issue and gives the proper understanding of Ephesians 4:

Completely contrary to all this is the sectarian/activistic notion of the ministry as basically "trainers" of the laity. As if Christ had said not, "Feed my sheep," but, "Organize my sheep into work brigades, to do the 'real' ministry themselves"! If the task of the ministry is not the distribution of Gospel treasures but something else, then it is no longer an evangelical institution in the sense of AC V, but a legal and legalistic one. Furthermore, the evangelical ministry is not manipulative. It relies totally on God's own working through His holy means "when and where he pleases" not when and where human surveys, strategies, and "goal-setting" may predict or prescribe. The humble pastor of the prayer which adorns many Lutheran sacristies is a far cry from the strutting modern religious entrepreneur, whose mastery of "scientific" technique guarantees him x per cent of statistical success for y per cent of "effective" effort. The whole argument is not about a so-called "ministry in the abstract," but about the concrete office of Word and Sacrament with which flesh-and-blood men here on earth are entrusted.³⁴

The Lord instituted the pastoral office to carry out publicly the functions of the ministry. The church may establish other offices, helping offices or churchly offices as it did in the Book of Acts in the calling of deacons. But God instituted the pastoral office, the divine office, for the preaching of the Gospel and administering of the Sacraments. It is the one indispensable and necessary office in the church.

This does not mean that some in churchly offices, if done decently and in order, might not also do some of the work of the ministry under the authority of the called pastor. In the Book of Acts, we see Philip, who was called by the church to the office of deacon, teaching and baptizing. By doing this it did not make the churchly office of deacon, "serving at tables," a divinely instituted office and simply another form of ministry with the pastoral form the most comprehensive.

Serving at tables did not entitle Stephen or Philip to preach publicly and to baptize. Since they clearly did so, theologians like Chemnitz and Gerhard have suggested that the seven chosen in Acts 6 were selected from among the ministers of the Word to begin with, or that some of them were subsequently ordained into the ministry of the Word.

God has entrusted to pastors the responsibility and calling to publicly preach the Gospel and administer the Sacraments in the congregations. God calls, gathers, enlightens and sanctifies us and keeps us with Jesus Christ in the one true faith through these Means of Grace, which are dispensed by His called pastors.

In this way the pastors represent Christ. They stand in the congregation in the name and in the stead of our Lord Jesus Christ. They are to preach only that which Christ, the Chief Shepherd has told them to preach and teach in His Word. They are to give themselves continuously to prayer and to the ministry of the Word and not leave the Word of God and run the church as a business. (Acts 6:2)

The Lord Jesus Christ called His apostles to do this work of the ministry. And from the time of the apostles, God continues to place men into this preaching office. He says, "He that hears you, hears Me." (Luke 10:16)

Article V continues and states, "the Holy Spirit is given who works faith where and when it please God in them that hear the Gospel." The Lord works through means. The duties of the pastoral office are to proclaim the Gospel and administer the Sacraments.

The Apostle Paul in a letter to a young pastor tells him, "The time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear." (II Tim. 4:3)

Today, with a heavy emphasis on church growth apart from the Means of Grace, and congregations developing structures similar to those of modern businesses, the pastor's role becomes similar to that of a CEO. As in a modern business, the important thing is growth and organization. The Augsburg Confession in Article V teaches that God adds to His church "when and where He pleases, in those who hear the Gospel." You cannot run the church like a business.

John P. Meyer, in articles on the Augsburg Confession, sounds these words of warning. "And what will our Synod do? Will it try to become strong numerically? Financially? In organization? It will testify the Word, all the Word, nothing but the Word, patiently, hopefully, over against the world, over against erring church bodies, in our own midst. Particularly will our Synod continue to train preachers and teachers to testify the Word wherever God may call us, and then leave it to the Holy Spirit to work faith where and when it pleases God."

As we view modern congregational structure one sees a multiplication of ministries. There is a ministry for this and a ministry for that. Everyone seems to be in some ministry. And the function of the called minister, the pastor, is that of a business executive who carefully sees that all parts of the structure are working, taking no responsibility or blame, but delegating responsibility for the ministry to others. This is hardly the picture of congregational life or the office of the ministry as found in the New Testament and the Lutheran Confessions.

On the church scene today one can find all kinds of preachers, who preach lies, and rule by their own authority -- and the people love it. There are preachers who do not believe what the Bible teaches and take away from what the Bible says. They believe the Bible is filled with myth and error. What the Bible teaches about miracles and prophecies and doctrine is rejected.

When the Wise Men came to Jerusalem, looking for Him who was born King of the Jews, the clergy knew exactly what the Bible said. "In Bethlehem," they said, "for the Prophet Micah had prophesied it." But they did not believe it! Neither did they go to Bethlehem to worship their Savior and King.

Other preachers will go in the opposite direction and say more than what the Bible teaches. They love the customs and traditions. They look very conservative, but the Lord had His strongest condemnation for these.

Then we have those who believe that women can also be pastors. More and more women are being ordained as pastors, -- conflicting with what the Bible teaches about the pastoral office.

We also have the synodically correct preachers. They come equipped with the latest in synodically approved programs and agreeing with the synod's position whatever that might be at the time.

And then we have the CEOs. These preachers would run the church like a business. With charts and graphs they can tell you what membership and money resources will be ten years from now. You wonder, how can they know all this -- by reading of entrails? But, as we are quickly finding out, "all things do not continue as they were." (II Peter 3:4)

We also have the theology of money crowd. These preachers believe their calling is not to preach, but to raise more and more money. The message is "pray, pay, and obey."

There was only one prophet in old Israel, Micaiah, who had the courage to stand up to the 400 clergymen who would only tell the king what he wanted to hear. (I Kings 22) Jesus was moved with compassion, when He saw that the people were as sheep having no shepherd. (Matthew 9:36) And He promises to give to His Church faithful pastors who will lead the sheep into green pastures and still waters. (Psalm 23)

And so we pray: Oh, may thy pastors faithful be,
 Not lab'ring for themselves, but Thee!
 Give grace to feed with wholesome food
 The sheep and lambs bought by Thy blood
 To tend Thy flock, and thus to prove
 How dearly they the Shepherd love. (TLH 493:2)

The impression is continuously being given that the success of a church does not depend on faithfulness to the Word and Sacraments, but on how quickly it can grow.

The model and goal placed before us is that of the "mega-church." Here everything is to be user friendly! No hymnbooks, no creeds, no sermons, no Bible. And, of course, there is no confession of sin. Nothing is to be done that would turn people off and hinder the growth of the church.

Give the people not what they need, but what they want! The buzzword is "church growth", at any cost. Instead of a theology of the cross, a theology of glory is promoted -- a "Field of Dreams," theology. If you envision and build it, they will come.

And all kinds of programs and ministries are being offered today. Programs like "20 objectives for spiritual growth," "friendship evangelism," "community awareness evangelism," "spiritual character formation," "building volunteer ministry around people's gifts and interests," "teaching and employing flexibility in ministry methods," "creating an atmosphere of permission giving and trust," and workshops on the "theology of money".

Perhaps! However, the New Testament and the Lutheran Confessions would teach us something quite different.

Paul said, "My preaching was not in the enticing words of man's wisdom," ... so that your faith should not stand in the wisdom of men, but in the power of God." (II Cor. 2:4,5) "For I determined not to know anything among you save Jesus Christ and Him crucified." (II Cor. 2:2)

And Paul could later write to a **little** band of believers, reminding them: "Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth." But that was no problem. "For God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world, and the despised things, and the things that are not...so that no one may boast before Him." (I Cor. 1: 26,27)

The "church growth" paradigm, which some in our own Synod have bought into, predicts that the survival of the Synod depends not on faithfulness to the Word and Sacraments, but on adopting the methods and programs of the new "Spiritual Growth Project Team."³⁵

Impressed not with humble and simple Means of Grace, but with the sensational and spectacular and growth of the modern church, the temptation is there to try to imitate. Take a successful method or program, even from an heretic movement, add a little Lutheran "salt," and lo and behold, we also can be successful, exciting, and growing.

But Article V would teach us that, "the Lord grants faith where and when it please Him in those who hear the Gospel." The church grows or decreases according to God's plan and purpose!

This Article on the preaching office continues and refers back to the previous Article, Article IV on "Justification." Here is the heart and soul of Lutheran theology, the center article of the faith and from which all other doctrines proceed. God justifies us, declares us not guilty, "not on account of our merits but on account of Christ. God justifies those who believe that they are received into grace on account of Christ." The Latin text quotes here Galatians 3:14. This biblical citation is missing from several manuscripts of the Augsburg Confession and from the 1531 edition.

The Lord builds His Kingdom through and with the Means of Grace. Here are the true treasures of the Church -- the holy Gospel and the blessed Sacraments. The Lord called the congregation at Smyrna (Revelation 2:8-11) rich not because it had worldly wealth or modern methods of church growth, but because it had the Gospel. By being faithful to the doctrine of the Gospel and all its articles it would receive the crown of life. This is what needs to be continuously emphasized today, instead of all of the other things that are being put before us.

Article V in rejecting and condemning "the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works," also is condemning all the modern "church growth" paradigms.³⁶

III. Scriptural Foundations

If a member says, "he is my pastor," everyone knows who and what you are talking about. But we also may use a rich variety of other terms, non-biblical nomenclatures, for the office of a pastor. For example, we use terms like the clergy, Reverend, Professor of theology, Synodical president or vice-president, missionary, executive secretary of home or foreign missions. Although the terms may also imply a particular special function of the ministry, nevertheless each term carries with it the concept and meaning of a theologically trained person, a male, who has been ordained and who is a pastor, who preaches and celebrates the Sacraments, and who is in the preaching office. No one would think it strange or unusual for a man designated by the any of these above terms to carry out the responsibilities and functions of the preaching office according to Article V.

If, on the other hand, a member says, "he is our teacher," a different meaning and understanding is immediately communicated. One may also speak of a member of the board of elders, or trustees, the executive director of support services, a staff minister, or a lady teacher. With any of these terms, we again immediately understand that we are not talking about a pastor, the preaching office, a person who has been ordained, but of someone who is in an office established by the church. The writers of our Lutheran Confessions could not conceive of any of these offices as the preaching office of which Article V is speaking. And we also would think it peculiar for any person designated by the above terms to carry out the functions of the preaching office.

The church, in its Christian freedom, may have more or less of such offices, like teacher etc. It may or may not have a school. However, because God has established the office of the pastor, a congregation must call a man as its pastor. If it does not, or if the pastor takes a call to another congregation, then something is lacking in the congregation and it must be set in order.

(Titus 1:5) ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους.

The term “pastor” occurs only once in English translations of the New Testament. (Eph. 4:11) However, the New Testament also uses a rich variety of nomenclatures for this divinely instituted pastoral or preaching office, of Article V, the continuation of the apostolic office and its functions and responsibilities, namely to preach the Gospel and administer the Sacraments.

Walther in Thesis VIII, on the "Ministry," states:

The preaching office (*Predigtamt*) is the highest office in the church, out of which office all other ecclesiastical offices (*Kirchenaemter*) flow ... Therefore, in Scripture the incumbents of the ministerial office are called elders, bishops, rulers, steward, and the like, and the incumbents of subordinate offices are called deacons, that is, servants, not only of God but also of the congregation and the bishops. Of the ministers in particular it is said that they should feed the flock of God and watch over souls as those who must give account (I Tim. 3:1) 5,7: 5:17; I Cor. 4:1; Tit. 1:7; Heb 13:17)³⁷

The New Testament teaches that the holy ministry is not merely a divine suggestion but a divine command. When we study the passages in the New Testament that speak about the ministry, it becomes clear that God has decreed that the church should call men that meet God's criteria and whom God then places into the office of the public ministry, through a call from the congregation or church. A distinction must be kept between the priesthood of all believers, private or individual actions, and that of the public ministry.

Since references to the terms of ministry in the New Testament are very numerous, we shall need to be selective. Gerhard and others have listed and interpreted many of the passages and terms dealing with the ministry in the New Testament.³⁸ Let us look at some of the names in the New Testament that are used to describe the pastoral office.

The Term Minister

Two different Greek words *διακονία* (I Cor 3:5, II Cor 3:6, Acts 1:17,25, Acts 6:4) and *λειτουργία* (Heb. 8:6, Phil 2:17, Rom 15:16) can be translated by the term “ministry,” or its Latin, *ministerium* or German, *Amt*.

The first (*διακονία*) is often used in a general way for any kind of service one renders to another; the second (*λειτουργία*) is more directed to church service, and from which we get our English word liturgy. In Acts 13:2 the word is used for the celebration of the Sacrament. But both words have in common the emphasis on serving. Thereby they characterize the ministry; it is a service of loving concern for God and His people, according to the pattern Christ Himself gave, not an activity of ruling and governing.³⁹

The term ministry is used in the New Testament in both a general (abstractly) or wider sense, and in a special (concretely) or narrower sense. In a general way it is used for any kind of service one renders to another. (Matt 20:26; 22:13), John 2:9) For example it is used for the work that Martha did (Luke 10:40). It is also used concerning the angels who are sent forth to minister (Heb 1:14). Even civil government is called “a minister of God,” (Rom. 13:4). The term is also applied to our Lord, in Rom. 15:8. And the term may also be used in the sense of distribution of alms. (Rom. 15:31)

The seven, who were appointed as helpers to the Apostles in chapter six of the Book of Acts, are called *διάκονους*, deacons. The text, often translated as to "wait or serve at tables," has the word *διάκονεῖν*. Paul uses the same term in his letter to Timothy (I Tim 3:8) where he gives the qualifications for the *διάκονους*. The term is here translated as deacon.

The term (*διακονία*) is also used in the narrower sense, concretely, pointing to both the office itself and to the activities for which this special office was designated. When we speak of the ministry in this sense, we mean the public ministry.

This office and its functions are called "public," therefore, not because they are always discharged in public, but because they are performed for the good and by the command of the congregation, just as we call civic officeholders, "public servants," and their work "public service." Accordingly, the acts of the public ministry

are "public," not only when its incumbents proclaim the Word in public to an assembly, but also when they minister privately to a single soul.⁴⁰

Hoenecke also gives further explanation concerning the use of the term ministry in this narrower sense:

But we can also speak of the ministry of the Word (*Predigtamt*) concretely. Then we understand the expression to mean the holders of the office, those who carry out the ministry of the Word in its abstract sense. Scripture itself also speaks of the ministry of the Word in that way, as in I Corinthians 1:17 and Ephesians 4:11. It speaks of the ministry in both ways in Psalm 68:11

Here we deal with the ministry in the concrete sense, namely, the ministry that serves the Word. Scripture teaches that the ministry viewed concretely is *divinely instituted* or that it exists *de jure divino*, by divine right (I Cor. 12:28; II Cor 5:18; Jer 3:15; Joel 2:23), no less than the ministry viewed abstractly (Ps. 68:11; Heb 1:1).⁴¹

Today many want to talk about everyone as a minister and all and every kind of ministry is being encouraged. People speak of the ministry of the laity as not only being permissible but even essential so individual witnessing may be properly stressed. This wider and looser meaning of term ministry (*διακονία*) is causing great confusion.

If one takes the term in its root Latin meaning as "servant," than a loose and extensive application can be justified. But it seems quite beyond dispute that the *usus loquendi* makes it inescapable that when any worker in the church is referred to as a "minister," the connotation comes through that somehow the one so designated is basically in the same ecclesiastical office as the pastor. Whatever differences there may be will be seen as essentially in- consequential.⁴²

David Valleskey, in a series of articles on the ministry, makes the same point:

Does every Christian have a ministry to perform? Given the meaning of the words, both in the Greek and the English, it is not wrong to answer these questions with a "yes." Yet, because of the different ways in which these terms can be defined, we need to explain carefully what we are saying. For the sake of clarity and to minimize confusion it may well be wise to use such terminology as personal ministry to describe the service that every Christian renders to God in response to God's love and mercy in Christ. Or, perhaps even more preferable, it might be good simply to say that all Christians have the privilege of serving God in their lives. A Christian is serving God for example, when out of love for his Savior, he volunteers to mow the church lawn. But it would be confusing, to say the least, to give him the title "minister of lawn mowing" and to declare that he is engaged in the "ministry of lawn mowing."

Rather, in view of contemporary usage of these words, it would appear to be wise to restrict the use of the title "minister" to the one who is "authorized (called) to perform religious functions in a church" and to restrict the term "ministry" to the "profession, services, and duties of a minister of religion." That way we will all know what we are talking about when we speak of the ministry or the service that the minister performs.⁴³

A better term to use in referring to Christian men and women and their work and service in the church is the term "priests," the royal priesthood. (I Peter 2:9; Rev. 1:6) The New Testament always uses this term in the plural when referring to God's people. "Priest," in the singular, always designates our great High Priest, Jesus Christ and only Him. The New Testament never uses the term "priest" to refer to those in the preaching office.

The priesthood of the believers does not exist in order to claim rights and to compete with the office of the holy ministry. That is pietism. To be priests, means to be what you are. The priests are sheep, not shepherds. St. Peter in his First Epistle gives an extensive explanation of how priests, Christians, are to live. Pastors are to serve with Word and Sacrament. The royal priesthood passes on to others what it has received from the pastor in the divine service.⁴⁴

The term minister is an abstract term, designating the total office of the ministry. The New Testament also has some concrete terms that designate the incumbents in the office that Article V calls the preaching office.

The Term Apostle

Scripture teaches the divine institution of the ministry in the concrete sense in the calling of the apostles, ἀποστόλοι (Luke 6:13, Mark 6:30). The apostles were called by the Son of God to a real ministerial office, *Amt.* (Matt. 10:1; Luke 6:13, 9:1-10; Mk 6:7, Matt. 28:18-20; Mark 16:15) In Acts 1:17,25 it is expressly called a ministerial office.⁴⁵

In Matthew 28:16-20; Mark 16:14-16; John 20:21-23 Christ instituted Holy Baptism and the Office of the Keys and also the divine institution of the office to which the administration of baptism and the preaching of the law and Gospel were entrusted.⁴⁶ In these texts Christ gives the command to preach, baptize, forgive sins, and teach all that He has commanded. In other words He commands those whom He puts into the preaching office to preach the Gospel and all its articles.

In Luke 24:46-49 Jesus' audience included men who were not apostles. The text says, "the eleven and those with them." (v.33) This might even mean some of the women. Since there were people present whom Christ was not putting into the office of preaching, this account does not record Christ's command to preach. Instead, Jesus spoke in the passive voice telling them that preaching would be done. Strictly speaking St. Luke's Gospel does not therefore record the divine institution of the office, since no divine command is given. However, it assumes the divine institution of the office and more than that, it teaches that the office will be transmitted beyond the apostles themselves.⁴⁷

The office of apostles is an office that was instituted by Jesus Christ. The New Testament further teaches that this office is to be passed on to others. (II Tim. 2:2) The apostles were called directly by Christ Himself. Today the Lord calls immediately, indirectly, through His Church, as He calls men into the pastoral office. Hoenecke teaches:

The ordinary preaching office is the continuation of the extraordinary apostolic office, a continuation God himself wants. It is of divine institution in and with the apostolic office. The divine institution of the concrete apostolic office is proved in Thesis 1.⁴⁸

Walther in Thesis II of his book on Church and Ministry equates the ministry of the Word (*Predigtamt*) with the pastoral office (*Pfarramt*). In his defense of this thesis Walther states:

The divine institution of the holy ministry is evident from the call of the holy apostles into the ministry of the Word by the Son of God according to Matt. 10; Matt. 28:18-20; Luke 9:1-10; Mark 16:15; John 20:21-23; 21:15-17 as well as from the call of the 70 disciples in Luke 10:1-22.⁴⁹

Walther goes on and writes, quoting Ludwig Hartmann:

The ministry of the Word may be treated in two ways: first, in an abstract way when the state or the office itself is being considered, as Art. V of the Augsburg Confession treats it; second, in a concrete way, when the persons are considered who minister in this office, as Art. XIV of the Augsburg Confession treats⁵⁰.

But on the next page Walther makes this significant comment:

Nevertheless, the Augsburg Confession in Art. V no doubt intends to attest also the divine institution of the pastoral office, even if only indirectly, as all commentaries of our orthodox theologians in their comments on this article clearly show (cf. Mylius, Carpzov, Menzer, Frank, and others.)⁵¹

The Term Bishop

St. Paul uses the word ἐπίσκοπος to refer to the office of an overseer or bishop. The word is used in five places in the New Testament, (I Tim. 3:1, Titus 1:7; Acts 20:28; Phil. 1:1; I Peter 2:25) In I Peter it is used to refer to Jesus Christ.

The Greek verb signifies "having the oversight." Paul tells Timothy that as a bishop, overseer, he is to preach the pure doctrine, attend to public reading of Scripture, to preach and to teach, to oversee the spiritual life of the congregation, and to encourage and guide people to prayer. From this we see that the New Testament is speaking about an office that has certain functions. This term ἐπίσκοπος is probably best translated today as pastor. It applies to all servants of the Word because it is their duty to have spiritual oversight of souls. (Acts 20:28)

The Term Presbyters or Elders

Another Scriptural term for the office of the public ministry or pastoral office is πρεσβύτεροι (elders or presbyters). Elders are the same as bishops. (Titus 1:5) In Acts 20:17 and Acts 20:28 the terms elder and bishop are used interchangeably. The term was most likely applied to ministers who had been longest members of the Church and consequently had more Christian experience than the rest.⁵² The word is used many times in the New Testament with different meanings. Sometimes it means only an older man, (I Tim 5:1). Paul uses the term in I Timothy 5:17 in referring to someone who is in an office of leadership in the church. "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching."

Servants of the Word were called elders because those who were set apart for the preaching and teaching of the Word either were sufficiently advanced in years or had the maturity of older persons and were thus qualified for this important office. The "presbytery" in I Tim. 4:14 were a group of elders or servants of the Word. Other references are Acts 14:23; Titus 1:5; James 5:14; I Tim. 5:17,19. Elders worked in the Word and doctrine, but some applied themselves to the work of teaching.⁵³ The term elder is another term used in the New Testament for the pastoral office.

The Term Preacher

Another word in the New Testament referring to the pastoral office is the term preacher, κήρυξ. It is used in four places, I Tim. 2:7; II Tim. 1:11; II Peter 2:5; Rom 10:14. Paul also speaks of "the preaching of Jesus Christ," Rom.16:25 and "the foolishness of preaching," I Cor. 1:21.

Of interest is Paul's connection of the word "preacher" with "apostle." "I was ordained a preacher and an apostle." (I Tim.2:7) When Paul says in Rom. 10:14, "how shall they hear without a preacher," he is certainly referring to the continuation of preaching. The office of the apostles continues today in the preaching office.

The Term Prophet

The New Testament prophets, προφήτας, are to be distinguished from those of the Old Testament, for Christ is said to have given "some apostles, some prophets," (Eph. 4:11) after He ascended into heaven. At least some of the prophets were able to foretell the future (Acts 11:27). The prophets were endowed with the ability to interpret the writings of the Old Testament. They are generally thought to have been persons who were particularly skilled in the interpretation of God's Word.⁵⁴ Today we speak of a seminary as being the school of the prophets. The prophets today are the theologians at our seminaries.

The Term Leader

The New Testament also uses the term ἡγουμένοις (leaders) to refer to those in the public ministry. Paul tells us in Hebrews 13:7 that there were in the church "leaders, those who spoke the word of God to you." Later

on in the same chapter (v.17) he admonishes the members of the congregation to, "Obey your leaders and submit to their authority; for they are keeping watch over your souls, as men who will have to give an account."

In the New Testament there are several verb forms that certainly designate the elders or bishops, insofar as they stand at the head of the Christian community and are to be obeyed. (I Thess 5:12; Rom. 12:8; Acts 15:22) The verbs in these passages are synonymous with the verb from which the noun bishop is derived. Here pastors and teachers are called "leaders." They are leaders who rule to the extent that they set forth the will of God to the believers and require of them obedience to the divine will.⁵⁵

The Term Teacher

The term teachers διδασκάλους, in Ephesians 4 does not refer to the modern office of the parish school teacher or to lady teachers. It refers instead to shepherds who are also called teachers because one of the principal functions of the servants of the Word is that of teaching the Word. The term "teacher" occurs frequently as a specific term for those who teach. Christ is the Teacher *par excellence*, whom we are to hear. (Matt. 17:5) Paul calls himself a teacher of the Gentiles (I Tim. 2:7; II Tim. 1:11) In the apostolic church, some were teachers in distinction from the bishops or were attached to local churches, preached, taught the young etc. Like the apostles, prophets, leader and elders, these teachers were ministers, servants of the Word.⁵⁶

The Term Evangelists

This term εὐαγγελιστάς is used in three places in the New Testament. (Acts 21:8, Eph. 4:11; II Tim. 4:5) These men were not attached to congregations, but like the apostles they established new congregations and had general oversight over certain congregations.⁵⁷

In II Tim. 4:5 Paul uses the word evangelist as a synonym for pastor. The young pastor Timothy is encouraged to do the work of an evangelist.

The Term Shepherd or Pastor

The word ποιμένας, translated as pastor in Ephesians 4:11, is used some sixteen times in the New Testament. In most places it is usually translated as shepherd. This biblical term, shepherd, which is rich in meaning, is translated only as pastor in Ephesians 4:11. Jesus Christ is the Good Shepherd. The pastor is the shepherd, under shepherd, of the church of Jesus Christ. The pastor today stands in the church in the name and in the stead of our Lord Jesus Christ. He is called by Christ, through the church, to shepherd the flock over which the Holy Spirit made him a bishop (Acts 20:28). As such, the pastor will teach and preach only that which the Chief Shepherd has given to him through the words of the apostles and prophets. He also, as Christ Jesus, is willing to lay down his life for the sheep.

The New Testament teaches the close relationship between Christ and the pastor. Often the same word used for pastor is used for Jesus Christ -- Bishop, Shepherd. The Lutheran Confessions speak this way: "For they (the pastors), do not represent their own persons but the person of Christ, because of the church's call, as Christ testifies (Luke 10:16) 'He who hears you hears me.' When they, the pastors, offer the Word of Christ or the Sacraments, they do so in Christ's place and stead." (Apology, Art VII, VIII 28, Triglotta, p. 237).

The Bible teaches, "we are ambassadors for Christ, as though God did beseech you by us," II Cor 5:20. And Jesus says, "as my Father sent Me, even so send I you." (John 20:21)

The New Testament uses this term "shepherd" or "pastor" for men who served individual congregations, having the spiritual oversight of the congregation.

Summary

On the basis of these New Testament passages, we conclude that the Bible teaches that there is an office of the public ministry. The New Testament designates this office by a number of names, but it remains an office mandated by God for the preaching and teaching of the Gospel and all its articles and administering the Sacraments. It is not enough to say that God commands that the Gospel be preached. God has ordained or instituted a specific office in His church. This office we call today the pastoral office of Word and Sacrament. Today in the church the called and ordained pastors carry out this work of the ministry of shepherd-elder-bishop. The pastor, as set forth in the New Testament, is the leader in the church and is to be obeyed when he speaks the Word of God. He also is to supervise the spiritual life, the faith, and the Christian service of the congregation. He carries out this New Testament responsibility by preaching and teaching the Word and administering properly and correctly the Sacraments. This is a heavy responsibility that no man can take upon himself, but rather to which he must be legitimately called by the church. (Acts 1:23-26; 13:2-3; 14:23; II Cor 8:19, AC XIV).

From these references there emerges a picture of an office that was instituted by God, in and with the apostolate, for which very specific qualifications are listed, and the essence of which is properly defined in the Augsburg Confession as "teaching the Gospel and administering the Sacraments" (AC V) on behalf of and with accountability to the church ("publicly") (AC XIV).⁵⁸

The Term Teaching Ministry

The church, as in Acts 6, may call people to perform functions that the apostles had been carrying out. As the church grows it has the right to create offices that have the purpose of aiding the effectiveness of proclaiming the Gospel. These offices are auxiliary or helping offices. They do part of the work of the pastor, but not all the work.

The debates on the doctrine of the ministry arose in the Synodical Conference over the discussions concerning parish school teachers.⁵⁹ Already in the 1870s questions began to arise due to the rapid expansion of elementary schools within the Wisconsin and Missouri Synods. Is the call of an elementary school teacher divine like the pastor's? Does the congregation confer the public ministry of the Word on them as well? Or are they simply doing a job that has been established by human beings, without divine institution?⁶⁰

Three views emerged in answer to these questions.⁶¹ They were hotly debated then and still are.

Some took the position that it was the parents' job, not the church's, to secure Christian education for their children. Ephesians 6:4 was used as the proof passage. The congregation is free to either establish a Christian school or not establish one. The establishment of Christian schools is nowhere commanded in the Scriptures. Today those parents who choose to home school their children advance this view.

Reinhold Pieper, in a paper on the question of the teacher's call at a Synodical Conference meeting, said "while it is a commendable conception of their office when the teachers look upon it as divine ... but their calling belongs to the same category as that of the Christian cobbler or tailor."⁶²

Others argued that the teaching office is a helping office, an auxiliary office, to the pastors. The pastor delegates some of the duties of his divine office to teachers.

Walther writes in his Church and Ministry:

Therefore the office of Christian day school teachers, who must teach God's Word in their schools, almoners, sextons, precentors at public worship, and others are all to be regarded as ecclesiastical holy offices, which bear a part of the one ecclesiastical office and assist the ministry of the Word (*Predigtamt*).⁶³

Hoenecke, in a paper on "the Divinity of the Teachers' Call," stressed that its origin was to be found in the pastoral office. "One must integrate the parochial schoolmasters' office with the pastor's office because according to the Augustana nobody is to teach publicly without a proper call." Hoenecke had conceded that "the call of the teacher is to be considered divine, like that of the pastor."⁶⁴

J. P. Koehler objected to both these positions:

The ministry belongs to the teacher and to every Christian as well as to the pastor. ... Because the Christian teacher's whole work of teaching is governed by the Word of God, his work in the school merits the same appreciation of being 'divine' as that of the pastor in the congregation.⁶⁵

And Koehler asked "Why detour through the office of the pastor in order to establish the divine character of the teacher's call?" He argued, "that a Christian teacher 'labors in the Word and doctrine' the same as a pastor. Why then should not Acts 20:28 'the Holy Ghost hath made you overseers over the flock,' apply to teachers as well as to pastors?"⁶⁶

The Wauwatosa men declared that all New Testament forms of ministry are divinely instituted, but not legally mandated. In the debates I Cor 12:28 was the significant passage. Koehler argued that the extensive list of spiritual gifts mentioned in this passage are all of divine origin, so that God hath set some in the church is not simply identical with the institution of the ministry of the Word and Sacrament, Matt 28:19. God institutes -- sets in place -- every spiritual gift in the church through the working of the Holy Spirit by means of the Gospel. In this way, many forms of ministry are "divinely instituted," but not in a legalistic way by means of a legal precept. Instead they are evangelically instituted by the Spirit through the Gospel.⁶⁷

This "Wauwatosa Gospel" became known as the Wisconsin position on the ministry, as opposed to the older position of Walther and Hoenecke that was labeled the Missouri position. However, some in Wisconsin continued to teach and hold to the Missouri position, and others in Missouri held and taught the Wisconsin position. For example, A.C Mueller makes this point:

Two views of the ministry have been propounded among us, and they are mutually exclusive; it is an either-or. According to one view, the pastorate is the one divinely instituted office; all other positions in the ministry stem from the pastorate and are auxiliary offices to the pastorate. According to the other view, which I believe is the Biblical one, God has instituted the office of the ministry, that is, He has commissioned His church to proclaim the Gospel and administer the sacraments, but He has not prescribed the forms in which the church is to fulfill the commission. All forms of the ministry, including the pastorate, stem from the one divinely instituted and all-embracing office of the ministry.⁶⁸

The debate still continues today, especially in our sister synod, the Evangelical Lutheran Synod. Rolf Preus has stated the issue most clearly:

The Evangelical Lutheran Synod has recently been discussing and debating the doctrine of the ministry. The Doctrine Committee of the ELS prepared several theses on the "Office of the Public Ministry" commonly known among us as the DC Theses. The doctrine committee memorialized the 2001 convention of the ELS to adopt these theses as the official position of the ELS. One of my objections to the DC Theses was that they defined the office in such a way as to include within it the office of parochial school teacher. While the DC Theses did distinguish between the pastoral office and the parochial school teacher's office, they did not say that the pastoral office is divinely instituted and the parochial school teacher's office is not. Rather, the DC Theses promoted the view that the pastoral office is the most comprehensive form of the public ministry and that the Christian Day School teacher holds a more limited form of this office. When I spoke at the convention against adopting the DC Theses, I appealed to Articles V, XIV, and XXVIII of the Augsburg Confession. I urged the delegates to read these articles. I argued that it was not possible that the original signatories of the Augsburg Confession could have conceived of putting women who teach children in a parochial school into the office defined in these articles. My argument, of course, was not that anyone in my synod favored women pastors. Nobody in the ELS does. Rather, it was that the DC Theses were proposing a definition of the office that disagreed with the definition of the office in the Lutheran Confessions.⁶⁹

Ordination

The Scriptural term is, "laying on of hands," (I Tim. 4:14). But this may also mean simply to pray. Ordination is not a Sacrament.⁷⁰ But it has Scriptural and Confessional support. It is an ancient act by which a man was set apart as a pastor, placed into the office of the ministry of Word and Sacrament.

In our old hymn book, in the confession of sins, the pastor proclaimed: "I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins." People knew that what was said here, was spoken by their pastor, their shepherd. They knew he had been called to a special office, different from that of the day school teacher, organist, and minister of youth, janitor, the staff minister, and the whole listing of ministries that we have created today. Something is lost, and confusion is created when now we simply say, "as a called servant of Christ and by his authority." Anyone can say that. But in the public ministry, the *Predigtamt* or *Pfarramt*, the called and ordained pastor is the only one who can and should announce this public absolution in the divine worship service. Confusion was also created when WELS started the practice of ordaining male teachers. That was wrong.⁷¹

IV. Views on the Ministry

Controversies on the office of the ministry arose in Germany during the middle of the 19th century. On the one hand, Hoefling of Erlangen, among others, questioned the teaching that the public ministry is divinely ordained.⁷² On the other hand Loehe and others taught a strongly Romanizing doctrine of the ministry.⁷³ Stoebel took a middle position concerning the views of Loehe and Hoefling.⁷⁴

In America the debate of the ministry can be best understood by an illustration August Suelfow often used:

We begin by picturing two rubber bands, one drawn horizontally, as tautly as you possible can get it, and the other one drawn vertically. These are the extremes of the position with respect to the Holy Ministry in which Walther found himself embroiled during his lifetime, particularly in the early days of his ministry here in America.

Now look at the horizontally stretched rubber band. On the left side, stretch that rubber band as far as you possibly can and you find two attorneys, Edward Vehse and Adooph Marback. In fact, they were brothers-in-law. Those on the left felt that they had not only the privilege, but the right, to hire and fire pastors. Opposite them, those on the extreme right were men such as J.A.A. Grabau and Martin Stephen, who believed those in the holy ministry were entitled to wield an unusually large amount of authority over others. And after the debacle with Stephan, the debate centered on those two issues exactly.

Now consider the vertical rubber band. At the top is the view that the pastor is solely God's man, that all authority reposes in him. In that view it takes a clergyman to make a clergyman. It makes no reference at all to the role that the laity play. At the bottom end of that vertical tension are those who talk about "every man a minister."⁷⁵

From these debates in the 19th century over the ministry, three views were embraced. E.W. Janetzki originally suggested this division.⁷⁶

On the one extreme is what is called the **functional view**. What is commanded is not an office at all, but the functions or activities of preaching and administering the Sacraments. These functions belong to all Christians. There is no divine institution of the pastoral office. Franz Pieper lists Hoefling⁷⁷ as one of the chief exponents of the functional view. J.P. Koehler held that in the 19th century disputes about church and ministry, "only Hoefling's position was completely free and correct according to Scripture."⁷⁸

The official statement of WELS rejects Hoefling's position: "It would be wrong to trace the origin of this public ministry to mere expediency (Hoefling)." The Wisconsin Synod is often accused of teaching the functional view of the ministry,⁷⁹ when it identifies the priesthood and ministry: "This public ministry is not generically different from that of the common priesthood of all Christians." However, the statement also says, "these public ministers are appointed by God."⁸⁰

On the other extreme are the exponents of the **Episcopal school**, who emphasize the institution and character of the office. Both Loehe and Grabau⁸¹ held high views of the office of the ministry. The ministry is a special estate and not derived in any sense from the priesthood of believers. The means of grace are valid and efficacious only when administered by an ordained pastor.⁸² Pastors are not called by congregations but represents Christ directly and receives their authority not from congregation but from the apostles. Sometimes this view is also called a sacerdotal view of the ministry.

C.F.W. Walther took what is called the *via media* (a middle way) that rejects both extremes. (See Appendix B for Walther's Theses on the Ministry) This view affirms the pastoral office to be of divine institution, not of purely human arrangement. But the pastor is not a member of a special order or estate who may demand unconditional obedience. The divine gift of the office has been given to the church and demands filling. The church, the priesthood of all believers, has the authority to fill the office and to regulate it. This the church does through its organized and public structures.

Walther further taught that the office of the ministry is distinct from the priestly office that all believers have. It is not a human office but an office instituted by God to which the Church is ordinarily bound to the end of time. The ministry is an office of service. Its power and authority is to preach the Gospel and administer the Sacraments. The office of the ministry is transferred (*ubertragen*) by God through the congregation. Ordination is not a divine institution⁸³

The synods and theologians, (Walther, F. Pieper, A. Hoenecke), of the old Synodical Conference did not disagree over the doctrine of the ministry. The chief impetus towards a new approach to the doctrine of the ministry came from the Wauwatosa theologians,⁸⁴ Koehler, A. Pieper, and Schaller; but also from some theologians, Stellhorn, Zimmermann, A.C. Mueller,⁸⁵ in the Missouri Synod.

Thomas Nass has defended the Wisconsin Synod's position on the ministry in a recent article in Logia.

The Wauwatosa theologians stressed the divine institution of the one Gospel ministry given to all believers in the church. Yet they also insisted that all forms of the public ministry are established by God in that the church develops the forms under the providence of God and the forms carry out the divinely established work of spreading the Gospel. ... WELS teaches that the church has freedom to establish different "forms" or positions or offices of public ministry.

The objection that WELS readers have to recent LCMS anniversary essays is in regard to the forms of the public ministry. Throughout the essays it is assumed consistently that the public ministry is the pastoral ministry. Every single essay displays this understanding. Pastors comprise the public ministry, and no one else.⁸⁶

One must be careful not to label all differing views of the ministry as false doctrine. Both the Missouri position and Wisconsin positions existed, side by side in the Synodical Conference. And it was not always along denominational lines. Some in Wisconsin taught the Missouri position and others in Missouri taught the Wisconsin position. It has been said that Wisconsin practices what Missouri teaches and Missouri practices what Wisconsin teaches.

I cannot recall ever reading that during the debates on the ministry within the Synodical Conference one position was ever labeled as false doctrine. The debate was hard and tempers rose and patience fell and one side irritated the other, but never did anyone ever accuse his opponent of being a false teacher.

In 1932, WELS theologians were able to agree with LCMS theologians on Thesis 2 of the Thiensville Theses. "2. Again, it is God's Will and Order, as we learn from the Scriptures, that such local congregations have shepherds and teachers to discharge the common task of the office of the Word in their midst."⁸⁷

When the WELS broke fellowship with the Missouri Synod in the 60s, it was over the fellowship issues. The doctrine of the ministry was not even hinted at as being a cause for the break in fellowship.

Neither the Wisconsin position or the Missouri position can be considered false doctrine. However, if the Missouri position is pushed to its extreme and pastors are in some priestly office, as Grabau and others taught, than this is false doctrine. On the other hand, if the Wisconsin position is pushed to its extremes and leads to teaching a mere development of the ministry or everyone is a minister, than this also is false doctrine.

Conclusion

Our Lord Jesus Christ, through the calling and sending of His apostles, established a specific office of the ministry, the preaching office. (Rom 10:14-15, Matt 28) This office is a divine institution that has been instituted by God for the preaching of the Gospel and the administration of the Sacraments -- Baptism, Lord's Supper, Confession and Absolution. The preaching office, or pastoral office, is the one indispensable and necessary office in the church. All other forms of the ministry that may exist in a congregation or synod are auxiliary or helping offices to the pastoral office.

A man is called into this pastoral ministry through a divine call extended to him through a congregation. The picture of a pastor is that of Jesus Christ who said that He came not to be served but to serve (Matt 20:28) But this servanthood must not lapse into a radical congregationalism in which the pastor becomes just the "hired hand" of the congregation. There is an exercise of authority in the pastoral office, that authority is to make certain that what is preached in the church is the Gospel of Jesus Christ and all its articles in their truth and purity. This authority is established through the Word preached and the Sacraments properly celebrated.

Our risen Savior came to the Apostle John on the island of Patmos and gave to him the revelation of things to come upon the face of the earth. The risen Savior is pictured as walking among the seven golden candlesticks and holding seven stars in His right hand. The vision, as explained in the Book of Revelation, is that the seven candlesticks are not synods or church bodies or territorial state churches, but congregations. And the seven stars are not synodical presidents, executive secretaries, counselors, principals, teachers, lady teachers, or staff ministers, but pastors of the congregations. Dr. Siegbert Becker, in his commentary on Revelation, makes this significant comment:

The messenger of the church is the man who delivers the Lord's message to the church. He is the pastor of the congregation. While the idea of an angel being assigned to the care of a specific congregation is without support anywhere else in the Bible, it is not an impossible interpretation. If, however, we understand the angel of the church to be the pastor of the congregation, then we can in a very natural way look upon the pastor of each of the seven congregations as the messenger through whom the message intended for each congregation is conveyed from Jesus to the people of God.⁸⁸

This is the ministry, the *Predigtamt*, of Article V of Augustana. This is the pastoral office established by God as a continuation of the apostolic office.

Becker, in his comments on the Letter to the Church at Ephesus (Rev. 2:1-7), makes this meaningful remark:

The letter is sent to the "angel" of the church of Ephesus. The angels, the messengers, the pastors of the churches receive their messages from the apostles, and the apostles in turn receive the message from Jesus. This command to write reflects one of the basic themes of the New Testament, namely that Jesus instructed his chosen apostles personally and then sent them out to preach the gospel until the end of time. To this day the application of the words of Jesus, "He that heareth you, heareth me," can be made only to those pastors who proclaim the apostolic message. This is the true and biblical "apostolic succession."⁸⁹

Debates on the ministry will continue in this new century. A paper at a small pastoral conference in a remote corner of Wisconsin certainly cannot deal with or solve all the questions on the ministry. The debates will continue long after this "poor lisping, stammering tongue lies silent in the grave."

Hoenecke once remarked that the doctrine of the ministry needs careful study.⁹⁰ This is true, still, yet today! And so we pray:

God of the prophets, bless the prophets' sons;
Elijah's mantle o'er Elisha cast.
Each age its solemn task may claim but once;

Make each one nobler, stronger than the last.

Anoint them prophets, Make their ears attend
To be Thy divinest speech, their hearts awake,
To human need, their lips make eloquent,
To gird the right and ev'ry evil break.

Anoint them priests, strong intercessors they,
For pardon and for charity and peace,
Ah, if with them the world might now astray,
Find in our Lord from all its woes release.

Anoint them kings, aye, kingly kings, O Lord.
Anoint them with the Spirit of Thy Son.
Theirs, not a jeweled crown, a blood-stained sword;
Theirs, by sweet love, for Christ a kingdom won.

Make them apostles, heralds of your cross;
Forth let them go to tell all realms Thy grace.
Inspired by Thee, may they count all but loss
And stand at last with joy before Thy face.

Evangelical Lutheran Hymnary, 501

Endnotes

1. See Robert D. Preus, *The Theology of Post-Reformation Lutheranism*, Vol. 1 and 2 (St. Louis: CPH, 1970) Preus in these two volumes presents an exhaustive study of the age of Lutheran orthodoxy, from the Formula of Concord, 1580, to the first quarter of the 18th century. During this time Lutheran doctrine was developed, systematized, and defended by theologians like Melancthon, Chemnitz, Gerhard, Calov, Quenstedt, and others. Preus presents a consensus of the period and trace the whole body of doctrine accepted by the orthodox Lutherans. (p.15) The concrete feature of Lutheran orthodoxy is its doctrinal platform, a defined and permanent doctrinal position based on Scripture as interpreted by the Lutheran Confessions and (in harmony with the Confessions) by the ancient creeds, the church fathers, and Luther. (p.30) See also Martin Chemnitz, *Loci Theologici*, vol. II, trans. J.A.O. Preus (St. Louis: CPH, 1989). Locus XVII, chapter IV, "Teachers and Hearers in the Church," pp.698ff.
2. Robert Preus, "The Doctrine of the Call in the Confessions and Lutheran Orthodoxy" (Luther Academy Monograph # 1, 1991), p 61. Preus writes, "Then in the 1890s a controversy on the office of parochial school teachers broke out between the Wisconsin Synod and the Missouri Synod. J.P. Koehler led the Wisconsin camp in advocating the 'call' being extended to teachers. The *Predigtamt* which belonged to the universal priesthood and sprang from the universal priesthood was exercised publically by a school teacher as well as by a pastor of a local congregation, Koehler maintained. The *Predigtamt* was not the pastoral office (*Pfarramt*), but embraced all sorts of other offices and possible multiplication of them (Hoeftling). School teachers were called, but, for some reason, not ordained. Missouri resisted that change in practice for half a century. For in Missouri's theology, as clearly taught in the Confessions, especially the Treatise, the public ministry of the Word was an exercise of Christ's ministry through the apostolate and was a unique office. Only to this specific office could suitable persons be called, and only to this office could one be ordained."
3. Rolf Preus, "The Teaching of the Synodical Conference on the Office of the Public Ministry," Paper presented at the Spring Circuit Meeting of the Laymen of Circuit Six Richland Lutheran church, Thornton, Iowa, May 5, 2001. "The Saxons who formed the Missouri Synod came to this country under the leadership of a tyrannical bishop that they deposed shortly after their arrival in America. They were then required to go back to the Scriptures and the Lutheran Confessions to prove that the office of the ministry did indeed belong to the church and not just to the pastors. The Norwegian Synod, on the other hand, had to appeal to the Lutheran Confessions to oppose self-appointed lay preachers who presumed to preach without a call from the church to do so."
4. "In view of what C.F.W. Walther states in his theses on the Ministry, (see Appendix B) it is simply impossible to argue that Walther was a functionalist in his view of the ministry, i.e. that God told the church to do something, viz., preach the Word and administer the sacrament, and that the ministry has simply developed out of this general command to the church. No, there is an office, it is distinct from the priesthood of all believers, and God has established it." Cameron A. MacKenzie, "Contemporary Reflections on Church and Ministry in C.F.W. Walther." Paper presented at the LCMS Indiana District Pastors' Conference, 1996, p. 19.
5. We are now using this term "theologians of the Augsburg Confession" in the sense of those theologians who were or who are in fellowship and agreement with the doctrinal position of the Synodical Conference. The scope of this paper is not to deal with the controversies concerning the ministry in such church bodies as the ELCA, whose ministers can hardly be called any longer "theologian of the Augsburg Confession."
6. *Logia*, 10, no.3 (Holy Trinity 2001): 3. *Logia* was established as a free conference in print, and the doctrine of the ministry has been on the front burner. The catalyst for the merging of previous newsletters (*Lutheran Confessional Review*, *Confessional Lutheran Research Society Newsletter*) into *Logia* was the desire to (re)print some substantial articles on the doctrine of the ministry, the call, and related issues.
7. Rolf Preus and Steven Sparley, "The Ministry of the Word, Evangelical Lutheran Theses for the Twenty First century," *Reports and Memorials 85th Convention of the Evangelical Lutheran Synod*, June 2002. See Appendix F.

8. Adolf Hoenecke, *Evangelical Lutheran Dogmatics*, Vol. IV, trans. Fredrich, Prange, Tackmier (Milwaukee: Northwestern, 1999) p.192.
9. Thomas P. Nass, "The Revised This We Believe of the WELS on the Ministry," *Logia*, 10, no.3 (Holy Trinity 2001): 32,34.
10. Paul Kelm, *Northwestern Lutheran*, April 1, 1991. John Berg writes in the July, 2003 *The Motley Magpie*: "But that the movement (Church Growth) has influenced the Wisconsin Synod, the group in which I am insured and pensioned, is beyond question. Already in 1977 in the inaugural issue of *The Evangelism Life Line* in an article entitled 'Church Growth Worthwhile for WELS?' the author offers the now standard endorsement cum caveat. 'I believe we in WELS can profit greatly from the writings of the c-g leaders. Surely a blanket endorsement cannot be given to all they have produced. However, the good, in my estimation, far outweighs what is heterodox.' So many entrepreneurs within my church have tried to cash in on the profits. *Prima facie* evidence that the 'CG' bug has bit us is that words such as 'growth,' 'techniques,' 'lay ministry,' 'spiritual gifts,' 'contemporary,' 'innovative,' 'cutting edge,' 'programs,' 'methods,' 'effective,' and the current mantra of all mantras, 'change,' abound in our periodicals, on our conference floors and in the smoky back rooms of the power brokers. Within the Wisconsin Synod, a maverick group calling itself 'Church and Change,' whose name enjoys the benefit of self-explanation (so the group can hardly be accused of having a 'secret agenda' as some have unjustly accused) has now been synodically corralled under the Board for Parish Services. That at its recent convocation Kent Hunter was guest speaker, and not Kurt Marquart, should be informative to our readers in the LC-MS and those who have kept abreast of this 'Movement.'" p.13.
11. David Valleskey, "Every Christian a minister?" *Forward in Christ*, March 2003, p. 13. Valleskey contends that it would be wise to restrict the use of the title "minister" to the one who is "authorized (called) to perform religious functions in a church" and restrict the term "ministry" to the "profession, services, and duties of a minister of religion."
12. The 1991 convention of WELS resolved to introduce the practice of ordaining male teachers. The reason was for tax status of male teachers. The effect of the resolution gave the ecclesiastical term "ordination" in the WELS an altered meaning, which dissented from its historic usage in the Lutheran Church and in the Lutheran Confessions. Prof. E.C. Fredrich. "The Scriptural Basis and Historical Development of WELS Doctrine of Ministry," *WELS Ministry Compendium*, Vol. II, (papers compiled in 1992 by WELS Parish Services) p. 785 wrote: "Given that ordination is a church rite or custom, might one not prefer to remain with the customary, all other things being equal? Our synod used to be known as 'the extreme church body that is even against scouting.' With scouting on the wane in our day the designation may soon become 'the Lutheran church body that ordains teachers.'" And David Valleskey, "Coworking of Pastors, Teachers, Staff, and Member Ministers," p.816, "I would suggest that it is even more expedient to continue to employ the rite of ordination only in the case of those assuming the office of pastor." The 2001 convention rescinded the 1991 convention resolution and resolved to return to the common and historic Lutheran practice of ordaining only those men who have been trained to hold the most comprehensive form of the Gospel ministry, namely, the pastoral office.
13. Peter Berg, "Lutheran lady lectors," *The Motley Magpie* 1,no.2 (March 2003): 2.
14. See Daniel Preus, "Luther and the Mass," *Logia* 10, no.4 (Reformation 2001): 13-19. Preus concludes the following on the use of the term 'mass.' "By 1533 Luther came to the conclusion that 'mass' should no longer be used in reference to the sacrament of the altar. ... The word 'mass,' Luther believed, should be defined as the sacrifice that the priest offers for sin. It should never be used to speak of that sacrament which grants to believers the body and blood of Christ and the forgiveness of sins. ...Luther was convinced that the use of the term 'mass' and 'sacrament' interchangeably has resulted in great confusion, and that the only way to provide a clear understanding of the nature of the Lord's Supper is to stop calling it 'the mass.' Luther writes, 'Indeed, I wish and would very much like to see and hear that the two words 'mass' and 'sacrament' would be understood as being as different as darkness and light, yes, as different as devil and God.'" (AE, 36:226) Lutherans tempted to use 'mass' as a synonym for the Lord's Supper should take seriously Luther's

observations on the difference between 'mass' and 'sacrament.' The same confusion may very well result today when a term frequently used in reference to a sacrificial act performed by a priest is used carelessly by Lutherans in reference to the Lord's Supper. It is not without justification that a charge of 'Roman Catholic' is brought against those who refer to the Lord's Supper as 'the mass.' Luther's own example after 1533 and that of the orthodox theologians such as Chemnitz who followed him ought to be instructive in this regard. They do not use the term 'mass' to speak of the Lord's Supper. It is ill advised for Lutherans to do so today."

15. Dennis Marzolf, "Common! O the irony of the word!" Paper presented to the ACL National Free Conference, No.11, April, 2000. "In the spirit of fair play it should be said that *Let All the People Praise You* is not called a hymnal supplement. It does claim to be a resource for use in parochial schools, Sunday Schools and Vacation Bible Schools, however (not that any of those organizations have anything to do with the teaching of Christianity...). A thorough study of its content, produced for use in one of the more supposedly conservative of the American Lutheran synods, is instructive. One must wonder how a generation or two raised on this resource (with its many exclusivistic texts) will react to the use of a common service that emphasizes teaching as a chief means of doxological praise." Also A Video-tape encouraging contemporary services has the pastor standing up in front of the congregation (not in the pulpit) without a gown, but supporting wide red suspenders under his suit coat. The music consists of campfire type youth songs with the words projected on a screen and accompanied by a rock band.
16. Cameron A. MacKenzie, *Contemporary Reflections on Church and Ministry in C.F.W. Walther*, pp 15ff. "The Lutheran Church Missouri Synod is in a state of crisis regarding the office of the public ministry. Perhaps this is an overstatement, but I don't think so -- too many voices are saying too many different things for us to pretend that there is still a unity of teaching in our church regarding this office. One Concordia Publishing House publication, for example, describes pastors primarily as enablers and equippers of the laity for ministry and insists, 'To be sure, pastors are to be honored because they are our spiritual leaders. (I Tim. 5:17). But Christian service is as sacred when performed by a layman as when performed by a seminary graduate or a properly called pastor of a parish.' (Oscar Feucht, *Everyone a Minister*, pp.54-55) But another LCMS clergyman writes that the absolution when pronounced by a pastor has validity that it lacks when pronounced by a layman. And still another has charged C.F.W. Walther with presenting an anthropocentric explanation of the ministry, as opposed to the theocentric (and therefore, presumable, the correct) understanding of J. A. A. Grabau." See also books and journals like, *The Ministry, Offices, Procedures, and Nomenclature*, (Report of the Commission on Theology and Church Relations of the LC-MS, 1981); and the July 1988 issue of *Concordia Journal* is devoted entirely to a discussion of the current debates on the ministry; and "The Office of the Holy Ministry," papers presented at Congress on the Lutheran Confessions, April, 1996; and *Church and Ministry*, a collection of papers of the 150th Anniversary Theological Convocation of the Lutheran Church-- Missouri Synod.
17. The Tappert version has the title for Article V "office of the ministry." This is a faulty translation. See Kurt Marquart, "The Ministry, Confessionally Speaking," *Office of the Holy Ministry* (Congress on the Lutheran Confessions papers, 1996), p7. Often troubles arise from faulty translations. So for instance the "Predigtamt" (preaching office) of Augsburg Confession V is translated as "office of the ministry" in the Tappert version. This is tautological and nearly meaningless. One might as well talk of the ministry of the ministry or the office of the office. A 1981 CTCR document ("The Ministry," p. 12) came close to that when it drew a distinction between the "public ministry" and the "office of the public ministry," such that one might hold office in the "public ministry" but not be in the "office of the public ministry"! Such glitches in terminology or categories warn us that something has gone awry in the underlying conceptual scheme. Words must follow things. When words go berserk, one needs to re-focus on the state of affairs they were meant to express, and then re-configure the words to match the things. What our symbolical Books have to say about the ministry is fundamentally clear and straightforward. It can be made plain to any honest person of good will. The fudged and muddled clutter in our current ministry cupboard can be untangled, I am convinced, if we will learn anew from our Confessions how to make the right biblical distinctions and avoid bogus ones. The primary sources in the Lutheran Confessions for a doctrine of the Ministry are Articles V, XIV, and XXVIII of the Augsburg Confession; Article XIII of the Apology; and the Treatise of the Power and Primacy of the Pope; and the 5th Chief Part of the Small Catechism, "Confession."
18. Holsten Fagerberg, *A New Look at the Lutheran Confessions 1529-1537* (St. Louis: CPH, 1972), p. 227.

19. Eugene F. Klug, "Augsburg V: Intent and Meaning of the Confessors on Ministry," *Concordia Journal*, 17, no.1 (January 1991):39-40.
20. *Luther's Works*, American Edition, vol. 37, p. 364. The translation used here is William Allbeck, *Studies in the Lutheran Confessions*, p. 73.
21. Robert Kolb, "The Doctrine of Ministry in Martin Luther and the Lutheran Confessions," *Called and Ordained*, ed. Todd Nichol and Marc Kolden (Philadelphia: Fortress Press, 1990), p. 56. Quoted in John F. Johnson, "The Office of the Pastoral Ministry," *Church and Ministry*, p. 88.
22. *Luther's Works*, American Edition, vol. 41, "On the Councils and the Church," p. 148-164. Luther states: "Fifth, the church is recognized externally by the fact that it consecrates or calls minister, or has offices that it is to administer. There must be bishops, pastors, or preachers, who publicly and privately give, administer, and use the aforementioned four things or holy possessions in behalf of and in the name of the church, or rather by reason of their institution by Christ, as St. Paul states in Ephesians 4, He received gifts among men... his gifts were that some should be apostles, some prophets, some evangelists, some teachers and governors, etc. The people as a whole cannot do these things, but must entrust or have them entrusted to one person. Otherwise, what would happen if everyone wanted to speak or administer, and no one wanted to give way to the other? It must be entrusted to one person, and he alone should be allowed to preach, to baptize, to absolve, and to administer the sacraments."
23. *Luther's Works*, American Edition, vol. 40. "Concerning the Ministry, 1523," p.3-44.
24. Cameron A. MacKenzie, "In Search of the True Church," *The Life of the World*, January, 2003, p. 7
25. *The Ministry, Office, Procedures, and Nomenclature*, p. 16
26. John Johnson, "The Office of the Pastoral Ministry," *Church and Ministry*, p. 87.
27. Kurt Marquart, *Church and Ministry*, p. 102,103. See also Kurt Marquart, *The Church and Her Fellowship, Ministry and Governance* (Ft. Wayne: International Foundation for Lutheran Confessional Research, 1990) p. 103
28. Ibid. 124. See also "The Ministry, Confessionally Speaking," *Office of the Holy Ministry*, p. 21.
29. Quoted by Marquart, *The Church*, p. 135. Apology Art. XXIV "Of the Mass," Tappert, p. 264. Triglotta, p.411. Melancthon cites the Latin Bible, which translates μυστήρια (mysteries) with *sacramenta* (sacraments).
30. C.F.W. Walther, *Church and Ministry*, trans. By J.T. Mueller (St. Louis: CPH, 1987), p. 289. There is a debate concerning the translation of *Predigtamt* as "office of the ministry," or as J. T. Mueller translates, "pastoral ministry." Walther in Theses I and II identifies the *Predigtamt* with the *Pfarramt*. See also Kurt Marquart, *The Church*, p. 143. And Wilbert P. Gawrisch, review of C.F.W. Walther, *Church and Ministry* in *Wisconsin Lutheran Quarterly* 90(1993); 313.
31. Adolf Hoenecke, *Evangelical Lutheran Dogmatics*, p. 187.
32. Ken Schurb, "The Church, "Hospital or Gymnasium?" *Logia*, 1, no.1 (Reformation 1992): 17-22 "The picture of the Church as a hospital does not indicate everything that should be said about the Office of the Ministry these days. But it can suggest this much: If the Means of Grace are like effective medicine, they should be entrusted to those qualified to exercise responsible stewardship of them. No wonder St. Paul laid such emphasis on pastor being apt to teach and able to refute and correct those who teach falsely! The Word which pastors administer is like powerful medicine. As a public service it should be doled out, in due proportion, by trained individuals, whose qualifications the whole church has had the opportunity to attest. If not, grave harm might result for patients. But if the church is less like a hospital and more like a gym, it does not need physicians. It needs coaches. ... It emerges among us whenever the goals of classical theological education are questioned in favor of an approach in which those best qualified for the Ministry

are supposed to be those whose demonstrated personal commitment or dedication runs highest. The alien model of the Church is also in evidence when the work of the pastor is explicitly likened to that of a coach training people to be Christians as mature as he himself is (not many common explanation of Eph 4:1-12)." K. Hunger, *Foundation for Church Growth*, p 65 takes the opposite view: "the pastor is the called shepherd of the royal priesthood, but he is not there to do ministry for the sheep. Shepherds don't reproduce sheep, anyway. Sheep reproduce sheep! Mission and ministry belong to the people. The pastor is there to be the trainer, the equipper of the people. The pastor is like a playing coach. He does ministry himself, but his primary responsibility is to train Christians to do this ministry."

33. Henry P. Hamann, "Church and Ministry: An Exegesis of Ephesians 4:1-16," *Lutheran Theological Journal* 16 (December 1982): 121-128; see also "The Translation of Ephesians 4:1-16," *Concordia Journal* 14 (January 1988): 42-49. Henry Hamann concludes his study of Ephesians 4 with these relevant words: "The whole picture that emerges from the modern treatment of the Ephesians passage seems to be very, very different from the picture of the busy and active church that is depicted by St. Paul and the writers of the New Testament as a whole. The church, according to the modern view looks like a big business or a big corporation, with every person picked to do specific tasks that will contribute to the success of the whole venture. At the head are the brains of the whole enterprise, equipping the workers for their service for the whole. This explains the favour which phrases like "building the church," and "building the kingdom" enjoy.

What we see in the New Testament is a church which meets here and there, in this city or that town or village, for worship and prayer and mutual edification in the faith. The first day of the week is the chief time for this meeting, and the celebration of the Lord's Supper is the culminating act of faith and worship. Certain men, with a special ability to teach and instruct and comfort and advise, play the leading role in such gatherings of the faithful. There are, besides such pastors and overseers, others in the church who devote their lives wholly or large measure, to works of mercy for their fellow-Christians they help the poor, the sick, the needy. By putting together Acts 2:42-47; 6; 20:7-11; I Corinthians 11;14; 16:2; Hebrews 10:25; I Timothy. 2:1-8; 3:1-7; 4:9-10; Titus 1:5-9; 2:3-5; James 5:14 and passages like Ephesians 4:11,12 and other passages speaking of the ministry, such as Acts 20:28; Hebrews 13:17; I Peter 4:11 and 5:1-4, you get something very like the picture just cursorily sketched.

Apart from the church in assembly, we see these same Christians going about their daily affairs and business, doing their work as wives and mothers or fathers and husbands, some of the women looking after their homes, some of the men working in their jobs, some of them slaves obediently doing what their masters direct. In these various and sundry occupations in and outside the home they are urged to lead beautiful lives, doing beautiful works as in Matthew 5:16; I Peter 2:11-12; 3:1. By these lives of good works they attract the unbelievers to the faith which they hold and confess and of which they speak as opportunity arises: "that they may see your good works and glorify your Father who is in heaven" (Mat. 5:16); "that they may see your good deeds and glorify God on the day of visitation" (I Pet. 2:12); "so that some, though they do not obey the word, may be won without a word by the behavior of their wives" (I Pet. 3:1).

This is evangelization, church growth New Testament style. If a pastor aims at a congregation whose members live by faith active in love-which is the only thing that finally counts in Christ Jesus (Gal. 5:6), and if he were sure that all his flock were doing just that, there would be no need at all for any further organization in his congregation beyond the barest minimum for the sake of order. There would be no stewardship and evangelization committees, no frantic searching and scratching of heads, so that every member in the congregation would have something to do, no elaborate programs to show that everybody keeps busy in some spiritual activity. But there would be a mighty spiritual, churchly movement, as all members of the congregation would live their free lives of faith, loving their fellowmen and serving them in freedom, heedless of self, as the whole body of Christ would grow and build itself up in love, each part doing its work. And that mighty spiritual movement would exert a tremendous attraction on the unbelieving world, as the Holy Spirit would, through it and the preached Word of the Gospel, add to the church daily those who were to be saved."

See also John Collins, *Diakonia: Reinterpreting the Ancient Sources*, (New York: Oxford University press, 1990).

34. Kurt Marquart, *The Church*, p. 123. See also John Pless, "Holy God, Holy Gifts, Holy People," *Lutheran Forum*, (fall 1999): 12.
- We are developing a kind of clericalism among our people today, trying to teach that everyone is a minister. We are saying to our people that they are more worthwhile when they are doing ministerial things. The implicit message is that God is more pleased with you when you are making evangelism calls, attending or teaching a Bible class, singing in the choir, attending long and endless church meetings plus Bible studies.
- What needs to be rediscovered in our congregations is Luther's doctrine of vocation. God is most pleased with us when we faithfully do and carry out our calling, take care of your children at home, and do a good job at the office or in the factory or on the farm.
- Luther's doctrine of vocation rightly understood, however, is the setting and the context for both the doctrine of the royal priesthood and the doctrine of sanctification as can be seen in Luther's treatise, *Freedom of the Christian Man*. Here Luther defends two propositions: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."
- We must teach our people the meaning of worship, come to church and hear God's Word preached and receive the Sacrament. Then go out and live your life as a redeemed child of God. You have a calling, be faithful in it. You don't have to be running to church 3 or 4 times a week doing clerical things, you called a Pastor to do that.
- I think of a pastor's wife complaining to a member. My husband is at church 4 nights of the week. To which the member replied so is mine, but your husband is on the pay roll.
- I'm not trying to belittle Bible study. It certainly has its place in our Christian life. But the best place for Bible study is in the family, where the head of the house, the house father, teaching his family. But if we have 3 or 4 Bible classes each week, plus church meetings, plus door to door evangelism, plus fund raising, plus... plus... where is the time for the family to meet and study God's Word.
- What we need to start to emphasize is the Sunday morning church service, the *Gottesdienst*, the Divine Service. Here in the Divine Service we receive all that God gives us in and through his Word and Supper. Faith receives the gifts, which God bestows in the Divine Service. Our vocation in the world is an extension of the Divine Service. The Lord's gifts bear fruit in lives lived in fervent love for the neighbor.
35. James Naumann's letter, World Wide Web, Winkel@xc.ort.
36. Kurt Marquart, "Church Growth' As Mission Paradigm A Lutheran Assessment" (Houston: Luther Academy Monograph 1994). Marquart offers Wagner's definition of "Church Growth," as "The science that investigates the nature, function, and health of Christian churches as they relate specifically to the effective implementation of God's commission to "make disciples of all nations" (Matt 28:19). Church growth is simultaneously a theological conviction and an applied science, striving to combine the eternal principles of God's Word with the best insights of contemporary social and behavioral sciences, employing as its initial frame of reference the foundational work done by Donald McGavran and his colleagues." p.15.
37. Walther, *Church and Ministry*, p. 289. We are using here Marquart's translation in *The Church*, p. 143. J.T. Mueller renders Thesis VIII as: "The pastoral ministry is the highest office in the church, and from it stem all other offices in the church." The original German has: "Das Predigtamt ist das hoechste Amt in der Kirche, aus welchem alle anderen Kirchengaemter fliessen." August Suelfow, "Walther's Doctrine of the Ministry," translates *Predigtamt* as "the public ministry." He then points out that this has been one of the very crucial aspects and if you look at Tappert in Apology 15, you will not find the expression "highest office." But if you use the Triglotta you will find that the expression is both in the English and in the German translation. p.38.
38. John Gerhard, *Loci theologici*, Locus XXIII, chap. 1. See also A.C. Mueller, *The Ministry of the Lutheran Teacher* (St. Louis: CPH, 1964) pp 21ff. Mueller offers a free translation of John Gerhard *Loci theologici*.
39. Jobst Schoene, "Church and Ministry," *Logia*, 2, no.1 (Epiphany 1993): 5.
40. Francis Pieper, *Christian Dogmatics*, Vol. III, trans. by Walter W.F. Albrecht (St. Louis: CPH, 1953) p. 440.

41. Hoenecke, p. 187.
42. H. Armin Moellering, "Some new Testament Aspects of the Ministry identified and Applied," *Concordia Journal*, 14, no. 3 (July 1988): 237. Moellering states, "that with our Lutheran background we should know better. He then quotes Heinz Brunotte who calls attention to the usage of Luther and the Lutheran Confessions: If one uses the concept *ministerium* for the general obligation to witness which every believing Christian has, then there is no term left for the special assignment those have, who are to assume the proclamation *publice*. Luther, to be sure, does on occasion employ the concept *sacerdos* for the universal priesthood and for the called office bearers. But Luther and the Lutheran Confession never use the concept *ministerium* as a designation for the universal priesthood but only to describe the special assignment of those *rite vocati* to public proclamation. We should hold to this delimitation of the concept *ministerium*, which surely results from careful consideration."
43. David Valleskey, "Every Christian a minister?" p.13. Thomas Nass, "The Revised This We Believe of the WELS on the Ministry," *Logia* 9, no.3 (Holy Trinity 2001): 3. "Here one is faced immediately with the issue of the word *minister*. It is fair to say that the use of this word has broadened in general WELS usage in recent years. At one time, the word *minister* was in most cases a synonym for 'pastor.' Now the word is freely used for forms of the public ministry other than the pastoral office. The church I attend has a full-time 'minister of family and youth' and a full-time 'minister of administration' in addition to two full-time pastors. Laypeople are sometime also said to be 'ministers' in that they are to serve other people by sharing the gospel with them. This does not mean that laypeople are in the public ministry, however, or that the priesthood of believers and the public ministry are now blended into one. It does not mean that all forms of the public ministry are identical. Subsequent paragraphs in TWB make clear that the WELS teaches the divine institution and importance of both the royal priesthood and the public ministry."
44. Jobst Schoene, "The Christological Character of the Office of the Ministry and the Royal Priesthood," Feb. 1996.
45. Hoenecke, p. 188
46. Rolf Preus, "Did Jesus Institute the Pastoral Office?," Paper presented at the Walther Free Conference, Nov. 1, 2002, p 5.
47. Ibid.
48. Hoenecke, p. 192
49. Walther, *Church and Ministry*, p. 177.
50. Ibid. p. 178
51. Ibid. p. 179
52. James D. Heiser, *The Office of the Ministry in Nicolaus Hunnius' Epitome Credendorum*, Johann Gerhard Institute, p. 16
53. John Gerhard, *Loci theologici*, Locus XXIII, A.C. Mueller translation.
54. Ibid.
55. Ibid.
56. Ibid.
57. Ibid.
58. *The Ministry, Offices, Procedures, and Nomenclature*, p 15.

59. Discussions of church and ministry issues arose in the Synodical Conference in the early twentieth century due to concerns arising from a LCMS congregation in Cincinnati. For the historical background of this issue see J.P. Koehler, *The History of the Wisconsin Synod*, trans. Leigh Jordahl (St. Cloud, Minn. Printed for the Protestant Conference by Sentinel Publishing, 1970), pp. 233-235. Also Harold Romoser, "The Church and the Ministry - The Controversy" *Faithful Word* 7, no. 3/4 (August 1970): 40-48. Also Edward Fredrich, *The Wisconsin Synod Lutherans* (Milwaukee: Northwestern, 1992) p. 107-108. Also Armin Schuetze, *The Synodical Conference* (Milwaukee: Northwestern, 2000) p. 234-235. Schuetze makes the interesting observation of the case that "the generally held view was that the local congregation is the one grouping of believers that was instituted and commanded by God. This view led some in Wisconsin to side with the congregation. On the other hand, the action of Missouri's district and officials seems to be based on considering the synod as supreme. This is surprising when we consider what became known as the 'Missouri' and 'Wisconsin' positions in the church/ministry controversy."
60. Peter Prange, "The Wauwatosa Gospel and the Synodical Conference," *Logia* 12, no.2 (Easter 2003): 34.
61. Ibid.
62. Koehler, *History...* p. 231. Quoted in *Logia*, Easter 2003, p. 35.
63. Walther, *Church, Ministry*, p. 290 This is Kurt Marquart's translation in *The Church...* p. 143. Marquart points out that J.T. Mueller in his translation, does not have the words "teachers who must teach God's Word in their schools" and has "ecclesiastical and sacred for they take over a part of the one ministry of the Word and support the pastoral office." This is misleading in that the original (1) does not distinguish between "ministry of the Word," and "pastoral office," (2) speaks of "the one office of the church," not "the one ministry of the Word." See also Wilbert Gawrisch review of Mueller's translation of Walther's *Church and Ministry*, in the *Wisconsin Lutheran Quarterly* 90, no. 4 (Fall 1993) p. 313-14.
64. *Logia*, (Easter 2003): 35. Also see Koehler, *History...* 231.
65. Ibid.
66. Ibid.
67. Ibid.
68. Arnold Mueller, *The Ministry of the Lutheran Teacher* (St. Louis: CPH, 1974), p. 11,12. See Cameron A. MacKenzie, "Helping Offices in the Church," *Office of the Holy Ministry*, p.75. Papers presented at the Congress on the Lutheran Confessions, 1996. MacKenzie also quotes Paul Zimmerman, "The Lutheran Teacher -- Minister of the Church," and August C. Stellhorn who repudiated the concept of auxiliary offices, as least as it applied to teachers. "What Zimmerman is contending for is very similar to the Wisconsin synod's viewpoint. God has commissioned His Church to proclaim the Word, but has not mandated any specific form for how that is done. The ministry is really much more 'an activity of proclaiming the Word' than it is an office like that of pastor. Teachers, DCEs, youth workers are all in the ministry, since the church has commissioned them all in on way or another to proclaim the Word of God."
69. Rolf Preus, "Did Jesus Institute the Pastoral Office?" p. L
70. Article XIII of the Apology of the Augsburg Confession not only speaks of Baptism, the Lord's Supper, and Absolution as Sacraments (Triglotta p 309, Tappert p 211), but also suggests as Sacraments even marriage and prayer, "which most truly can be called a sacrament." (Triglotta, p 311, Tappert, p 213) Article XIII also teaches that ordination can be considered a Sacrament when understood as referring to the preaching office and the Gospel. "But if ordination be understood as applying to the ministry of the Word, we are not unwilling to call ordination a sacrament." (Triglotta, p 311) Tappert (p 212) has: "If ordination is interpreted in relation to the ministry of the Word, we have no objection to calling ordination a sacrament." The German speaks a bit differently. "Wo man aber das Sakrament des Ordens wollte nennen ein Sakrament von dem Predigtamt und Evangelio, so haette es keine Beschwerde, die Ordination ein Sakrament zu nennen."

"Where man wishes to call the sacrament of Orders a sacrament of the preaching office and Gospel, there is no ground of complaint in calling ordination a sacrament." Walter Otten, *Christian News*, July 2, 2001, p. 25) states: "The German says something that does not appear either in Tappert or the Triglotta. Before it suggests that ordination can be called a sacrament, if thereby one is speaking of the preaching office and the Gospel, it even begins by speaking of it as the 'sacrament of orders,' but it is not a sacrament 'such' as mentioned in the catechism."

71. The 2001 WELS Convention voted to rescind the resolution of its 1991 convention to ordain men into the teaching ministry and to retune to the common and historic Lutheran practice of ordaining only those men who have been trained to hold the most comprehensive form of the Gospel ministry, namely, the pastoral office. The working definition of ordination used was: "Ordination is the rite in which the church publicly recognizes, upon receipt of a call and at the rite of installation, that an individual has satisfactorily completed a comprehensive course of theological study and is qualified for the most comprehensive form of the public ministry, namely the pastoral ministry."
72. Franz Pieper in his *Christian Dogmatics*, Vol. III, p. 445 summarizes Hoefling's position. "Hoefling argued that: The ministry exists in the Church not by divine command but by human arrangement. What exist by divine command is not a special office but a function, an activity, that belongs to the whole Church, the function of preaching the Gospel and administering the Sacraments. For the sake of good order, and as a result of a development stemming from its needs, the Church, in particular the Christian congregation, calls a person to carry out this function in its midst on behalf of all."

This so-called functional view is sometimes called the Wisconsin Synod view of the ministry. J.P. Koehler held that in the 19th century German disputes about church and ministry, only Hoefling's position was completely free and correct according to Scripture. *Lehrbuch der Kirchengeschichte*, p. 659, quoted in Marquart, *The Church*, p. 220. Erling Teigen, "The Universal Priesthood in the Lutheran Confessions," *Logia* 1, no. 1 (Reformation 1992) 9ff. "J. Schaller's chief concern is the outward form of the ministry. His argument is that no concrete, external form has been instituted by God. It is certain that Schaller has begun from the presupposition that there is no unique, distinct *Predigtamt*, but that any *amt* of the Gospel is only derived from the universal priesthood, since only one office has been instituted. Francis Pieper accuses Hoefling of rejecting the idea of an instituting command. That this may well be the case for Schaller as well can be seen in an article which was written by one of his colleagues, August Pieper, "Are There Legal Regulations in the New Testament?". In fact, Francis Pieper in St. Louis may well have been pointing not so much at Hoefling, as his brother August at Wauwatosa."

73. Pieper, *Christian Dogmatics*, Vol. III p 447. "They contended that the office of the public ministry is not conferred by the call of the congregation but is a divine institution in the sense that it was transmitted immediately from the Apostles to their pupils. The ministry was considered as a separate "ministerial order" or caste. This order perpetuates itself by means of the ordination. The means of grace exerted their full power and efficacy only when men of this 'order' administered them."

Loehe: "The ministry is not an extension of the rights of the congregation but comes from the apostles and is an office established by God. The office of pastor propagated itself through those who possess it. It is given to the whole Church, and hence is not produced by the local congregation but by Christ through the Church." Loehe regarded ordination as a human institution, but emphasized it very much and held that gifts came through it. The ministry is not merely derived from the universal priesthood but is a special office and gift of God. While all people have the rights of the ministry, not all have the office. This view is sometime called the "episcopal school" where the emphasis is placed on the institution and character of the office of the holy ministry, which is held to be a special estate and is the contemporary form of the New Testament apostolate; and the person who holds the office is the personal representative of Christ; and that the distinction needs to be made between office-bearer and the activities of the office. (see *Lutheran Witness*, June 2002, "A Vital Relationship," Robert Rosin)

74. Pieper, p. 449 "Our Church's teaching of the ministerial office is this. To tell his neighbor the Word of God, to apply the Sacraments to him, to forgive his sins, to lay our hands upon him, these things are every baptized Christian's divine right as a spiritual priest (in case of need, his peremptory duty); however, for the sake of God-pleasing order, he should exercise his right only in case of emergency, normally making use of the service of the pastors regularly called by Christ through the congregation. The Christian congregation

should know that it should not abolish the ministerial office ordained by the Lord, nor permit the raving rabble or spiritual or secular tyrants to enslave it, but should ever again fill this office with capable, faithful, pious men until the Lord returns. And the pastors should take this comfort firmly to heart in all trials, that their office received from the congregation is as surely a divine office, to be administered solely in the name of Christ, as if they had been given it directly by Christ. For this is an illogical deduction: He who did not receive the ministerial office directly from the Lord, but from the congregation, has it merely from men and is a servant of men."

75. August Suelfow, "Walther's Doctrine of the Ministry," *Office of the Holy Ministry*. Congress of the Lutheran Confessions, p. 34.
76. E.W. Janetzki, "The Doctrine of the Office of the Holy Ministry in The Lutheran Church of Australia Today," *Lutheran Theological Quarterly* (November, 1979) p. 68-81. See also Karl L. Barth, "The doctrine of the Ministry: Some Practical Dimensions," *Concordia Journal* (July 1988) p. 207. And John Johnson, "The Office of the Pastoral Ministry:" *Church and Ministry*, p. 91.
77. David Scaer, "The Augsburg Confession, The Apology, The Smalcald Articles and the Treatise on the Power and Primacy of the Pope, and a Few Extra Thoughts on Hoefling," *Office of the Holy Ministry*.
78. J. P. Koehler, *Lehrbuch der Kirchengeschichte*, p. 659 quoted in Marquart's , *The Church*, p. 220.
79. Peter Berg in *The Motley Magpie*, 1, no. 2 (March 2003): 2,3 writes, "The office seems to be viewed more and more today, in terms of the functions which it performs. Indeed, the WELS position on the Holy Ministry has been characterized by some of our critics, whether fairly or unfairly, as pure functionalism. If the Ministry is defined as doing things, then the office and those who occupy it are not as important as the accomplishment of the assigned ministerial tasks. This author has heard more than one of our pastors say that it is not necessarily wrong for a woman to be a pastor, just as long as she doesn't exercise headship or authority over a man. This statement flows logically from a functional view of the ministry. The old model of the office is now under attack. Not only is the pastoral office seen in a functional way the office itself is seen as one which the church 'in its glorious Gospel freedom' may keep, change, or do away with just as long as the functions are taken care of. We won't ordain women into the pastoral ministry, but we don't necessarily need the pastoral office, as we once knew it either. ... The ministry is not about doing things; it is about Christ."
80. Doctrinal Statements of the WELS, "Church and Ministry," p.49.50
81. **Johann Grabau**: Christ gave the office of the Keys not to the church or to each believer but exclusively to the clergy. God deals with us only through the ministerial office. Church discipline is not a matter for the congregation but only for the pastor. Christ, not the congregation, conveys the ministerial office. Ordination is an essential divine ordinance, necessary for being in the office of pastor. Thus a pastor raised up by a congregation without proper ordination is not a pastor and the sacraments not valid. People are to obey the pastors in all things so long as they are not contrary to the Word of God. (See *Lutheran Witness*, June 2002, "A Vital Relationship," Robert Rosin)
82. Douglas Fusselman, "Only Playing Church? The Lay Minister and The Lord's Supper," *Logia*, 3, no. 1(Epiphany 1994) 46-48 "The words of institution are said to be efficacious because they are the words of the present and powerful Christ, spoken by Christ himself through the mouth of the minister. ... To insure every communicant's sacramental certainty, no individual should be allowed to perform the functions of the office of the ministry apart from the office itself." See also Lowell Green, "Grabau and Walther," *Logia* 5 no. 2 (Easter 1996): 25f. See also Marquart, *The Church*, p. 110 on comments concerning Loehe. "Loehe's position has been thoroughly examined in S. Hebart, *Wilhelm Loehe's Lehre von der Kirche, ihrem Amt und Regiment*. Hebart repeatedly registers 'un-Lutheran', Romanizing elements in Loehe's doctrine of the ministry and of church-government. Loehe's most dangerous aberration was the idea that only the minister can impart actual forgiveness, while in the mouth of a layman any absolving words have only the force of a consolation, not that of forgiveness itself. ... One of the questions he regarded as still unsettled was whether the office is really a condition for the validity and power of the sacrament."

83. Some defenders of this position are Elmer J. Moeller. "In Kingdom work there is no place for such questions as: Is the pastor above the parochial school teacher or the synodical officer? Does the pastor have a divine call, each of the latter less divine? Our "rank" is unimportant. God has placed the pastor as *episkopos* (overseer, bishop), the other ecclesiastical officers as helpers. What is important is that each one proves to be a good *diakonos tou theou* (servant, minister of God), that he makes full proof of his *diakonia* (ministry)." Moeller insisted on distinguishing the office of the *episkopos* from other offices in the church, and he identified the pastor as the *episkopos*. *Concordia Theological Monthly*, XXII, (June 1951): 410. Quoted in, James Pragman, *Traditions of Ministry*, p. 171. Also William F. Arndt reaffirmed the Synod's approach by insisting that Paul in Titus 1:5 teaches that "there is one office, not a charismatic one, which the Holy Scriptures indicate the Church must have. It is the office of elder. Arndt believes that unless such an office exists in the church, i.e. the local congregation of believers, something significant and essential is lacking in the church. He identified the office of elder with the office of bishop; furthermore, that office of elder/bishop is the present-day office of the pastor. "The Doctrine of the Call into the Holy Ministry," *Concordia Theological Monthly*, XXV (May 1954):339-40. Quoted in James Pragman, *Traditions of Ministry*, p. 169.

84. *The Wauwatosa Theology*, Vol. III has articles by John Schaller, "the Origin and Development of the New Testament Ministry," and August Pieper, "Concerning the Doctrine of the Church and of Its Ministry," and "Luther's Doctrine of Church and Ministry." See also the articles in *WELS Ministry Compendium*, Vol. I. and II.

85. A.C. Mueller disagreed with Walther that the pastorate is the highest office in the church. "The term 'highest office' as used in the Apology does not mean the pastorate but the office or ministry of all who teach and preach the Word, for the contrast is between church ceremonies, which are secondary, and preaching or teaching, which is primary. The term 'highest office' our confessors drew from Luther, who stressed the proclamation of the Word and condemned the practice of very nearly supplanting the preaching of the Word with ceremonies. All functions of the ministry are embraced in the ministry of teaching and preaching, but this does not mean that all functions of the ministry derive from the pastorate. The pastorate is not the ministry itself, but like the position of teachers, it is one of the forms which the ministry assumes.

Walther had a high respect for the position of the Christian teacher, for he called it a 'sacred position' and 'a part of the one office of the church.' Walther's term 'auxiliary office' should be avoided because it suggests that the position of the teacher is subordinate to that of pastor, whereas the ministry of teaching and the ministry of preaching are equal branches or forms of one divinely instituted office of the ministry.

There is no Scriptural basis for the assertion that the teacher's position stems from the pastorate, unless the meaning is that the teacher's position, like all other branches of the one *ministerium*, is potentially in the pastor's position by reason of the Office of the Keys, which includes all branches and functions of the ministry." (Arnold C. Mueller, *The Ministry of the Lutheran Teacher*, p. 100, 113. August Suelfow, "Walther's Doctrine of the Ministry," (p.34) adds this quotation by A.C. Mueller: "Walther is not in agreement with Scripture. Great theologian that he was, he erred and we ought to correct his error and get back to the Scriptures and to Luther."

86. Thomas P. Nass, "The Revised This We Believe ..." *Logia*, (Holy Trinity, 2001): 32.

87. *Ibid.* p. 33.

It might here be useful to reproduce the four resolutions, commonly known as the Thiensville Theses, which were accepted on April 16, 1932 by the faculty of the seminary at Thiensville and by representatives of the St. Louis faculty. In due course the presidents of both synods also accepted these theses of agreement.

1. It is God's will and order, as we understand from Holy Scripture, that Christians living in the same locality also enter into outward union with one another, in order jointly to exercise the duties of their spiritual priesthood.
2. As we understand from Scripture, it is furthermore God's will and order that such local congregations of Christians have shepherds and teachers who in the name and on behalf of the congregation carry out the ministry of the Word in their midst.

3. As we understand from Holy Scripture, it is also God's will and order that local congregations of Christians give expression to their unity of faith with other congregations and carry on the work of the Kingdom of God jointly with them outside their own circle also, as for example this is done among us in the free form of a synod.
4. Since every Christian possesses the keys of the kingdom of heaven, a judgment pronounced in agreement with the Word of God by a single Christian or by a number of Christians in any kind of combination has validity also in heaven. But, as we understand from Holy Scripture, it is God's will and order that an action against a sinning brother shall not be regarded as having been concluded until his local congregation has acted. The disciplinary action of a local congregation and synodical discipline, if matters are handled correctly, cannot come into conflict with each other, because the local congregation excludes from the local congregation and not from the synod, and the synod excludes from the synod and not from the local congregation.

88. Siegbert Becker, *Revelation, The Distant Triumph Song*, (Milwaukee, Northwestern, 1985) page 40.45 "The seven stars are the seven angels of the seven churches. Lutheran commentators have not been agreed on what is meant by the seven angels. The word "angel" in Greek (ἄγγελος) means 'messenger.' In modern English the word refers exclusively to a heavenly or spiritual messenger, but the Greek word is much less specific. In verse 1, which speaks of Jesus sending his angel or messenger it is obvious that the messenger is a spirit. But in light of verse 1 of the next chapter, where John is directed to send a letter to the angel of the church at Ephesus, it seems certain that we are dealing here with an earthly messenger."

89. Ibid. p. 45

90. Koehler, *History*, p. 232, Quoted by Prange, *Logia*, (Easter 2003): 35. This is true! And positions being set forth by Rolf Preus and Kurt Marquart and others should also deserve our careful study.

APPENDIX A Translations of Article V of Augustana

Art. V. De Ministerio Ecclesiastico.

1] Ut hanc fidem consequamur, *institutum est ministerium docendi evangelii et porrigendi sacramenta*. Nam per Verbum et sacramenta tamquam per instrumenta 2] donatur Spiritus Sanctus, qui fidem efficit, ubi et quando visum est Deo, in iis, qui audiunt 3] evangelium, scilicet quod Deus non propter nostra merita, sed propter Christum iustificet hos, qui credunt se propter Christum in gratiam recipi.

4] Damnant Anabaptistas et alios, qui sentiunt Spiritum Sanctum contingere sine Verbo externo hominibus per ipsorum praeparationes et opera.

Bente, F., *Concordia Triglotta*, Latin text (Milwaukee, Wisconsin: Northwestern Publishing House) 1997

Article V Concerning Ministry in the Church

So that we may obtain this faith, the ministry of teaching the gospel and administering the sacraments was instituted. For through the Word and the sacraments as through instruments the Holy Spirit is given, who effects faith where and when it pleases God in those who hear the gospel, that is to say, in those who hear that God, not on account of our own merits but on account of Christ, justifies those who believe that they are received into grace on account of Christ. Galatians 3(14b); "So that we might receive the promise of the of the Spirit through faith."

They condemn the Anabaptists and others who think that the Holy Spirit comes to human beings without the external Word through their own preparations and works.

Book of Concord, edited by Kolb and Wengert.

Translation from the Latin Text

Article V: Of the Ministry.

1] That we may obtain this faith, *the Ministry of Teaching the Gospel and administering the Sacraments was instituted*. For through the Word and Sacraments, as through instruments, 2] the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear 3] the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

4] They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

Bente, F., *Concordia Triglotta*, (Milwaukee, Wisconsin: Northwestern Publishing House) 1997.

V. (The Office of the Ministry)

To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the sacraments. Through these, as through means, he gives he Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel. And the Gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this.

Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparation, thoughts, and works without the external word of the Gospel.

Tappert translation of the German text

V. (The Ministry of the Church)

In order that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted. For though the Word and the sacraments, as through instruments, the Holy Spirit is given, and the Holy Spirit produces faith, where and when it pleases God, in those who hear the Gospel. That is to say, it is not on account of our own merits but on account of Christ that God justifies those who believe that they are received into favor for Christ's sake. Gal. 3:14, "That we might receive the promise of the Spirit through faith."

Our churches condemn the Anabaptists, and other who think that the Holy Spirit comes to men without the external Word, through their own preparations and works.

Tappert translation of the Latin text

Article V

To obtain such faith, God instituted the preaching office to give Gospel and Sacraments. Through these, as through means, he gives the Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel.

Marquart translation in *The Church*.

APPENDIX B. Walther's Theses on the Ministry

Thesis I

The holy ministry, (*helige Predigtamt*) or the pastoral office, (*Pfarramt*) is an office distinct from the priestly office, which belongs to all believers. (priesthood of all believers)

Thesis II

The ministry (*Predigtamt*) or the pastoral office, (*Pfarramt*) is not a human ordinance, but an office established by God Himself.

Thesis III

The ministry of preaching (*Predigtamt*) is not an arbitrary office, but its character is such that the Church has been commanded to establish it and is ordinarily bound to it until the end of days.

Thesis IV

The ministry of preaching (*Predigtamt*) is not a peculiar order, set up over and against the common estate of Christians, and holier than the later, like the priesthood of the Levites, but it is an office of service.

Thesis V

The ministry of preaching (*Predigtamt*) has the authority to preach the Gospel and to administer the Sacraments and the authority of a spiritual tribunal. (power of spiritual judgment)

Thesis VI

The ministry of preaching (*Predigtamt*) is conferred by God through the congregation, as holder of all church power, or of the keys, and by its call, as prescribed by God. The ordination of those called, with the laying on of hands, is not by divine institution but is an apostolic church ordinance and is not more than a solemn public confirmation of the call.

A. The ministry of preaching is conferred by God through the congregation, as holder of all church power, or of the keys, and by its call, as prescribed by God.

B. The ordination of those called, with the laying on of hands, is not by divine institution but is an apostolical church ordinance and a public, solemn confirmation of the call.

Thesis VII

The holy ministry is the authority conferred by God through the congregation, as holder of the priesthood and of all church power, to administer in public office the common rights of the spiritual priesthood in behalf of all.

Thesis VIII

The ministry (*Predigtamt*) is the highest office in the church, and from which, as its stem, all other offices in the Church issue. (J.T. Mueller's translation has "pastoral ministry." Other translations have "public ministry," or "preaching office.")

Thesis IX

Reverence and unconditional obedience is due to the ministry of preaching when the preacher is ministering the Word of God. However, the preacher may not dominate over the Church; he has, accordingly, no right to make new laws, to arrange indifferent matters and ceremonies arbitrarily, and to impose and execute excommunication ALONE, without a previous verdict of the entire congregation.

A. Reverence and unconditional obedience is due to the ministry of preaching when the preacher is ministering the Word of God.

B. The preacher may not dominate over the Church; he has accordingly no right to make new laws and to arrange indifferent matters and ceremonies arbitrarily.

C. The preacher has no right to impose and execute excommunication ALONE, without a previous verdict of (first convinced) the entire congregation.

Thesis X

According to divine right the function of passing judgment on doctrine belongs indeed to the ministry of preaching. However, also the laymen have this right, and for this reason they also have a seat and vote with the preachers in church courts and councils.

The translation used here is from *Walther and the Church* by Dallmann, Dau and Engelder, 1938). It is a better translation than J.T.Mueller's translation in *Church and Ministry*.

APPENDIX C. Adolph Hoenecke's Theses on the Ministry

Thesis 1

The teaching Office (*Lehramt*), by which we here mean the pastors, the estate composed of the servants of the Word, is divinely instituted.

According to the view of some, the ministry of the Word (**Predigtamt**) was only an activity freely proceeding from the Christian spirit and merely called a ministerial office (*Amt*). In opposition to that view, we find that Scripture teaches the divine institution also of the concrete ministry of the Word in these ways:

1. The apostles were called by the Son of God to a real ministerial office (*Amt*).
2. God has given abundant instructions and commands for the behavior of Christians toward the servants of the Word. If God gives such commands and pronounces any trespass against them as sin, the concrete office that is in view in these commands cannot depend on human institution or mere spiritual drive. It must exist by divine right (*de jure divino*).

Thesis 2

No one can become a public servant of the word in any other way than through an external, legitimate call (*vocatio Legitima*).

God sends ministers as successors of the apostles

- I. The ordinary preaching office is the continuation of the extraordinary apostolic office, a continuation God himself wants. It is of divine institution in and with the apostolic office. The divine institution of the concrete apostolic office is proved in Thesis 1.
 - A. It is certain from Scripture that the ordinary preaching office is essentially the same as the apostolic office:
 1. According to their position.
 - a. Apostles are servants and stewards (1 Co 4:1)
 - b. So are the preachers. In 1 Corinthians 4:6, Paul applies verse 1 to Apollos.
 - c. Scripture expressly places the preachers, as servants of Christ, workers, etc., on the same level as the apostles (1 Ti 4:6; Col 4:7; Php 2:25; 1 Pe 5:1; 2 Th 1:1; 1 Co 1:1; Jas 1:1)
 2. According to their task
 - a. The apostles' task is feeding the flock and administering the sacraments (9 Jn 21:15-17; Mt 28:18f).
 - b. The preachers' task is the same (Ac 20:28; 2 Ti 1:13; 2; Ti 4:5, cf. verse 6)
 3. According to their authority
 - a. Apostles are to rule in the church (2 Ti 1:6), supervise, exercise discipline, etc.
 - b. Likewise the preachers have the authority to supervise (Ac 29:28; 1 Ti 1:3), to teach (1 Ti 3:2; 4:11,12), to command (1 Ti 4:11), to ordain (1 Ti 4:14, 2 Ti 2:2; 1 Ti 3:1-7), to rule (1 Ti 3:5, cf. 5:17; Tit 1:5,7-9), and to demand obedience (Heb 13:17).
 4. According to the purpose. The preaching office has the same purpose as the apostolic office; to save (1 Co 3:5).
 - B. The ordinary preaching office is the divinely willed and prescribed continuation of the extraordinary apostolic office
 1. Christ always wants to have servants, i.e. preachers, teachers, and bishops.
 2. Christ has the apostles specify the rights and obligations of the ordinary preachers (those who become preachers through an indirect call). That shows Christ's desire to have the ordinary preachers serve as a continuation of the extraordinary apostolic office for the entire post-apostolic period until judgment day.

Thesis 3

Ordination makes no one a pastor. It only confirms that a pastor is legitimately called.

Thesis 4

The power and right of the ministry of the Word (*Predigtamt*) is to preach the gospel, administer the sacraments, forgive or retain sins, and practice discipline.

Thesis 5

All preachers are essentially the same in rights and honors.

Chemnitz on the grades of ministry in the New Testament (Examen Vol.II, p684)

Chemnitz says correctly concerning Ephesians 4:11f, that five grades of ministry are enumerated:

- a. Apostles. Directly called, they had a universal call and all miraculous gifts, and their preaching and teaching was inspired and therefore God's Word in the true sense and the source of teaching for others.
- b. Prophets. They interpreted tongues and the Scriptures 9I Co 14:1-6).
- c. Evangelist. They were not apostles, but they were sent out with the general mission of preaching the gospel, 2 Ti 4:5). Examples are Philip (Ac 21:8), timothy (2 Ti 4:5), and Tychicus (Ac 2);4; Eph 6:21; Col 4:7).
- d. Pastors. They were set over a certain flock of the church (I Pe 5:2).
- e. Teachers (Ro 2:20; Heb 5:12). They were apparently the later catechists.

Chemnitz closes his discussions with the declaration that the enumerations in Ephesians 4:11 and I Corinthians 12:28 only show into what degrees the obligations and duties of one and the same ecclesiastical office or ministry of the Word were divided.

- a. The Word of God sets no number of grades (*gradus*).
- b. From Scripture it is clear that at the time of the apostles, the same grades were not represented in all congregations.
- c. Likewise, it is also certain from Scripture that the division into grades was not a necessity; there was nothing to prevent all the activities from being united quite often in one person. Rather, the whole order was a matter of freedom and took its course according to the need and the advantage of the church.
- d. All the grades were not offices alongside the preaching office, but the very duties of the ministry of the Word and sacraments.

(see Adolf Hoenecke, *Evangelical Lutheran Dogmatics*, vol. IV, pages 187-216 for the complete text of the Thesis on the Teaching Office.)

APPENDIX D. Wisconsin Synod (officially adopted in 1969)

Doctrinal Statements of the WELS
Prepared by the
Commission on Inter-Church Relations of the
Wisconsin Evangelical Lutheran Synod, 1997
THESES ON THE CHURCH AND MINISTRY

Introduction to the Theses

The Theses on the Church and Ministry in their present form were adopted by the Wisconsin Evangelical Lutheran Synod in 1969. They were the distillation of nearly a century of study, discussion and debate.

In the late 1870s the Christian day school teachers of the Wisconsin and Missouri Synods in Wisconsin began to discuss the nature of their call. Where did their work in the church fit in the New Testament delineation of the public ministry? Was it a branch of the work of a pastor, who was to shepherd all the flock of which the Holy Spirit had made him an overseer (Ac 20:28)? Or was it an extension of parents' responsibility to bring up their children in the training and instruction of the Lord (Eph 6:4)?

Both pastors and teachers of the two sister synods in the Manitowoc, Wisconsin, area discussed the question in the mid-1880s. It was agreed that the teachers' work was divinely instituted since it involved the teaching of God's Word. But could it be identified with any of the offices in Ephesians 4:11 where pastors and teachers are mentioned? More study was needed.

At a pastors' conference in 1892, Wisconsin Synod Seminary Director Adolf Hoenecke, noting that the work of a Christian day school teacher is not specifically mentioned in the Scriptures, derived the teacher's call from the pastor's. In the discussion it was suggested that, since the teacher is called by the congregation, the teacher's work falls directly under the shepherding spoken of in Acts 20:28 and need not be considered an offshoot of the pastor's call to establish its divine nature.

In the following years the seminary faculty intensively studied the pertinent Scripture passages to answer the question: Is the office of pastor, apart from the apostolate, the only divinely instituted office in the church? Closely related was the question: Is the local congregation the only divinely instituted form of the church? Practical situations made the answer to these questions imperative.

Especially difficult was the so-called Cincinnati case. This involved some excommunications in a Missouri Synod congregation. When the district criticized the excommunications and upheld the district president's suspension of the pastors of the congregation, the congregation and its pastors applied for membership in the Wisconsin Synod. So Wisconsin was drawn into the case and had to consider: What happens when a synod's action conflicts with a congregation's excommunication? Which is supreme, a congregation or a synod?

The Missouri Synod's St. Louis seminary faculty entered the debate, objecting to articles published in Wisconsin's theological journal. These articles pointed out that God has prescribed no legal regulations for the New Testament church. Hence, as Acts 6:1-6 shows, the church is free to establish whatever forms of public ministry it in Christian wisdom and in keeping with good order and love considers useful. Likewise, in Christian liberty it can organize itself in whatever ways it chooses in accordance with these principles. The articles recognized that the pastorate of a congregation as we know it today cannot be equated with any office of the public ministry mentioned in the New Testament.

In the articles, it was noted that there is no passage in the New Testament which establishes the pastorate of a local congregation as the one divinely instituted form of the public ministry, nor is there a passage which establishes the local congregation as the one divinely instituted form of the church. Various kinds of public servants of the Word are Christ's gift to his church, as is clear from Ephesians 4:11, 1 Corinthians 12:28, and other passages, and the gathering of Christians into various groups is the work of the Holy Spirit, as

Luther's Explanation of the Third Article states.

The St. Louis faculty, on the other hand, argued that the local congregation is the one divinely instituted form of the church and that a synod is a purely human organization. Likewise, it held that the office of pastor of a local congregation is the only divinely instituted form of the public ministry and all other forms are auxiliary to it.

Although, for convenience' sake, the one position was spoken of as the Missouri and the other as the Wisconsin position, in fact there were supporters of both positions in both synods. Representatives of the St. Louis faculty met with the Thiensville faculty in 1932 and drew up the "Thiensville Theses" as a preliminary step toward a settlement of the controversy. No further steps were taken, however. In 1946 the Synodical Conference established an Interim Committee to address these issues, but the question remained unsettled.

In the late 1950s new committees were appointed to attempt to settle doctrinal questions that were disturbing the unity in the Synodical Conference. The Wisconsin committee drew up the statement on church and ministry for these deliberations. The differences in the doctrine of church fellowship took center stage, however, and the issue of church and ministry never came before the group.

The theses do not address the question of whether women may serve in the public ministry. At the time of writing the issue of women pastors had not yet come to the fore. Because of the fact that for decades women had served in the public ministry as Christian day school and Sunday school teachers, it was taken for granted that they may serve in positions that do not involve exercising authority over men. The statement on "Scriptural Principles of Man and Woman Roles" adopted in 1993 specifically addresses this issue.

II. The Ministry

A. Christ instituted one office in His Church, the ministry of the Gospel.

It is the task of proclaiming the Gospel in Word and Sacrament. Mt 28:18-20; Mk 16:15; Jn 20:21-23; Ac 1:8; 1 Pe 2:9; Lk 22:19,20. This office or service, the ministry of the keys, has been given to the Church, i.e., to the believers individually and collectively. Mt 16:19; 10:32; 18:18; 1 Pe 2:9.

Augsburg Confession V, 1,2: "That we may obtain this faith, the Ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel ..."

Formula of Concord Solid Declaration XII, 30: "That the ministry of the Church, the Word preached and heard..."

B. The purpose of this ministry is the edification of the Church, by winning ever further sinners for Christ, and by building up those who are already members in Christian faith and life. Mt 28:18-20; Eph 4:11-14; 1 Co 12:7.

C. From the beginning of the Church there were men especially appointed to discharge publicly (in behalf of a group of Christians) the duties of this one ministry. Ac 13:1-3; 6:1-6.

D. This public ministry is not generically different from that of the common priesthood of all Christians. It constitutes a special God-ordained way of practicing the one ministry of the Gospel.

1. All Christians are equal before God, neither superior nor inferior to one another, and all are equally entrusted with the same ministry of the Gospel. 1 Pe 2:9. Hence no one may assume the functions of the public ministry except through a legitimate call. Treatise on the Power and Primacy of the Pope 67-69: The authority to call (*ius vocandi*) is implied in the authority to administer the Gospel (*ius ministrandi evangelii*) given to the Church.

Hence, it is proper to speak of the derived right of local congregations to call.

2. God is a God of order; He wants us to conduct all of our affairs orderly (1 Co 14:33,40) and in the spirit of love (1 Co 16:14)

3. Christians are not all equally qualified to perform publicly the functions of the ministry. The Lord sets forth the needed qualifications of those who are to perform publicly the functions of the ministry. 1 Ti 3:1-13; Tit 1:5-11. God gives to the Church men qualified for the various forms of the work required. Eph 4:7-16; Ro 12:6-8; 1 Co 12:4-11,28-31.

4. These gifts should be gratefully received and developed. 1 Co 12:31; 1 Th 5:19,20; 1 Ti 4:14; 2 Ti 1:6-9.

5. Thus these public ministers are appointed by God. Ac 20:28; Eph 4:11; 1 Co 12:28. It would be wrong to trace the origin of this public ministry to mere expediency (Hoeftling).

6. There is, however, no direct word of institution for any particular form of the public ministry. The one public ministry of the Gospel may assume various forms, as circumstances demand. Ac 6:1-6. The specific forms in which Christians establish the public ministry have not been prescribed by the Lord to His New Testament Church. It is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance, situation, and need. Various functions are mentioned in Scripture: 1 Ti 4:13; Eph 4:11; 1 Co 12:28; Ro 12:6-8; 2 Ti 2:2; Jn 21:15-17 (feeding); Ac 20:28 (watching); 1 Ti 3:2; 4:11; 6:2 (teaching); 1 Ti 3:5; 5:17 (ruling). In spite of the great diversity in the external forms of the ministerial work, the ministry is essentially one. The various offices for the public preaching of the Gospel, not only those enumerated above, e.g., in Eph 4:11 and 1 Co 12:28, but also those developed in our day, are all gifts of the exalted Christ to His Church which the Church receives gratefully and with due regard for love and order employs under the guidance and direction of the Holy Spirit for the upbuilding of the spiritual body of Christ; and all of them are comprehended under the general commission to preach the Gospel given to all believers.

Antithesis:

We hold it to be untenable to say that the pastorate of the local congregation (Pfarramt) as a specific form of the public ministry is specifically instituted by the Lord in contrast to other forms of the public ministry.

APPENDIX E. The ELS Doctrine Committee Theses (2002)

THE DOCTRINE OF THE PUBLIC MINISTRY

The office of the public* ministry has been instituted by God (Ephesians 4:11-12; Titus 1:5-9) for the public administration of the office of the keys (proclaiming the Gospel, administering the Sacraments, and forgiving or not forgiving sin) in the name of Christ and His body, the church. There is only one office of the public ministry, but the office may assume various forms as the need arises in the life of the church. (I Corinthians 12:4-11, 27-31) The purpose of the office of the public ministry is to nourish and build up the church of God through the means of grace. (Acts 20:28; I Corinthians 4:1; Ephesians 4:11-12) In these theses, “ministry” or “minister” refers to the public ministry, not the personal service of the individual. Not every Christian is a public minister of the Gospel.

- Thesis 1 - The office of the keys has been committed to the entire Holy Christian Church and therefore to each Christian. Believers have the authority to exercise the keys individually and collectively—the universal priesthood of believers. (I Peter 2:9; Matthew 16:19; Matthew 28:18-20; John 20:20-23; Revelation 1:6; AC XXVIII 5-6, p. 81-82; SA Part III VII 1, p. 311; *Treatise* 22-24, pp. 323-324; *Treatise* 65-70, p. 331-332)
- Thesis 2 - It is God's will and command that the office of the keys be administered publicly, and therefore He has instituted the office of the public ministry. The authority to administer the keys publicly is conferred by God on those who are properly called into the public ministry through His church. Those in the public ministry use the keys on behalf of the church and in the name and in the stead of Christ. Whoever hears Christ's servants, therefore, hears Christ speaking to them. (Luke 10:16; Titus 1:5-9; Acts 1:23-26; Acts 20:28; Acts 14:23; I Timothy 3:1-7; Romans 10:14-17; Matthew 28:18-20; John 20:20-23; I Thessalonians 5:12-13; II Corinthians 3:4-6; II Corinthians 4:5; II Corinthians 5:18-20; Ephesians 4:11-12) The public ministry is instituted by God and does not exist because of historical development, nor is it merely a beneficial arrangement devised by the church. (AC V, p. 31; AC XXVIII 5-6, pp. 81-82; AC XXV III 21-22, p. 84; Ap XII 39-40, p. 187; Ap XIII 12, p. 212; *Treatise* 10, Triglotta, p. 507)
- Thesis 3 - The public ministry is to be exercised only by those who have been properly called by the Holy Spirit either immediately, as in the case of the apostles and prophets, or mediately through His church. To preach or teach the Word of God or to administer the Sacraments publicly without a proper call is not only disorderly, but contrary to the will of God. The qualifications, duties, and responsibilities of those serving in the public ministry are determined by Scripture. The specific duties and responsibilities of each called worker are determined by the scope of the respective call as issued by the calling body. (Romans 10:14-17; Acts 1:23-26; Acts 6:1-6, 8:4-8; Acts 20:28; I Corinthians 1:17; Galatians 2:8; AC XIV, p. 36; Ap XIV 1, p. 214)
- Thesis 4 - The rite of ordination is not a divine institution, but is an excellent church custom which originated in apostolic times (I Timothy 4:14; I Timothy 5:22; II Timothy 1:6) and should be continued in the church. The rite of ordination has commonly been reserved for those who are qualified to serve as pastors in the office of the public ministry. (Ap XIII 11, p. 212; *Treatise* 69-70, pp. 331-332)
- Thesis 5 - Christ has instituted one public office in His church, the office of the public ministry. This office is not limited to any divinely fixed form as such. The form of the public ministry may vary as the need arises, yet there is only one public ministry in the church. While the nature and duties of this office do not change (such as oversight of doctrine, oversight of the flock, teaching, preaching, and administration of the sacraments), yet the church does have some freedom in how she carries out these duties in her midst.
- a. In our synod, the primary and most comprehensive form of the public ministry (*Predigtamt*) is the pastoral office (*Pfarramt*)***, which includes the full public use of

the Office of the Keys as exercised through confession and absolution, the preaching of the Word, the administering of the Sacraments, the use of proper church discipline and the taking oversight of doctrine.

- b. The public ministry assumes various specialized/limited forms according to the needs and circumstances of the church. Some, such as office of missionary, chaplain, theological professor, and synodical president, assume training for the pastoral office. Others, such as the office of catechist and Christian day school teacher, do not assume a full course of pastoral training nor the full scope of the office.

(I Peter 5:2-3; I Corinthians 12:4-11, 27-31; Ephesians 4:11-12; Acts 20:28; I Timothy 3:1-7; I Timothy 5:17; AC XXIII 16, p. 54; AC XXVIII 21, p. 84; SA II III 1, pp. 297-298; *Treatise* 63-66, p. 331; *Treatise* 72, p. 332; *Treatise* 26, p. 324)

Thesis 6 - The purpose of the pastoral office is the full spiritual oversight of Christ's flock. In congregations where there exist both the office of pastor and the office of teacher, the pastor is, by virtue of his call, the one who is ultimately responsible for ensuring that Law and Gospel are properly taught and applied among the members of his flock. Since Christ has commanded such spiritual oversight of His flock, a form or office like the pastoral office is indispensable to the church. (Acts 20:28; Hebrews 13:17; Ap XIV, 1. 5, pp. 214-215) In the pastoral ministry only qualified males may be called to serve. (I Corinthians 14:34; I Timothy 2:12; I Timothy 3:1-7)

Thesis 7 - The purpose of the office of the public ministry is to nourish and build up the church of God through the means of grace. The focus of this ministry is the public administration of the Word and Sacraments. (Acts 20:28; I Thessalonians 1:6; I Peter 5:1-4; I Corinthians 4:1; Ephesians 4:11-12; I Timothy 4:13; Titus 1:9; AC XXVIII 5, p. 81; AC V, p. 31; Ap XXIV 80, p. 264) It is not the prerogative of those in the public ministry to assume authority over the church outside that bestowed by the Word of God (I Corinthians 3:4-9; I Peter 5:3; *Treatise* 11, p. 321), nor to exercise the civil authority which God has granted to the state. (John 18:36; Luke 12:14; Matthew 22:21; AC XXVIII 8-17, pp. 82-83) Nevertheless, highest respect is to be accorded those who serve in this holy office. (Romans 10:15; I Timothy 3:1; Hebrews 13:7; I Timothy 5:17)

*Public is used here not in contradistinction to private but with the meaning "on behalf of the church and in the name and in the stead of Christ." This will be its meaning throughout the theses.

** The term "minister" is most commonly used in our synod to designate the pastor. For the sake of good order, we prefer to limit this term to refer only to the pastoral office. In this doctrinal statement we consistently use the expression "pastoral office" (*Pfarramt*) to refer to the position of the pastor/minister. Moreover, the expression "called workers" is used in our synod to designate Lutheran elementary school teachers, both male and female.

** See our ELS statement, *Roles of Men and Women in the Church*, 1990 ELS Synod Report, pp. 68-69.

ANTITHESES TO THE PUBLIC MINISTRY THESES

1. We reject any view that confuses the distinction between the public ministry and the universal priesthood of all believers.
2. We reject the view that every Christian is a public minister of the Word.

3. We reject the view that a person may publicly administer the keys on the basis of an inner call.
4. We reject the view that the keys are committed only to the pastoral office and handed down through ordination.
5. We reject the so-called Hoefling view that the public ministry is a development of the church and not a divine institution.
6. We reject the view that the public ministry is limited to any one divinely fixed form.
7. We reject the view that one may publicly (in the name and stead of Christ, and on behalf of the church) teach or preach or administer the sacraments in the church without a regular call. (Rite Vocatus) AC XIV
8. We reject the view that the divine call bestows permanent authority to publicly administer the keys.
9. We reject any view that denigrates the pastoral office and rejects its oversight of doctrine.

APPENDIX F. Rolf Preus

The Ministry of the Word Evangelical Lutheran Theses for the Twenty First Century Offered to the ELS for Her Study and Response

Introduction

The chief article of the Christian faith is the teaching that we cannot become righteous before God by our own works or merits, but that we receive forgiveness of sins and reconciliation with God through faith alone solely on account of the obedience of Christ our Redeemer who lived and died for us. This teaching of justification is the article on which the Church stands or falls. It is the truth that illumines all others. Our Lord Jesus Christ instituted the ministry of the word for the purpose of bringing sinners to that faith which receives forgiveness of sins, righteousness before God, and eternal salvation. This ministry of Christ among us is not the ministry or service that we offer up to God. It is the ministry or service that God offers to us. Through those whom Christ calls into this office, He gives to us the eternal treasures that He won for us by His perfect fulfilling of the law and by His innocent suffering and death for our sins. After He accomplished our salvation He rose from the dead and instituted this ministry of reconciliation to which He binds Himself to the end of time. Sitting at the right hand of the Father He continues to uphold this office and to call to it those whom He wills.

Thesis 1 - The Institution of the Office

Our Lord Jesus Christ instituted the ministry of the word or preaching office when He called the holy apostles, the first ministers or preachers, into this office after His resurrection from the dead. Christ's ministers or preachers are therefore successors to the apostles, though they may not lay claim to direct revelation of God's truth or to the various apostolic gifts given to the original apostles. (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-49; John 20:21-23; Acts 20:28; 1 Corinthians 12:28-29; Ephesians 4:11; AC V; Treatise 8-10)

We reject the teaching that the ministry is conferred only by the ordination of a bishop who lays claim to an unbroken chain of "apostolic succession" and that, absent such "apostolic succession," our ministers are not successors to the apostles.

We reject all claims that God has revealed or will reveal any teaching beyond that which he has already revealed in the apostolic Scriptures.

Thesis 2 - The Authority of the Office

Our Lord Jesus Christ holds all authority in heaven and on earth. However the authority He conferred upon His ministers or preachers is not that of the sword, of coercion, of external discipline, of taxation, of civil rule, or of any other temporal authority. It is rather the authority to open heaven to all believers through the preaching of the gospel and administering of the sacraments. It is therefore also called the office or power of the keys. (Matthew 16:17-19; 28:18-20; John 20:21-23; 21:15-16; Romans 1:16; 1 Corinthians 4:1; AC XXVIII 8-11)

We reject any doctrine of the ministry that attributes to it any civil, political, or other external coercive power.

Thesis 3 - The Purpose of the Office

Our Lord Jesus Christ instituted this ministry in order to regenerate lost and condemned sinners, bringing them to and keeping them in true faith. This faith receives forgiveness of sins, true righteousness, and eternal salvation bestowed freely by God through the gospel and sacraments. This office has no other purpose. (Romans 1:16-17; 10:17; Titus 3:5-8; 1 Peter 1:23-25; AC V; LC II [Creed] 38)

We reject the teaching that the forgiveness of sins and eternal salvation may be obtained apart from the gospel and the sacraments of Christ.

We reject the identification of this ministry of salvation with the sacrificial life of service to which every Christian is called.

Thesis 4 - The Requirements of the Office

Our Lord Jesus Christ chose twelve men to serve as His apostles and ministers even though there were others both male and female who had shown faith and devotion as great as any of the twelve. As He continues giving some to be ministers and preachers in His church our Lord prescribes a certain form and rule as to what kind of people they should be both in doctrine and life. This heavenly norm or instruction must be followed if the call into office is to be divine. Our Lord Jesus Christ does not call women into this office. (Ephesians 4:7-12; 1 Timothy 2:12; 1 Timothy 3:2-7; 1 Corinthians 14:34-37; Titus 1:5-9)

We reject any practice of calling or ordaining into the ministry of the word those whom the Scriptures forbid to hold it. We reject the calling and ordaining of women into the preaching office and we deny that such calls or ordinations are valid.

Thesis 5 - The Call into the Office

Our Lord Jesus Christ is the Savior and Lord of the whole church and of each Christian. His ministry of reconciliation belongs to the whole church and to each Christian. This does not mean that every Christian is a minister. No one may assume the duties of the office Christ instituted unless he is rightly called, that is, with a legitimate call from the church. Ordination with the laying of hands of the presbytery (the ministers of the church) is not necessary to effect the validity of the gospel and the sacraments committed to this office. Nevertheless, it is an apostolic practice that confirms publicly the validity and basis of the divine call into the office. Therefore, it should not be omitted. In cases of necessity any Christian may perform those duties of Christ's ministry on which faith depends. (1 Corinthians 3:21-23; 1 Corinthians 12:28-30; Romans 10:15; 1 Timothy 4:12-16; AC XIV; Treatise 65-69)

We reject the teaching that the call and ordination of the preacher or minister makes the gospel he preaches and the sacraments he administers efficacious as if the gospel were not inherently powerful and so efficacious when taught by those who are not ministers or preachers.

We reject the teaching that the ministry belongs either solely to the ministers of the church or solely to their hearers.

We reject the teaching that the ministry simply derives from the priesthood of all believers and was not directly instituted by Christ as a distinct office of administering the gospel in word and sacrament for the salvation of sinners.

Thesis 6 - The Integrity of the Office

Our Lord Jesus Christ has instituted only one office to which He has entrusted the duties of baptizing, preaching the gospel, feeding and defending the flock with God's pure word, forgiving and retaining sins, administering the Lord's Supper, and thereby taking oversight of Christ's church. This office is one and indivisible. It is furthermore essential to the existence of Christ's church on earth. (See citations for Theses 1 and 2)

We reject any doctrine of the ministry that would sever the preaching of the gospel from the administration of the sacraments.

We reject any teaching that there exists by divine right an oversight of the church apart from the actual teaching and preaching of God's word and administration of His sacraments.

Thesis 7 - The Unity of the Office

Our Lord Jesus Christ has given to His church on earth this one office of teaching the gospel and administering the sacraments as His gracious gift. Defining this office as the pastoral office is therefore an evangelical, not a

legal, definition. Incumbents of this office need not serve a specific local congregation or carry out all the duties of the office as a matter of divine law. St. Paul, for example, did not regularly carry out all the duties entrusted to the office. The one and indivisible office of Christ therefore is held also by men such as theological professors, missionaries, chaplains, etc. who do not regularly carry out all of the duties of the office. However, all those who hold the office may rightly perform all the duties of the office when it is warranted. (See citations for Theses 1 and 2)

We reject the teaching that one must ordinarily carry out all of the duties of Christ's ministry or have a call to a local congregation in order to be and be called a minister or preacher.

We reject the teaching that one may be regarded as holding the preaching office while being unfit or forbidden to carry out all of the duties of Christ's ministry.

Thesis 8 - Offices Assisting the Office

The church of our Lord Jesus Christ is free to establish offices that assist the ministry of the word. Such offices may carry out to a degree certain duties of Christ's ministry. They may also serve as means for selecting men to serve in the ministry of the word. Those who assist ministers or preachers in the duties of the ministry are engaged in divinely ordained work. The work of the assisting offices may be called the ministry in the broader sense while the ministry of preaching the gospel and administering the sacraments is the ministry in the strict sense. According to the command and institution of Christ the church must have men who preach the gospel and administer the sacraments. According to the freedom given by Christ the church may or may not establish offices to assist the ministry of the word. (Matthew 28:18-20; Luke 10:1-20; Acts 6:3-4; 1 Timothy 3:8-13)

We reject the teaching that persons in offices established to assist the preaching office may be regarded as holding the office instituted by Christ and defined plainly and clearly by His word.

We reject the teaching that persons holding such churchly offices do not share in the ministry of the church.

We reject any denial of the church's God-given freedom in such matters and, at the same time, any creation of a churchly office which would supplant, undermine, or render less certain the office which Christ Himself expressly instituted and formed.

Thesis 9 – The Office in Relation to the Training of Children

Our Lord Jesus Christ affirmed the commandment of Moses that children are to honor their father and mother. Through His apostles He also affirmed the right, duty, and obligation of parents to bring their children up in the training and admonition of the Lord. Our Lord also commanded His church and His ministers to feed both the sheep and lambs of His flock with the saving word. Teachers of children in church sponsored schools therefore hold an office that assists both of these divinely established estates. (Matthew 15:4; Ephesians 6:1-4; John 21:15-17; LC I 141)

Thesis 10 - The Office in Relation to the Royal Priesthood of all Believers

Our Lord Jesus Christ through His apostles has declared His Church to be a Royal Priesthood possessing all the spiritual treasures he graciously bestows. The sacrifices offered up to God by the holy priests of His kingdom are precious in God's sight for the sake of Christ's holy and perfect merits and mediation. Furthermore, Christ's ministry belongs immediately to the Royal Priesthood in its entirety and only mediately to the ministers. Christ's faithful ministers are not lords over the flock, but ambassadors and servants for Christ's sake. Every godly calling or vocation is as holy and divine as any other. The ministry of the word is extolled above any other office in the church, not because of any gift, quality, or ability in ministers or preachers, but solely on account of the saving gospel and sacraments Christ has committed to their stewardship. (John 13:3-17; 1 Corinthians 4:1; 2 Corinthians 5:18-21; Treatise 69-70)

We reject the teaching that Christ's ministers or preachers have a call from God that places them into a holier

class than that of any other of the Royal Priesthood or that the godly vocation of any Christian is not as holy and pleasing to God as that of any other Christian.

(Prepared by Pastors Rolf Preus, Steven Sparley, and others)

APPENDIX G. CONSENSUS DOCUMENT, LCMA

MISSION AND MINISTRY

6. The mission and ministry of the church is the proclamation, teaching and declaration of the Gospel - God's gracious acts for us in Christ - through Word and Sacrament.

- a. We believe that the mission and ministry of the church is to forgive sins through Word and Sacrament. We reject as harmful to the Gospel any definition of mission or ministry that states or implies that the mission of the church can be accomplished without this forgiveness.
- b. We believe that mission work is a clear and full proclamation of the Gospel. We reject the idea that mission work can be done merely by "being present." Likewise we reject the idea of a "ministry of presence" as though others are blessed by their mere proximity to Christians.

7. God has established the office of the ministry to forgive sins and create faith in Jesus Christ by proclaiming the Gospel and administering the Sacraments.

- a. We believe that the Gospel is powerful and effective because the Holy Spirit always works through it. We reject as unchristian the idea that the power of the Gospel depends upon anything more than the gospel itself.
- b. We believe that God calls pastors to do the work of the ministry through the call of the church and ratifies His call through the ordination of the church. We reject the idea that the ministry is an indifferent or free matter that the church may or may not use.
- c. We believe that the Divine call of the pastor is to proclaim, preach and teach Christ, forgive sins and administer His Sacraments. We reject the idea that the authority of the ministry has to do with anything other than proclaiming and teaching the Word and administering the Sacraments.
- d. We believe that the holy ministry or pastoral office is an office distinct from the priesthood of all believers. We reject the idea that every Christian is a minister of the Gospel.

8. Since the ministry of the Word is conferred upon pastors by God through the church, only the minister of the Gospel (the Pastor) may publicly carry out the duties of the office of the ministry.

- a. We believe that only those called as pastors may engage in tasks specifically assigned by God to the pastor, such as preaching, baptizing, and consecrating the sacrament. We reject the idea that any lay person, except under extreme circumstances, may carry out the duties of the pastoral office.
- b. We believe that the functions of the pastoral office are distinct from the priesthood of all believers. When those who are not pastors behave as pastors and perform distinctly pastoral functions they are not, thereby, in the office of the ministry. We reject the idea that the pastoral office is only one form of the office of the ministry. We reject the idea that one becomes a minister by merely performing the functions of the ministry.

9. While the mission and ministry of the church is a necessary reflection of the atonement and the church's faith in the Gospel, this work of the church does not replace the doctrine of justification as the central article of the Christian faith.

- a. We believe that the Great Commission is the teaching and application of the doctrine of justification by grace to a lost and dying world through Word and Sacrament ministry. We reject the idea that we have properly carried out the Great Commission when we have failed to teach the doctrine of justification by grace alone through faith alone.
- b. We believe that God gives His blessings out of His grace and goodness apart from our actions or attitudes. We reject the idea that God blesses churches in proportion to their vision, techniques and strategies. We also reject the idea we can, by use of such techniques, cause God to bless us in any way other than He has promised.
- c. We believe that true Christian mission and ministry is grounded in the acceptance and confession of the doctrine of justification by grace as taught in the Bible and confessed by the Lutheran Confessions. We reject as false and unfaithful any mission and ministry that is not based upon a truthful proclamation

of the doctrine of justification. We also reject as harmful to the mission of the church any ministry with or acceptance of those church bodies and organizations that do not confess the Lutheran and Biblical doctrine of justification by grace alone.

THE ROYAL PRIESTHOOD

10. All Christians serve God according to their various vocations.

- a. We believe that God places each person in a context of relationships expressed in various roles, called vocations such as father, mother, teacher, student, pastor, hearer, employer, employee, et cetera. God uses these vocations to create and preserve human life and to bestow His blessings. In our vocations we serve the needs of our neighbors and are served by them in return. We believe that every person has important and valuable vocations that are God-given. We reject the idea that some vocations (e.g. pastor or teacher) are more important to God or give a higher standing before God.
- b. We believe that the biblical image of the royal priesthood stresses that all Christians are to bring sacrifices acceptable to God through their Lord Jesus Christ in their vocation.
- c. We believe that both the Christian Church and individual Christians in their vocations show kindness, mercy and charity to all. We reject the idea that such acts of mercy are the unique and saving mission or ministry of the Church. We further reject the idea that these works are meritorious before God.

11. All Christians have the joyful opportunity and responsibility to speak the Gospel of Christ to others.

- a. We believe that God calls upon all Christians to show forth the glories of Him who called us out of darkness into His marvelous light, which includes speaking of Christ with friends, neighbors, relatives, and inquirers.
- b. We believe that the power of the Word is from God and not dependent upon the one who speaks it. We reject the idea that the Word of God forgives sins only when spoken by pastors.
- c. We believe that Christ is our all-sufficient High Priest, and that all Christians are members of the royal priesthood. We reject the idea that only pastors are priests.
- d. We believe that the pastoral office is established by God and distinct from the royal priesthood. We reject the idea that all priests are pastors.

APPENDIX H An Annotated Bibliography on the Ministry

Collins, John N., *Diakonia: Re-interpreting the Ancient Sources* (New York: Oxford University Press 1990)

A study of the word *Diakonia* as it is used in the modern debates about Christian ministry. Collins shows that the word arose from erroneous dictionary meanings propagated since the 1930s. He surveys one thousand years of ancient Greek literature to provide new insight into what early Christians meant when they wrote about *Diakonia*.

_____, *Are All Christians Ministers?* (Collegeville: Liturgical Press 1992)

The book claims that we must rethink and remake ministry in our churches. It takes up and advances the argument of his scholarly presentation in *Diakonia*. It aims to familiarize the readers with how the first Christians viewed ministry. A discussion of the nature of the ministry of the Seven in Acts 6 and ministry and *charism* at I Cor. 12. One chapter deals with the difficulties in the translation of Eph. 4:11-12.

Fehrmann, John and Preus, Daniel, *The Office of the Holy Ministry* (Minneapolis: Association of Confessional Lutherans 1996 and Luther Academy)

Contains essays presented at 1996 congress on the Lutheran Confessions. Some of the essayists are Marquart, Suelfow, MacKenzie, Scaer and Just. Presents and defends the traditional Confessional and Missouri views on the ministry.

Feucht, Oscar E., *Everyone a Minister* (St. Louis: CPH 1974)

Feucht presents the modern church growth concept of ministry. A discussion of who is a ministry, Feucht fails to distinguish between the word priest and minister. He contends that when we take a close look at the New Testament we can see that all Christians are God's laity (*laos*) and all are God's clergy (*kleros*). Any distinction we make between clergy and laity cannot clear the laity from being ministers of the Gospel or from being responsible as God's "clergy." (page 58)

Gerberding, G. H., *The Lutheran Pastor* (Philadelphia: Lutheran Publication Society, 1987)

A pastoral theology presentation on the office of the Evangelical pastor, his call, his work, and his relation to synod.

Harrisville, Roy A., *Ministry in Crisis* (Minneapolis: Augsburg 1987)

The book discusses the changing perspectives on ordination and the Priesthood of all believers. It has chapters on *charism* and office in the New Testament and a historical sketch of the rise of hierarchy.

Hoenecke, Adolf, *Evangelical Lutheran Dogmatics*, Vol IV, trans. Fredrich, Prange, Tackmier (Milwaukee: Northwestern 1999)

In this volume Hoenecke presents his understanding of the doctrine of the ministry. The position taken is that of historical confessional Lutheranism. Hoenecke defends this position on the ministry against the Romanizing Lutherans on the one hand and Lutherans who deny the divine institution of the concrete ministry, like Hoefling, on the other hand. Hoenecke believed that the public ministry of Word and sacraments is the divinely willed ordinary form and the continuation of the one Gospel-ministry instituted by God in the extraordinary form of the apostolate.

Jahn, Curtis A. ed., *The Wauwatosa Theology*, Vol. 3 (Milwaukee: Northwestern 1997)

Articles by Schaller and Pieper, the Wauwatosa theologians, on the doctrine of the ministry. The position taken is that God did not institute any particular form of ministry.

Joerz, Jeral c. and MaCain Paul T. ed., *Church and Ministry*, (St. Louis: Office of the President - LC-MS 1998)

Collection of essays on the 150th Anniversary of the Lutheran Church--Missouri Synod.

Koehler, John Philipp, trans Leigh Jordahl, *The History of the Wisconsin Synod* (St. Cloud, Minn: Sentinel Publishing Company, 1970)

This classic in church history gives the history of the Wisconsin Synod from 1850 to 1930. It contains the historical background to the debates concerning the church and ministry controversies

Klug, Eugene F.A., *Church and Ministry* (St. Louis: CPH 1993)

This book is the traditional presentation on the role of the church, Pastor, and People from Luther to Walther. It gives a study of the function and order of the ministry in the totality of Luther's theology, the flavor of the Missouri view of the ministry. Klug leaves his comments on the views of others to the end of the work rather than scattering them throughout the whole book.

Marquart, Kurt E., *The Church and Her Fellowship, Ministry, and Governance* (Fort Wayne: International Foundation for Lutheran Confessional Research 1990)

This is Volume IX in the Confessional Lutheran Dogmatics series, Edited by Robert Preus and John Stephenson. Part three is a detailed, scholarly, confessional study of the doctrine of the Ministry. Marquart presents and defends the position of the ministry as taught by Lutheran theologians in the 16th and 17th centuries and by C.F.W. Walther and Adolf Hoenecke. Marquart corrects some of the current misunderstandings concerning the ministry and presents the teaching that the pastoral office is the one Divinely ordained form of the ministry. One of the chapters is entitled "Call and Ordination."

Mueller, A.C., *The Ministry of the Lutheran Teacher* (St. Louis: CPH 1964)

A study of the position of the Lutheran parish schoolteacher within the public ministry of the Lutheran Church. Presents the biblical basis for the office of Teacher and defends the position that a Christian teacher has a Divine Call.

Nichol and Kolden, *Called and Ordained* (Minneapolis: Fortress 1990)

This is a collection of essays on the Lutheran perspectives of the office of the ministry.

Pieper, Franz, *Christian Dogmatics*, Vol. III, trans. by Walter W.F. Albrecht (St. Louis: CPH, 1953)

Pieper in his chapter on the Public Ministry presents the Missouri position on this doctrine.

Pragmann, James H., *Traditions of Ministry* (St. Louis: CPH1983)

This is a book dealing with the historical discussions of the doctrine of the ministry from the time of Luther to the 20th century. Many quotations are from Lutheran writers on the doctrine of the ministry.

Schuetze, Armin W., *Church - Mission - Ministry* (Milwaukee: Northwestern, 1995)

A popular presentation of the Wisconsin view of the ministry. A volume in the People's Bible Teachings series.

Walther, C.F.W., *Church and Ministry*, trans. by J.T. Mueller (St. Louis: CPH, 1987)

This is the most important writing on the doctrine of the ministry. Walther defends the Scriptural and Confessional position on the ministry against Grabau on the one side and Vehse and Marbach on the other side. Walther did not place the ministry over the church or the church over the ministry. He placed them side by side. In part two of this book Walther treats the office of the ministry in ten theses. After each thesis he sets forth his support in three parts: proof from the Scripture, testimonies from the Lutheran Confessions, and testimonies of the church in writings of its teachers.

WELS Ministry Compendium (WELS Parish Services, 1992)

Contains essays on the Church and Ministry by various WELS authors, from Hoenecke to Valleskey. Presents and defends the WELS view on the doctrine of the Ministry.

Wohlrabe, John C., "Ministry in Missouri Until 1962" (N.p., 1992)

A historical analysis of the doctrine of the ministry in the Missouri Synod from the time of Walther until 1962.