

This article was a restatement of the Wauwatosa understanding of the Doctrine of the Church as it applies to the Synod and the Congregation. It is rich in Scriptural support and explanation. It is a good comprehensive summary of the Doctrine of the Church and its Biblical *Sedes doctrinae*.

Another original article produced during this era was written nine years earlier by Dr. Paul Peters. It was entitled "Are the Terms Elders, Bishops, Deacons, Evangelists, and others used interchangeably in the New Testament?" It appeared in the 1955 edition of the WLQ. This article throws more Greek around than perhaps all the others put together. It is a discussion of how the New Testament uses terms relating to the public ministry and ministers. What is interesting to note in his article is how different words were used differently even in the New Testament in different authors during different times writing to different audiences.

Prof. Peters' article spends a lot of time discussing Ephesians 4:8-11, I Cor. 12:6-28, and Romans 12: 6-8. Concerning these lists Prof. Peters comes to the following critical and crucial conclusion:

It is evident from these lists that the apostle wants to call attention to the great diversities of notable gifts, services, and operations distributed in and to the Church, which cover all the main lines of activity in the Church, teaching, wonder-working, administration, speaking in tongues. The Apostle does not only speak of gifts distributed to certain functionaries, but also of functionaries as gifts given to the Church and to every single member in the Church. Functions and functionaries are spoken of in one and the same list without any transition from the one group to the other. The very fact that such abstract and concrete terms could thus be used goes to show that there was not yet an organization of administrative offices within the Church. There were no officials in the ecclesiastical sense, no classes of officials each dealing with definite functions. As a result the Apostle in correcting the errors into which the Corinthians had fallen, does not tell any officials to take action, but addresses the congregation as a whole." (72)

But then, according to Prof. Peters, "This picture seems to change, however, when the Apostle Paul in Philippians 1:1 not only addresses and greets all the members of the congregation, as he is want to do, but also extends greetings to the episkopoi and diakonoi."(73) Prof. Peters draws the conclusion from this that "These two new terms, episkopoi, overseers, and diakonoi, servants, also denote functions or functionaries and are on a level with the many terms which we have encountered in Paul's three lists." (74)

Prof. Peters then adds the elders, or presbyteroi to the mix. He concludes that in the New Testament, specifically in the Phillipian congregation, "the two titles, bishops, and deacons, are, of course, not used interchangeably." (75). But, "as to the two titles, presbyters and bishops, however, there can be no doubt that they are used interchangeably." (76) The final conclusion of Prof. Peters is that "there were diversities of functions and functionaries in the Apostolic Church, but there were no diversities of grades, especially not between presbyters and bishops, as we later on find them in the ecclesiastical hierarchy of the Roman Catholic Church." (77)

Prof. Peters' article discusses or at least mentions many other terms as they are used in the New Testament public ministry in various places. This is a very valuable article towards the proper understanding of the Scriptural doctrine of the Ministry of the Word. It is the most intensive study of the New Testament language which talks about the functions and functionaries of the Public Ministry of the Word in the New Testament. This article is a good reminder that the Public Ministry of the Word is a gospel gift. That means its purpose is to build up Christians with God's Word, not to tyrannize Christians into obeying its own whims and decrees because it is the specifcly set hierarchy which must be obeyed no matter what it says, because of its specific divine institution.

The two articles by Professors Peters and J. P. Meyer show us that the WELS theologians of the Fourth Generation are solidly in agreement with the positions taken by the previous Third Generation. The only difference was that the Third Generation wrote in German, while the Fourth wrote in English.

But at the time, this did not really make much difference, because the English terms were all understood in the sense that they were used in the German. Because the men of the Fourth Generation were only one Generation away from the use of German as the primary language, they were still familiar with the concepts the German fathers used and naturally, even almost unconsciously, carried them over into their own thinking as they wrote in English. Many times this was no problem, as the German words and English words were interchangeable. But in the Fifth Generation, this would eventually cause problems. In hindsight, it seems that the semantic confusion inherent in the switch would have become instantly obvious, but in the Fourth Generation and even well into the Fifth, "Ministry" was understood in the WELS only in a very narrow and specific sense. In no articles of the Fourth Generation was this specifically spelled out, it was just assumed. The term 'Public Ministry' is just used in that sense and no other. The writers of the Fourth Generation were busy defending and explaining the doctrine of the Third in English, and at the time, this was not a problem they had to deal with.

In this task of defending and explaining the Scriptural doctrine of the Third Generation, the Fourth Generation was by and large successful. By the end of the Fourth Generation, you had to look pretty hard to find a WELS pastor who would defend the "Missouri" position, while at the beginning of it only one out of the three Wisconsin Synod representatives to the Synodical Conference committee set up to study the Chaplaincy issue stood up for the "Wisconsin" position.

And so, we move forward into the Fifth Generation, united in our doctrine.

THE FIFTH GENERATION: 1966-1994

The Fifth Generation opened as the Fourth Closed. The early doctrinal articles and publications from 1966 all the way up to 1985 are no really no different from the Fourth. The same points were made. The same passages were used. The same errors were fought against. The same things were said in the same way about the same concerns.

It is in the early part of the Fifth generation that the positions pioneered and set forth by the Third Generation and defended by the Fourth Generation were officially declared to be the Wisconsin Evangelical Lutheran Synod's doctrine. The 'Theses on the Church and Ministry' were adapted by the Fortieth Convention of the WELS, August 6-13, 1969. They were published in the 1970 WLQ.

Since these Theses were officially adapted by the Wisconsin Synod in Convention, they are important enough to be included as an appendix to this paper. They are also a good place to start in understanding the Wisconsin Synod's and the Scripture's teachings about Church and Ministry.

The origin and development of these theses stretched well back into the Fourth Generation. The history of these theses was given in the forward to their presentation in the 1970 WLQ:

"The Theses on the Church and Ministry" which are herewith being presented to our readers were originally drawn up by the Commission on Doctrinal Matters of the Wisconsin Evangelical Synod for the final doctrinal discussions within the Synodical Conference. These discussions were carried on from January 1957 to May 1960 by the joint doctrinal committees of the four synods of the Synodical Conference. The Church and Ministry was only one of a considerable number of doctrinal subjects on which theses were prepared for these discussions.

Subsequently these "Theses on the Church and Ministry" have been used quite extensively by our Commission on Doctrinal Matters in doctrinal discussions with other Lutheran church bodies in our own country as well as overseas. As a result of these discussions the Commission on Doctrinal Matters considered it wise to expand and reword some of the sentences of the theses in the interest of even greater clarity. These revisions did not change or modify the original substance of the theses.(77)

After the WELS Doctrinal Statement was finally adapted, there was not much new or historically momentous on the Doctrine of the Ministry in the WELS for about 15 years. This is not to say, however that the articles written on Church and Ministry in this period were worthless. They are all based on Scripture and thus are worthwhile. They just did not introduce anything which was not previously taught, well accepted, and understood in the Wisconsin Synod.

In this time period are: "Is the Pastorate in the Congregation the Only God-ordained Office in the Church?" by Harold Wicke (WLQ, April 1971) "The Doctrine of the Church and Ministry" by Hienrich Vogel (WLQ, January 1976) "The Congregation's Relationship to the Synod (With Special Reference to the Doctrine of the Church)" by David Rutschow (October 1976 Conference Essay) "An Evaluation of Walther's Theses on the Church and Ministry" by Carl Lawrenz (WLQ, Spring 1982) "The Scriptural Truths of the Church and Its Ministry" by Carl Lawrenz (WLQ, Summer 1985) "The Significance of the Reformation for Our Ministry Today" by Armin Schuetze (WLQ, Spring 1986)

Also in this time period John Schaller's "The Origin and Development of the New

Testament Ministry" appeared translated into English in the January, 1981 issue of the WLQ.

During this first part of the Fifth Generation, there were no doctrinal controversies within the WELS in the Doctrines of Church and Ministry. Also, there were not any real practical concerns to be addressed in these matters. The arguments of the previous generations were merely repeated against the same old opponents, who by this time had become practically extinct inside the WELS.

During this time, the Doctrines of Church and Ministry became abstract doctrines. There was no new exegetical work done. There were no new concerns and situations to evaluate in the light of God's Word. The doctrines were just repeated year after year in their standard dogmatical form without much practical application besides that professors and Synodical officials had divine calls. Students studying to be pastors at Wisconsin Lutheran Seminary never really had to make these doctrines their own. They really only were systematically exposed to these doctrines in the Third Quarter of their Senior Year in Dogmatics Class. And they never had to seriously wrestle with the Doctrines of Church and Ministry any time else, either before in their training or afterwards in their parishes.

As a result, when new practical considerations came up in the late 1980s and early 1990s, many pastors were really caught off guard doctrinally. When it came to thinking through radical new practical questions like: "Can and should we ordain male teachers?" and "Can and should we create new forms of public ministry?" there was and still is a lot of reaction based on gut feelings and personal preferences instead of "What does the Bible say?" and "How can we best further the gospel?" Another contributing factor to the present day controversy and confusion situation is the reaction of many pastors to the lack of respect, support, and honor for their offices.

Thirty years ago, Herr Pastor was still alive and well, and the Public Ministry was given a certain amount of reverential respect throughout society. But during the late 1960s, the 1970s, and 1980s, things were happening in American society that would change that. Two forces were and still are at work which brought about this increasing lack of respect for the pastor's office.

The first of these forces is the general societal decay of morals and respect for authority. The late 1960s are infamous for the drug culture, the anti-establishment bias, and the free-love philosophies that spread throughout the universities and were adapted by many members of the "Baby Boom Generation". During the 1970s and 1980s this immoral and Godless mind-set became more and more ingrained in American society. And the bitter consequences are being felt today and show no sign of getting any better.

Since our churches and our people live in this culture they are not immune from its influences. And it has made the pastor's job much harder today. Pastors today do not have society behind them when they preach God's moral law. Pick a commandment, any commandment, and the message our general society seems to be giving about it is 180 degrees opposite of what God says.

This holds doubly true for the Fourth Commandment. A pastor is not given the same amount of honor and respect in our society that he was thirty years ago. And this lack of respect for the office of the ministry has spilled over into some members of our congregations from the general society.

However, it is important to remember where this lack of respect for the public ministry came from. Its root lies in the lack of respect for the divine message that it proclaims. The more people understand, believe, respect, obey, and live God's Word, the more they will honor, respect,

and obey those who teach and preach it. Disrespect for the Public Ministry does not come from people who have deep respect for and faith in God's Word. The reason people show disrespect to God's public ministers is because they have no respect for the authority of God and His Word. And as our society's respect for God and His Word has plummeted, so has the respect our society shows for God's faithful public servants.

At the same time our pastors have had to deal with the ravages of the moral breakdown of our society, they have also been assaulted with another phenomenon coming out of our general society, and that is the resurgent Reformed religious mentality spearheaded by the Church Growth Movement.

America's dominant religious spirit has always been Reformed. And it has always been a danger to Lutheran doctrine. Today the danger is as great as ever. The understanding of the Public Ministry in the Church Growth Movement has really infected the laity of our church. Pastors always have to fight against letting it infect their thinking as well. The Church Growth Movement insists that if the right methods are used, then growth is assured in a church. This takes the responsibility for "success" and growth in the church away from the Holy Spirit and puts it right on the shoulders of the pastor. If the membership of the church is growing and the offerings are increasing, that means that the pastor is a good pastor and is doing his job.

But if the membership of the church is shrinking and the budget deficit is looming larger than ever this year, then the pastor is failing and therefore is a failure and should be treated just as an unsuccessful CEO of a company would be.

Every pastor in the WELS today is judged by this unscriptural standard. Perhaps they always have been, but the problem is definitely more pervasive and more destructive than it used

to be. And it is causing casualties among our Ministerium. It is the way our society thinks, and it is the way many, if not most, of our members think about public ministers. People feel free today to either leave a church or campaign against a pastor if they do not like anything about him or his work.

It should be no wonder to anyone that our men in the Parish Ministry feel under fire. They are under fire. The Parish Ministry is harder than it was thirty years ago. And because of this it is very easy for pastors to develop a siege mentality.

Part of having a siege mentality is looking at new developments as threats and assaults. Also, the thinking runs that if someone is not working for you, they are working against you. Unfortunately, the perception among pastors in the WELS today is that the Synodical administration is working against them. It has managed to close their alma mater by pushing a decision through the Synodical Convention by a razor thin majority against the wishes of the vast majority of pastors and the expressed wishes of most of the Districts. Also, it allowed a decision to reduce the number of pastors at the Synodical conventions from one third to one quarter to be passed at the same convention. It has flooded the pastors with mailings that they feel obligated to read and then use. It does not seem to be performing doctrinal discipline as quickly and firmly as many pastors would desire. And the list could go on and frequently does when parish pastors get together.

Whether or not you agree with these views, the fact is that some if not all of them have been held and expressed by the vast majority of our parish pastors to some extent. And it is this mind-set which makes many pastors predisposed to be worried, hesitant, skeptical, and critical of the new moves in our Synod in the area of Ministry. Many pastors just do not trust the Synodical

administration to uphold the doctrine position of the WELS today. And that is not a healthy situation.

This is not to say that there are not legitimate concerns in this area. Nor should pastors blindly accept the Synodical administration's policies, decisions, and actions just because that is what the Synodical administration has decreed.

However, it is crucial to the understanding of our era to note these underlying tensions which add fuel to any fires that may break out. Whether or not there has always been this tension and distrust in this degree, I am not able to say. But it is there. And while it is the duty of us all to put the best construction on everything our brothers do, it is also the duty of the Synodical administration to earn the trust and respect of the members of the WELS Ministerium.

Probably the three most pressing items causing concern about ministry in the WELS in the past few years are in order: 1. The amalgamation of NWC and DMLC. 2. The founding and development of a new Staff Ministry Program at New Ulm. 3. The ordination of male teachers.

The concerns and fears raised with the first item are not really within the scope of this paper. Not only that, only time will tell whether or not they have been justified. However, the push for the decision to amalgamate did leave many in the parish pastorate to feel under attack. And it was a contributing factor to the concerns that our doctrine of the Ministry was in some way being altered or at least played down and that respect for the parish ministry was being lowered in the Wisconsin Synod.

The founding and development of the new Staff Ministry Program in the WELS also raised many practical and doctrinal concerns. As to what practical impact it may have in the WELS, that is a question for a future paper to address. But the doctrinal questions raised are

very important ones which go the heart of the Scriptural doctrine of the Ministry: What is the public ministry? What is its purpose? What is its function? What are the relationships of one form of it to another? And what should we call each form? What does ministry include? What doesn't ministry include? Aren't we changing our definition of ministry here? And by the way, what does the Bible say about all this anyway?

Finally, there is the matter of the Ordination of male teachers. Can it legitimately be done? Just because it is only a tradition that we only ordain pastors, can we feel free to break that 1000 year plus tradition just to get a tax break? And how then can we justify not ordaining women teachers?

In order to address all of these concerns many doctrinal papers and Synodical reports have been prepared in the last six years. We will discuss these documents and the actions of the 1991 Synodical convention.

The first of the doctrinal papers of the recent era were two articles appearing in 1988 written by Administrator, then Seminary Professor, Wayne Mueller. These were entitled "A Biblical Perspective of Christian Ministry" which was prepared for the BPS Task Force on Alternate Forms of Ministry, and an essay to the 1988 Western Wisconsin District Convention entitled "One Lord, One Church, One Ministry".

Following these papers were the 1991 Synod convention documents "Report of the Ad Hoc Committee to Restudy the Terminology 'Ordination into the Teaching Ministry' to the Fifty-first biennial Convention" and also the "Report of the Ad Hoc Committee on Staff Ministry to the Fifty-first Biennial Convention", both found in the 1991 BoRaM. Along with these was the convention essay delivered by Prof. Wilbert Gawrisch entitled "The Doctrine of Church and

Ministry in the Life of the Church Today".

The next wave of papers came with the 1992 Symposium on the Doctrine of the Ministry. They are as follows: "Ministry in the Minds and Lives of the Confessors", by Arnold Koelpin; "The Scriptural Basis and Historical Development of WELS Doctrine of Ministry", by Edward C. Fredrich II; "Co-working of Pastors, Teachers, Staff and Member Ministers", by David Valleskey; and "How Beautiful the Feet: The Dignity of the Public Gospel Ministry".

Finally, the Wisconsin Lutheran Quarterly is coming out with a new series of articles on the Doctrine of the Ministry, starting with Prof. Brug's article in the Winter 1994 issue entitled "Current Debate Concerning the Doctrine of the Ministry."

It has been a busy recent couple of years in the WELS as far as the Doctrine of the Ministry is concerned. You could even compare the Fifth Generation to the month of March which "Comes in like a lamb but goes out like a lion." In discussing these articles, we will ask three questions. The first is, are they Scripturally correct? The second, are they consistent with the historic position of the Wisconsin Synod as set forth by the Wauwatosa theologians and officially adapted in the WELS 'Theses On the Church and Ministry'? The third, what contribution do they have to make towards a better understanding of what the Scriptures say about Church and Ministry?

Of then Prof. Mueller's two articles, the better by far in my judgement is the one which he prepared for the WELS Board for Parish Services entitled "A Biblical Perspective of Christian Ministry". The other article, entitled "One Lord, One Church, One Ministry" is not as clear and does not make his point Scripturally nearly as well.

Prof. Mueller was the first Wisconsin Synod writer since August Pieper to make the point

that those who were called by the church to serve in a capacity other than directly working with the Word and Sacrament were also considered by Scriptures to be part of the Public Ministry of the Church. Since this point had not been made in the intervening 70 plus years, it really had been lost. Even though Acts 6:1-6, I Cor. 12:27-31, and I Timothy 5:17 were frequently cited in articles dealing with the Ministry, the point was never drawn from them that it was possible to serve in the public ministry of the church in a supportive or auxiliary manner, by doing something that would help along (treiben) the work of publicly preaching the gospel.

The major flaw as I see it in "One Lord, One Church, One Ministry" is that Prof. Mueller never spells out in his section on the One Ministry just what that one ministry is. He says: "The Lord has given his church work to do."(78) But in this article he never specifically says what that work is. Instead, he starts talking about this work being called service, or ministry. Later, he says: "The work of the Lord's church, that is the work of the universal priesthood, is every sacrifice the Lord's priests bring in thanksgiving for his victory over sin."(79) Then he goes on as follows:

In a proper sense, then, everything a believer does in thanksgiving to God is a part of his ministry as a priest: his work, his rest, his worship, his good works, his confession of Christ, everything! Our life of faith and our death in faith are our priestly ministry to the Lord (Rom. 14:8)... The ministry which the Lord has given to His church and thus to all believers includes the authority to administer the keys. By the keys we mean the authority to use the means of grace, the right to speak the word of God and to administer Baptism and the Lords Supper...

Christian ministry is misconstrued or torn from its biblical moorings most often in one of two ways. Either ministry is thought of too narrowly as though it included only the ministry of the keys. Or the ministry of the keys is thought of as a special part of Christian ministry which can be performed only by trained called ministers. Both of these ideas are foreign to Scriptures. But there is only one ministry. It has been committed to every priest by the Lord. And every member of the Lord's church is a priest." (80)

The problem I have with this section is that it seems to downplay the Scriptural passages which spell out what this one ministry, this work that Jesus gave his church to do is, i.e. Matthew 28:18-20 and others. Jesus did not say in this passage "Go therefore and serve all nations", performing good works and also sharing the gospel, he said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit and teaching them to observe everything I have commanded you." Prof. Mueller does finally mention Matt. 28:19 and Mark 16:15 later in his section on the Public Ministry, but even then he does not specifically in this article say that the one Ministry Jesus gave is the gospel ministry.

Prof. Mueller makes his points better and is much clearer on the relationship between the Christian's life of sanctification and the gospel ministry in his other article, "A Biblical perspective on Christian Ministry" For the best understanding of Prof. Mueller's viewpoint of the Christian's ministry in its entirety, the whole section is quoted:

Jesus said, "As long as it is day, we must do the work of him who sent me. Night is coming when no one can work" (Jn. 9:4) Jesus gave all the believers in his church work to do. He said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Mt. 28:18-20). "Go into all the world and preach the good news to all creation" (Mk 16:15). "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Ac 1:8).

The Bible calls the work Jesus gave to his church ministry. Ministry means service. Jesus said "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves" (Lk. 22: 25,26; also Mt. 20:26). When Jesus was on earth doing the work he commanded us, his work was called ministry (Lk. 3:23). When believers carry on the work Jesus has given them, the Bible calls this work ministry. St. Paul writes, "All this is from God, who reconciled us to himself

through Christ and gave us the ministry of reconciliation" (2 Cor. 5:18).

The ministry which Jesus has given his church involves the whole life of every believer, his every activity. St. Paul writes, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God- which is your spiritual worship." (Ro. 12:1). "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17)

The most natural part of the believer's ministry is his desire to tell others what he believes. "It is written: 'I believed; therefore I have spoken.' With that same spirit of faith we also believe and therefore speak" (II Cor. 4:13). The confession of a believer's lips is a partner in ministry with the faith in his heart. "If you confess with your mouth, 'Jesus is Lord', and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved" (Ro. 10:9,10). "In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (I Pe 3:15).

The content of the message every believer brings to the world is the gospel, the good news of salvation in the name of Jesus. The gospel in one sense in the Bible can mean all of the message of the Bible, including the condemnation of the law (Ro. 2:16). But almost always in the Bible gospel means specifically the good news of Jesus. The ministry of this gospel was also called the keys by Jesus. Jesus said, "I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Mt. 16:19; also Jn. 20:21-23; Re. 3:7). The keys of the gospel include every believer's work of baptizing (Mt. 28:18-20) and celebrating the Lord's Supper (Lk. 22:19).

Yet Christian ministry included everything a believer does. His life of good works provides a context for (Mt. 5:14-16) and evidence of the power of (II Cor. 3:3; Jas 2:24 the message he is bringing.(81)

Also, with regards to the nature of the public ministry, Prof. Mueller makes the following point:

"Noteworthy in the New Testament is that not all public ministers were directly involved in the ministry of the gospel. Public ministry, then, is every kind of work done in support of the gospel in the name of, on the behalf of, and in the place of other believers. Waiting on tables, (Acts 6:2), administration, (I Cor.

12:28, I Tim. 5:17) and helping to gather offerings (II Cor. 8:19) is also the work of public ministry. Our tradition of considering only pastors and teachers to be public ministers in the proper sense because they work with the work^d may need some revision." (82)

The above paragraph is Prof. Mueller's major contribution to our present day understanding of what the Scriptures have to say about Public Ministry. This same point would be made later in the essays delivered by Professors Gawrisch and Valleskey. However, this point would not be immediately accepted by everyone in the synod. It still is not widely accepted or properly understood in our synod.

Some have understood Prof. Mueller to be stretching the meaning of Public Ministry beyond what was set forth by the Wauwatosa theologians in the Third Generation. He has been understood to mean that any service done in the name of the church for whatever reason is public ministry, irregardless of whether or not it had anything to do with the gospel. But that is not his position, although it could be inferred from his first paper. During a conversation I had with him before writing this paper, he maintained the definition in the above quote, "Public Ministry is every kind of work done in support of the gospel in the name of, on behalf of, and in the place of other believers." While this definition might not be the standard one of the last 40 years or so, it is in agreement with the doctrine of the Wauwatosa theologians of the Third Generation, as has been demonstrated earlier.

Along the same lines, Prof. Mueller in his understanding was joined by Prof. Gawrisch, then editor of the Wisconsin Lutheran Quarterly and the senior Dogmatics instructor at Wisconsin Lutheran Seminary. In his 1991 Synodical Convention Essay entitled "The Doctrine of

Church and Ministry in the Life of the Church Today" Prof. Gawrisch made the same basic point as Prof. Mueller in this regard. The topic was fitting for this convention, because this convention considered and authorized the new Staff Ministry program and also the Ordination of male teachers. Later, we will discuss each of these on the basis of their respective reports in the BoRaM. But first, we see in Prof. Gawrisch's extensive and thorough article a restatement of Prof. Mueller's point.

"Not all offices directly involve the preaching and teaching of God's Word. The work of the almoners in the congregation at Jerusalem differed in that respect from the work of the apostles. Also those offices that are not directly involved with the Word, serve in various ways, however, to benefit the church and help it indirectly to carry out its one task, the ministry of the gospel. Those offices that directly involve the preaching and teaching of God's Word are, as the Apology says, 'the highest office in the Church.' But the others are important too, and those who do such work well are worthy of double honor. (I Tim. 5:17)"(83)

Prof. Gawrisch also in this quote injects a very important point that was missing in Prof. Mueller's article. Prof. Mueller was interested in setting forth the fact that those offices that are not directly involved with the Word are part of the church's Public Ministry in so far as they work to support the preaching and teaching of the Gospel in one way or another. Many people took that to be a lessening of the pastoral office, because it seemed to mean that there was no difference at all between pastoral office and, to use the most frequently cited example, janitors.

But this is not Pastor Mueller's position. In my conversation with him he expressed agreement with Prof. Gawrisch that there is a Scriptural distinction made in I Tim. 5:17 between those elders directly involved in working in the Word and those who are not. There is a difference between the Pastor and the much bandied about janitor. And any discussion of the doctrine of the ministry in our day needs to spell that out, or it will only add to the present

controversy. To merely say that the janitor shares in the public ministry of the Church, while true, is not a sufficient and thorough enough exposition on what the Bible says about the doctrine of the Ministry to speak to the needs and concerns of our church today.

Prof. Gawrisch was also a member of the ad hoc committee to study the terminology, "ordination into the teaching ministry". This committee was appointed to study whether or not it would be Scripturally appropriate and also practical in the Wisconsin Synod to refer to our teachers as being ordained into their teaching ministry. This push to call our teachers ordained was brought on primarily for financial and legal considerations, as "ordination into the teaching ministry' could help to obviate the numerous expensive and time-consuming legal difficulties the church has had."(84)

This report lists five Bible passages which refer to the ceremony or rite of the laying on of hands in the following New Testament passages: Acts 6:1-6, Acts 13:2,3, I Tim. 4:14, I Tim. 5:22, and II Tim. 1:6. On the basis of these passages the report makes 13 points, not all of which are valid:

1. In Christian liberty the apostolic church adopted the symbolic ceremony of the laying on of hands which was practiced in the Old Testament...
2. The New Testament passages describe what the apostolic church did, but they do not prescribe what the New Testament church is to do...
3. The ceremony of the laying on of hands is symbolic, that is, it pictures or visually portrays that something is being conferred or bestowed on the one on whom hands are laid...
4. Scripture does not call the apostolic ceremony "ordination," but as the Bible describes it, it has all the elements of the rite that the church today calls by various names- ordination, installation, commissioning, or induction...
5. In Christian liberty the apostolic church established various offices for the administration of the church and the preaching and teaching of the gospel... All these were forms of the divinely instituted public ministry. All who served in these offices were gifts of the ascended Christ to his

church. (Eph. 4:7-11). They received their office from God through the call of the church. (Acts 20:28, I Cor. 12:28)

In Christian liberty the church today also establishes offices of various kinds for the administration of the church and the preaching and teaching of the gospel...

6. The apostolic church performed the rite of laying on of hands in connection with various types of ministry:...The difference between the offices did not lie in the consecration ceremony but in the duties and responsibilities spelled out in the call...The ceremony in all cases is essentially the same, regardless of the name by which it is called-ordination, installation, commissioning, or induction.
7. In our church the consecration ceremony at the time a pastor enters upon his first call has been called "Ordination." Subsequently, when he begins his work in another field, the ceremony has been called "installation." "Installation" has been the term also used for the ceremony when a Christian teacher begins work in a Christian school. In dealing with civil authorities our representatives have explained that in the case of male teachers, "installation" is the equivalent of "ordination" because male teachers too are ministers of the gospel. They too can perform sacerdotal functions, that is, they may conduct worship services or administer the sacraments when called upon by the church to perform such ministerial functions.
8. The above study of the pertinent Scripture passages has shown that there are no doctrinal implications in the terminology, "ordination into the teaching ministry," that militate against using it, both within the church and in dealing with people outside the church. The church may, therefore, call the formal ceremony by which male Christian teachers are consecrated or set apart for service in their initial field of work "ordination".
9. The Church may also distinguish between "ordination into the pastoral Ministry" and "ordination into the teaching ministry" to indicated the difference in the duties and responsibilities of these two types of public ministry...
10. ...The Propriety of using the terminology, "ordained into the teaching ministry," with reference to called and formally consecrated male Christian teachers and the reasons for it ought to be explained thoroughly to all within the synod and within the wider circle of our fellowship.
11. Women teaching in Christian schools under a call from the church are also serving in the public ministry of the church. Because of God's will, however, in regard to the relationship of men and women...it would be inadvisable to call the ceremony by which women are consecrated for their initial field of service "ordination." The church would do well to

- continue to call the ceremony "installation".
12. When the church calls individuals for service in a mission field, it may well continue to call the ceremony by which they are formally consecrated for such a ministry "Commissioning"...
 13. it appears that the term "induction is no longer generally used within our church. (85)

The committee then goes on to discuss the legal implications of the terminology "Ordination into the Teaching Ministry".

The committee met with the synod's legal counsel to counsel to consider the legal implications...It was advised that the ceremony and that the word "ordination" are "extremely important" in applying many laws to the church's male Christian teachers. Counsel advised, "It is important to recognize that the term 'ordained' still has a substantial impact on the analysis of whether a person is a minister of the gospel. The term implies the granting of authority to perform the sacraments" (Letter of Jan. 9, 1990, from von Briesen and Purzel, S.C.)

Since male Christian teachers do conduct worship services and administer the sacraments when called upon by the church to perform such sacerdotal functions, assisting, for example, in the distribution of the Lord's Supper, designating the formal ceremony by which they are consecrated for their initial field of service as "ordination into the teaching ministry" could help to obviate the numerous expensive and time-consuming legal difficulties the church has had." (86)

This report is appalling. Assuming that the government does indeed define ordination as the ceremony which confers the authority "to perform such sacerdotal functions, assisting, for example, in the distribution of the Lord's Supper, by telling the government that our teachers are ordained we are not being honest with the government. Just because someone is called into the public ministry of the church does not mean he or she is called to perform these duties and functions of the public ministry. Instead the form and the scope of the call is determined by the calling body. Unless the average WELS male teacher in his call is instructed to "perform such

sacerdotal functions, assisting, for example, in the distribution of the Lord's Supper" this report is recommending that we the Synod lie through our teeth to the government about the scope of our male teachers' calls.

When male teachers do conduct worship services and administer the sacraments, they do it, not because of their call to teach, but because they also have another call, usually an informal one, to also conduct those worship services and administer the sacraments. To the best of my knowledge, male teachers are not trained at DMLC to do these things, and most importantly they are not specifically called by most congregations to do these things in their formal call into which they have been installed. Also, if the call to being a LES teacher in and of itself conferred these duties and functions, then there is also no consistent reason to refuse women LES teachers "Ordination into the Teaching Ministry" with the authority to assist in giving communion.

Either this terminology must be done away with or our congregations in their calling of male teachers must specify that the teacher has "the authority to perform the sacraments". As it is, we in the Wisconsin Synod at this point in history are guilty of the sin of breaking the eighth commandment and possibly the seventh. Lying for the sake of tax and legal advantages is abominable for a church that claims to represent and speak for our Savior. The next Synod Convention needs to address this intolerable situation, and put it behind us.

Also, in this same convention, the Report and Recommendation on Staff Ministry was adapted. This report is, unlike the other, Scripturally sound. It is also therefore perfectly consistent with the historic WELS position on the Doctrine of the Ministry. It also gives a number of practical reasons to institute staff ministry. It discusses the terminology which should be used for this ministry and also gives a good description of where staff ministry fits in the

church:

"We use the word 'staff' then, to refer to a form of public ministry, like pastoral ministry or teaching ministry. The word 'staff' has no reference to the temporary or permanent nature of the call, although a staff minister will usually receive a permanent call. 'Staff' does not signify the full time or part time nature of a call, although a staff minister will often be called for full time service. 'Staff' does not apply to the nature of the called minister's support, although staff ministers will often receive full salary and benefits from their calling body. These specifics of staff ministry calls will vary according to individual circumstances as they do with other forms of ministry." (87)

As of this point in history, there are four staff ministry positions for which the WELS will require spiritual qualifications, formal training, certification and calling according to procedures accepted among our congregations. These are 1. Minister of Family and Youth, 2. Minister of Evangelism, 3. Minister of Administration, and 4. Deaconess. The counseling form of staff ministry has been referred to Wisconsin Lutheran Seminary, which will offer training for present parish pastors to specialize in this area.

No one knows at this point to what extent Staff Ministry will take hold in the Wisconsin Synod. It is to this point in my opinion being handled Scripturally and sensibly. Staff Ministers have the potential to become a great blessing from our God to the Wisconsin Synod. However, Staff Ministers can not replace Pastors. They are not a magic cure for the long projected future pastor shortage. Young men interested in giving their lives as a service to their Lord in the public ministry should be encouraged first and foremost to enter the pastoral ministry. Another point to consider is the ability of our congregations to fund extra staff. As is, we are beset with budget problems throughout the WELS. Can we afford staff ministers on a wide-scale basis? But these

are practical concerns, not doctrinal.

However, the debates and discussions leading up to the actions of the 1991 Convention in adopting Staff Ministry and the ordination of male teachers touched off a lot of doctrinal confusion, concern and controversy. In order to clear up this confusion, centered around the definition of ministry, the Board for Parish Services sponsored the WELS Ministry Symposium Dec. 29-30th, 1992. It was held at Northwestern College in Watertown, WI. At this Symposium four essays were read: "Ministry in the Minds and Lives of the Confessors", by Arnold Koelpin; "The Scriptural Basis and Historical Development of WELS Doctrine of Ministry," by Edward Fredrich II; "Co-working of Pastors, Teachers, Staff and Member Ministers", by David Valleskey; and "How Beautiful the Feet: The Dignity of the Public Gospel Ministry", by Carl Mishke. All four of these essays are significant and valuable contributions.

Prof. Koelpin's essay is about the understanding Luther and his contemporaries had concerning the doctrine of the church and ministry. These doctrines were very much on Martin Luther's mind, as he was confronted with the Antichrist's extravagant claims. Also Martin Luther had to face the radical Schwaermer's despisal of the office of the ministry and later in his life John Calvin was beginning to develop and publish his ideas which he was then able to put into practice in Geneva.

Those who accuse the WELS of departing from the historic Lutheran position would do well to read this article. Those who are interested in the Doctrines of Church and Ministry for their own sake also would do well to read this article. It shows what an evangelical understanding and application of these doctrines is all about. And it shows that the Wisconsin Synod understanding of the doctrines of the Church and Ministry are not only well founded on

Scriptures, but also are entirely consistent with our Lutheran fathers in Reformation era Germany.

Prof. Fredrich's essay basically covered much of the same material which this paper covers. As was mentioned in the introduction, it was from this essay I took the idea of dividing the history of the Wisconsin Synod's treatment of the Doctrine of the Ministry into five generations. This essay gives a thorough, yet concise understanding of the important historical events and issues in the matters of Church and Ministry in the WELS.

Prof. Mischke's essay "How Beautiful the Feet: The Dignity of the Public Gospel Ministry" is a beautiful and moving reminder from our President emeritus of just how glorious, important, and dignified the public ministry really is. It is a very fitting reminder that "the dignity of the public gospel ministry is in the message." (88)

Prof. Valleskey's essay was the one which came closest to getting at the heart of the confusion and controversy this Symposium was held to deal with. It is a very far ranging article and deals with many of the questions that naturally would arise concerning the Staff Ministry Program. His seven theses run as follows:

1. Including staff ministry and member ministry, together with pastor and teacher ministry, under the term public ministry is Biblical.
2. Utilization of staff and member ministry is beneficial, both to the individual Christian and to the church as a whole.
3. A careful selection, based on both spiritual qualities and practical aptitudes, is critical.
4. Thorough training, commensurate with the responsibility given, is essential.
5. A precise delineation of the scope of duties of pastor, teacher, staff, and member ministers is vital.
6. To avoid confusion, a careful use of terminology is imperative.
7. For the best interests of the kingdom, a mutual respect for each other's ministry is indispensable.(89)

Obviously, Prof. Valleskey has a good Thesaurus. Be that as it may, the discussion after his paper was read revealed confusion and controversy as to the definition of "public ministry". When I interviewed Prof. Valleskey for this paper, he told me that he had indicated during the ensuing discussion and still felt at that time, (March, 1994) that he understood the term public ministry, to not only consist of "Ministry which one is called to do in the name of and on behalf of one's fellow Christians"(90) but also consist of using or supporting the Word's being spread in some way.

However, this did not stop an argument developing in the Symposium as to the definition of the word ministry. Some advocated the position that only offices which directly involved using the Means of Grace could be properly considered as offices belonging in the public Ministry. Others seemed to be arguing that anything and everything done under the auspices of the church was in fact public ministry in the exact same way the pastoral office was irregardless of its relationship to the gospel. But neither of these two positions are accurate representations of the Scriptural and WELS historical understanding of ministry. Neither of them caught the sense of I Tim. 5: 17, which ascribes the honor of public ministry to both, yet maintains a distinction between offices that work directly in the Word and offices which work to support the spreading of that Word indirectly. Adding to the confusion ^{were} was the different uses for the word "Ministry", and a good amount of semantic confusion was thrown into the mix.

But in whatever terminology is used, both of the Scriptural truths of I Tim. 5:17 need to be maintained. And in our era where terminology is both confusing and changing at the same time, it is easy to talk past each other and maintain one aspect of I Tim. 5: 17 to the expense of the other.

Another reason why the Symposium did not settle the doctrinal questions involved was because none of the essays were really directed at them. The Scripture passages which would decide the issue, I Tim. 5:17, I Cor. 12:28-31, I Tim. 3:1-16, Acts 6:1-6 were not studied exegetically with a clear and specific status controversia defined and theses and antitheses drawn up on the basis of these passages.

The results of this Symposium and the continuing confusion, consternation, and controversy following it are no doubt major factors in the Wisconsin Lutheran Seminary's decision to come out with a new series of articles concerning the Doctrine of the Ministry in the Wisconsin Lutheran Quarterly . The first of these articles by Prof. Brug has already appeared in the Winter, 1994 issue. In this article Prof. Brug is introducing the series. He refers to his public discussion with Prof. Marquart of Concordia Ft. Wayne, and provides an overview of the main issues or difficulties which play a significant role in the current discussion of the issues which face Lutheranism in America.

The issue that most affects the Wisconsin Synod itself is the first of these issues: "What is the proper use of the terms "minister" and "ministry"? Under this section Prof. Brug deals with all of the valid uses of these terms. This is a very valuable document for sorting through the semantic range of 'ministry'. It is very helpful in leading to a proper understanding and clearing up semantic and doctrinal confusions. That is why I have attached it as an appendix to this paper. In point d he comes to the controverted point.

"Can areas of service in the church which do not deal with the Word be called "ministry"? Although the area of service of the "deacons" in Acts 6 was distinguished from the ministry of the Word, their work was called "ministry", they

were called by the church to act as its representatives, and they were placed into office with the laying on of hands. From this it is clear that they were exercising public ministry for the church...Since "public means representative and "ministry" means service, it would be legitimate to speak of a "public ministry" of the church which does not involve the Means of Grace. However, we in the WELS do not customarily use this term in this way." (91)

Will Prof. Brug's article and the Wisconsin Lutheran Quarterly articles to follow restore unity and understanding in the WELS on the Doctrine of the Ministry? It is my opinion that they will. There are several factors which I think give it an excellent chance at succeeding.

First, there is the prestige of the Seminary professors in general among the WELS Ministerium. Historically, the words of Seminary professors carry a lot of weight and respect in the Wisconsin Synod when it comes to doctrinal matters. This holds doubly true with Doctor Brug, who is generally recognized as the leading theologian of the Wisconsin Synod, or at least the most gifted.

Also, in the above paragraph the concerns of both sides or parties are met. On the one hand, it is "legitimate to speak of a 'public ministry' of the church which does not involve the Means of Grace." But on the other hand, those who are uncomfortable or uneasy with its use are encouraged by the call to go back to the traditional usage.

A lot of the confusion going on today in the Doctrine of the Ministry is because of the changing and shifting usage of terminology. In our terminology it is important that we maintain the dignity, honor, and divine institution of the Ministry of the Word in its forms among us today, especially the pastoral office. The fear that this is being lost, down played, or even done away with is widespread and to a certain degree, legitimate. In this kind of climate, the only way to keep our traditional understanding of the dignity, honor, and divine institution of the Ministry of

the Word in its form of the pastoral office may be to keep our traditional way of talking about it.

Also, in this respect, no one who has read Prof. Brug's article has expressed disagreement with it on this point publicly or privately to me or anyone else I know of. Pastor Mueller in his conversation with me has expressed his agreement with the entire article. On the other hand, people who have been vocally critical of referring to the poor picked on janitors as public ministers seem to be satisfied and supportive of it.

Finally, and most importantly, this article is the introduction to a series of exegetical articles based on the Scriptures. In the Wisconsin Synod, it is the Bible that settles doctrinal debates, not theologians, not even the Lutheran Confessions, although all pastors of the WELS are pledged to a quia subscription of the Book of Concord. It is solid, careful exegesis that resolved the debates over Church and Ministry at the turn of the 20th century. It should be solid, careful exegesis that resolves the debate at the turn of the 21st.

Appendix A

Significant Dates in the History of the WELS Doctrine of the Ministry

- 1850:** - The Founding of the Wisconsin Synod
- 1868:** - Decisive Convention in the Wisconsin Synod move to thorough confessional position.
- 1878:** - Wisconsin Synod joins the newly founded Synodical Conference.
- Discussions arise around this time in the Manitowoc Conference concerning the nature and divinity of the parish school teacher's call.
- 1892:** - Federation of the Wisconsin, Michigan, and Minnesota Synods.
- Final discussion of the parish school teacher's call in the Milwaukee pastors conference, Director Hoenecke essayist.
- 1904:** - Wisconsin Synod Convention petitioned to accept into membership a congregation from Cincinnati, Ohio that had been expelled by the Missouri Synod.
- 1908:** - Death of Director Hoenecke.
- 1909:** - Publication of Hoenecke's Dogmatik.
- 1911:** - August Pieper: "Menschenherrschaft in Der Kirche"
- August Pieper: "Die Suspension Noch Einmal"
- John Schaller: "Ueber die Entstehung und Ausgestaefung des Nestamentlichen Predigtamts"
- 1912:** - August Pieper: "Die Stimme unsere Kirche in der Frage von Kirche und Amt"
- August Pieper: "Die Lehre von der Kirche und ihren Kenntseichen in Anwendung auf die Synode"
- E. R. Kaehler: "Die Lehre vom hielige Predigtamt"
- August Pieper: "Zur Verstaendigung in der gegenwaertigen Discussion ueber Kirche und Amt"

- 1913:** - August Pieper: "Abschluss der Diskussion ueber die Lehren von der Kirche etc."
- John Schaller: Pastorale Praxis
- 1916:** - August Pieper: "Gibt es in Neuen Testament gesetzliche Verordnung?"
- 1917:** - August Pieper: "Luther's Lehre von Kirche und Amt"
- 1921:** - August Pieper: "Was lehren wir im Artikel von der Kirche und ihrem Amt?"
- 1928:** - August Pieper: "Die Grundlagen und die rechte Ausfuehrung der synodalen Kirchenzucht"
- 1929:** - August Pieper: "Concerning the Doctrine of the Church and of its Ministry, with Special Reference to the Synod and Its Discipline."
- J.P. Koehler resigns from the Seminary.
- 1932:** - Thiensville Theses drawn up.
- 1949:** - Synodical Conference Committee on Doctrines of Church and Ministry unable to come to agreement.
- 1955:** - Paul Peters: "Are the Terms Elders, Bishops, Deacons, Evangelists, and others used interchangeably in the New Testament?"
- 1961:** - Dissolution of the Synodical Conference
- 1964:** - J. P. Meyer: "Synod and Congregation"
- 1965:** - A. T. Kretzmann: "Church and Ministry" Study Essay.
- 1967:** - " Some 16th Century Theses Based on Articles 5,7, and 8 of the Augsburg Confession by

Aegidius Hunnius"

- 1968: - Irwin Habeck: "Who May Officiate at the Lord's Supper?"
- 1970: - "Doctrinal Statements of the Wisconsin Evangelical Lutheran Synod"
- 1971: - Harold Wicke: "Is the Pastorate in the Congregation the Only God-ordained Office in the Church?"
- 1976: - Heinrich Vogel: "The Doctrine of the Church and Ministry"
- David Rutschow: "The Congregation's Relationship to the Synod (With Special Reference to the Doctrine of the Church)"
- 1982: - Carl Lawrenz: "An Evaluation of Wather's Theses on the Church and Ministry"
- 1985: - Carl Lawrenz: "The Scriptural Truths of the Church and Its Ministry"
- 1986: - Armin Schuetze: "The Significance of the Reformation for Our Ministry Today"
- 1988: - Wayne Mueller: "One Lord, One Church, One Ministry"
- Wayne Mueller: "A Biblical Perspective of Christian Ministry"
- 1991: - Wilbert Gawrisch: "The Doctrine of Church and Ministry in the Life of the Church Today"
- Report of the Ad Hoc Committee to Restudy the Terminology, "Ordination into the Teaching Ministry" to the 51st Convention
- Report of the Ad Hoc Committee on Staff Ministry to the 51st Convention
- Adaption of the Staff Ministry Program and the new ordination terminology.
- LeRoy Dubberstein: "Ministry: A New Testament Study"
- 1992: - WELS Ministry Symposium
- 1994: - John Brug: "Current Debate Concerning the Doctrine of the Ministry"

Appendix B

What is the proper use of the terms "minister" and "ministry"?

The English word "minister" originally meant "servant", just as its Latin source did. At the time of the King James translation, which shaped theological English, the word referred to servants of every sort. Gradually, however, "minister" came to be used almost entirely as a technical term for two types of service. My English Dictionary lists "clergyman" or "pastor" as the number one meaning of "minister". The other main meaning of "minister" is a government official such as the Prime Minister of England.

We can, therefore, agree with warnings against a simplistic parroting of the claim, "Everyone is a minister." This claim can, however, be properly used and properly understood.

Although in recent years "minister" has most often meant "pastor", older English translations of the Bible, such as the King James, used "minister" and "ministry" to translate a group of words in the Greek New Testament which more recent translations, such as the NIV, often translate with the concept of "service." In the New Testament the most important of these words, diakonew and diakonia, are not limited to describing the service rendered by men whose work corresponded to that of our pastors. These words also refer to many other kinds of service, including waiting on tables.

When we use the words "minister" and "ministry" to refer to other forms of service in the church besides that of the pastor (such as the service provided by Christian teachers), we are simply returning to this wider use of the term "service" or "ministry" found in the New Testament. We are merely reflecting the fact that the New Testament uses the same word group to refer to

waiting on tables and other forms of ministering to physical needs, as well as to the pastoral ministry and other forms of spiritual service. The New Testament did not have a specialized technical term equivalent to the term "minister" in recent English usage. This wider use of the term "minister" is also supported by a less common use of the English word "minister", which the dictionary defines as "one who acts as the agent of another." In this sense everyone who is called by the church to carry out some service in its name is a "minister." this is what we often call "public ministry".

If we are going to use "ministry in this wider sense, a number of cautions are necessary. Since the wider usage of "ministry" is labeled "archaic" by the dictionary, to avoid confusion we must make it clear to our hearers that we are returning to a wider usage of the term "minister" than that which has been common in the recent past. We must be careful that we do not confuse the service which Christians do on their own initiative as part of the priesthood of all believers with the service which they carry out in response to the church's call and in the name of the church (public ministry). We also must be careful that we do not diminish respect for the pastoral ministry, the most comprehensive form of the public ministry of the Word. If "ministry" is going to be used in a wider sense which reflects both its Latin meaning and the usage of the Greek word diakonia, this should not be done without careful explanation of the shift in usage, so that the distinction of the priesthood of all believers from the pastoral ministry and other forms of public ministry is not blurred or confused.

In the recent past there has not been a clear and consistent use of terms for ministry in American Lutheranism. To prevent confusion it would be good if the church agreed on uniform, consistent terminology. Observing careful distinctions in the terminology which we use will help

prevent confusion concerning various meanings of "minister".

If properly explained, all of the following uses of the terms "ministry" and "minister" are valid.

a) In its widest and most basic sense the term "the ministry" refers to the gospel ministry or the ministry of the Word established by Christ and given to the whole church. This usage is essentially the same as our usage when we speak of the "ministry of the keys." This one ministry of the Word is exercised in two ways, privately and publicly.

This wide usage of the term is present both in Scripture and the Lutheran Confessions:

"Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, will not the ministry of the Spirit be even more glorious? If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness!" (II Cor. 3:7-9)

"Because the priesthood of the New Testament is the ministry of the Spirit as Paul teaches in II Cor 3:6, (Latin) [or an office (Amt) through which the Spirit works (German)], it, accordingly, has but the one sacrifice of Christ, which is satisfactory and applied for the sins of others...The ministry of the Spirit, is that through which the Holy Spirit is efficacious in hearts" (AP 24, Trg. p.404)

"The ministry of the Church, the Word preached and heard" (FC Ep. 12, Trg. p. 840).

"That we might obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted" (AC 5, Trg. p44)

Time does not permit full discussion of the view that the divine institution of the public

ministry is the topic of AC 5, other than to note that AC 14 is the specific locus dealing with the public ministry (church order). In spite of the appearance given by its title, AC 5 really speaks about the New Testament ministry confessed in II Cor. 3:6-9, that is, about the means of grace, rather than about the public ministry.

The Missouri Synod's CTCR report accepts this wide use of the term "ministry", but "for the sake of clarity" prefers to limit the use of "ministry" to the public ministry (p. 12).

b) All Christians may exercise this one ministry of the Word in their private dealings with others. They do this whenever they use God's law to condemn sin and his gospel to proclaim forgiveness. We call this personal ministry or private ministry. Such ministry is part of the exercise of the priesthood of all believers.

c) Only Christians who are properly qualified and who are called by the church may exercise this ministry publicly, that is, in the name of the church. We call this public ministry or representative ministry.

The pastoral ministry is the most comprehensive form of the public ministry of the Word, but is not the only form. Sometimes when speaking of the pastoral ministry, we may call it "the public ministry," "the ministry of the Word", or even "the ministry", but we should remember that in such cases we are using these more inclusive names for one specific form of public ministry.

d) In the preceding sections we have been assuming that we have been talking about ministry of the Word. Can areas of service in the church which do not deal with the Word be called

"ministry"? Although the area of service of the "deacons" in Acts 6 was distinguished from the ministry of the Word, their work was called "ministry", they were called by the church to act as its representatives, and they were placed into office with the laying on of hands. From this it is clear that they were exercising public ministry for the church.

Whether the later preaching done by Stephen and Philip was done privately as laymen or on the basis of a later call not mentioned in Acts is not determined by the text. Luther was of the opinion that they preached as laymen. (LW 40:38, 39;309-310). Much later, Philip is called an evangelist (Acts 21:8)

Since "public" means representative and "ministry" means service, it would be legitimate to speak of a "public ministry" of the church which does not involve the Means of Grace. however, we in the WELS do not customarily use this term in this way.

e) We advise against the use of the term "lay ministry" without careful explanation. It is often confusing because it does not distinguish clearly between service which lay people carry out privately as part of the priesthood of believers and that which they carry out publicly as called representatives of the congregation.

Appendix C

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.

Matt. 28:18-20; Mark 16:15; John 20:21-23; Acts 1:8; I Peter 2:9;
Luke 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.

Matt. 16:19; Matt. 10:32; Matt. 18:18; I Pet. 2:9

A.C. (p. 44). "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 Spirit is given, who works faith, where and when it pleases God, in them that hear the Gospel..."

F.C. (1100,20) "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.

Matt. 8:18-20; Eph. 4:11-14; I Cor. 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.

Acts 13:1-3; Acts 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. I Peter 2:9.
Hence no one may assume the functions of the public ministry except through a legitimate call.

Artl Smalc. p. 522:67-9: 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, I Cor. 14:33,40, and in the spirit of love. I Cor. 16:14

3. Christians are not 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.
I Tim. 3:1-13; Titus 1:5-11.
God gives to the Church men qualified for the various forms of the work required.
Eph. 4:7-16; Rom. 12:6-8; I Cor. 12:4-11, 28-31.
4. These gifts should be gratefully received and developed.
I Cor. 12:31; I Thess. 5:19,20; I Tim. 4:14; II Tim. 1:6-9.
5. Thus these public ministers are appointed by God.
Acts 20:28; Eph. 4:11; I Cor. 12:28.
It would be wrong to trace the origin of this public ministry to mere expediency.
(Hoefling)
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. Acts 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 gifts 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:
I Tim. 4:13; Eph. 4:11; I Cor. 12:28; Rom. 12:6-8; II Tim. 2:2; John 21:15-17 (feeding); Acts 20:28 (watching); I Tim. 3:2; 4:11; 6:2 (teaching); I Tim. 3:5; 5:17 (ruling).
In spite of the great diversity in the external form 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 I Cor. 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 building up 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 D

A study of the usage of 29 key passages in the Wisconsin Synod literature concerning the Doctrine of the Ministry

Passages:

Matthew 16:19
Matthew 18:17-20
Matthew 28:18-20
Mark 16:15
John 20:23
John 21:15-17
Acts 1:8
Acts 6:1-6
Acts 13:13
Acts 14:23
Acts 20:28
Romans 12:6-8
I Corinthians 3:1-23
I Corinthians 9:14-19
I Corinthians 12:4-11, 27-31
I Corinthians 14:33,40
I Corinthians 16:14
II Corinthians 3:5-11
II Corinthians 5:11-20
Ephesians 4:11-16
I Timothy 3:1-13
I Timothy 4:11-16
I Timothy 5:17,18
II Timothy 2:2
Titus 1:5-11
I Peter 2:5-9
I Peter 5:1-4
Hebrews 5:4
Hebrews 13:7,17

These passages are not the only ones used by WELS authors concerning the Doctrine of the Ministry, but they are probably the ones most frequently used. The purpose of this study is not to provide a comprehensive index to all WELS literature on the subject, although it is very thorough, but to examine how each of these passages of Scripture is used by WELS authors to support their assertions. By far most of the citations listed below are legitimate uses of the passages. Some are stretches, and I have marked with a question mark ones which I disagree with. On the basis of this study I have come to regard as inescapable the conclusion that the WELS Doctrine of the Ministry is scriptural.

MATTHEW 16:13-19

13)When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" 14)They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." 15)"But what about you?" he asked. "Who do you say I am?" 16)Simon Peter answered, "You are the Christ, the Son of the Living God." 17)Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. 18)And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. 19)I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

CITATIONS:

WELS Ministry Compendium: 46, 93, 99, 109, 120, 139, 154, 171, 194, 272, 339, 491, 492, 497, 534, 557, 582, 590, 651, 676, 723, 767, 794, 795.

Quartalschrift: 1912; 192, 217.

USE:

This passage is the first reference to the church in the Bible, and this fact is occasionally mentioned by the WELS authors. It is mostly used with other passages such as John 20:21-23 to prove that the Office of the Keys belongs to all of Jesus' disciples who share in Peter's confession, contrary to Rome's teaching described in C:93, 99, 109. A. Pieper in C: 46 says in regards to this passage: "But that was no privated gift to Peter personally, but it was given to him as one who knew and believed...In Peter every single believer on earth has received the keys of the kingdom of heaven from Christ. That the Lord included the other disciples is evident from the fact that Peter had answered the question directed to all of them out of the faith of all of them.

MATTHEW 18:15-20

15)"If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. 16)But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses.' 17)If he refused to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. 18) I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. 19)Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. 20)For where two or three come together in my name, there am I with them."

CITATIONS:

WELS Ministry Compendium: 5, 6, 7, 9, 10, 11, 46, 55, 56, 61, 64, 72, 76, 77, 99, 100, 105, 109, 114, 139, 143, 155, 165, 188, 195, 272, 274, 284, 339, 358, 371, 414, 428, 430, 433, 434, 491,

492, 496, 497, 525, 534, 610, 611, 612, 635, 636, 637, 641, 649, 651, 653, 670, 676, 687, 724, 761, 767, 794, 795.

Quartalschrift: 1912; 94, 152, 153, 158, 182, 183, 184, 186, 188, 190, 193, 206, 217. 1913; 35, 53, 54, 56

USE:

This passage is used to describe the nature of Church Discipline-loving, attempting to win back erring brothers and sisters with every possible means. This passage also is probably the primary passage used to prove that the Office of the Keys belongs to every believer as a part of their spiritual priesthood. The keys belong to the church of spiritual priests, not a hierarchial ministerium. Also, this passage is used in support of the WELS contention that a Synod is church. "Where two or three" is not necessarily a local congregation as the Missouri Synod understands it, but literally says "Where two or three". At a Synod convention many people are gathered together in Jesus' name, and so must be considered as church, that is, a gathering together of believers.

MATTHEW 28:18-20

18) Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19)Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20)and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age."

CITATIONS:

WELS Ministry Compendium: 5, 7, 31, 108, 109, 115, 157, 276, 279, 280, 336, 339, 340, 386, 401, 410, 414, 428, 443, 491, 511, 524, 525, 534, 558, 564, 565, 582, 584, 585, 608, 609, 642, , 676, 685, 723, 759, 767, 768, 775, 793, 794.

Quartalschrift: 1912; 204.

USE:

The Great Commission, used at the beginning of most all documents, is used to say that the Church has been given one ministry, the ministry of the Gospel. Even though these words here were spoken directly to the eleven disciples, still, other passages in the New Testament show that this responsibility to spread the gospel belongs to all Christians. This passage also is used to show that one of the functions of the public ministry is the authoritative teaching of all of God's word.

MARK 16:15

He said to them, "Go into all the world and preach the good news to all creation."

CITATIONS:

WELS Ministry Compendium: 5, 7, 31, 108, 109, 115, 157, 279, 280, 339, 414, 418, 443, 558,

564, 608, 648, 650, 685, 759, 767, 793, 794.

USE:

This passage is almost always used in conjunction with Matthew 28:18-20 to show the nature of the one ministry that Jesus gave all of his disciples, the ministry of the Word. The one place where it is not used with Matthew 28:18-20, C: 648, it refers to the church's responsibility given by Jesus to preach the good news into all the world.

JOHN 20:21-3

21) Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." 22) And with that he breathed on them and said, "Receive the Holy Spirit. 23) If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

CITATIONS:

WELS Ministry Compendium: 5, 46, 53, 99, 109, 120, 139, 195, 272, 274, 279, 339, 414, 428, 443, 491, 560, 582, 590, 651, 676, 685, 723, 761, 767, 793, 794.

Quartalschrift: 1912; 192, 216.

USE:

This passage is another passage, along with Matthew 16:13-19 and Matthew 18:17-20, which is used to show the giving of the Keys of Heaven by Jesus to His church on earth.

JOHN 21:15-17

15) When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." 16) Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes Lord, you know that I love you." Jesus said, "Take care of my sheep." 17) The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord you know all things, you know that I love you." Jesus said, "Feed my sheep."

CITATIONS:

WELS Ministry Compendium: 93, 120, 157, 282, 538, 656, 662, 769, 798.

Quartalschrift: 1912; 216. 1913; 38.

USE:

This section, the reinstatement of Peter, is seen by Catholics as only being applicable to Peter and the Apostles and their legally installed successors. (C: 93, Q: 216) The WELS authors along with

Luther, (C:120) see the feeding of the sheep and lambs as function of the public ministry in general (C: 282, 528, 656, 662, 769, 798) of which the apostolate was also a form. (Q: 38)

ACTS 1:8

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in Judea and Samaria, and to the ends of the earth."

CITATIONS:

WELS Ministry Compendium: 558, 564, 565, 566, 582, 589, 650, 686, 767, 794.
Quartalschrift: 1912; 218.

USE:

Acts 1:8 was said to the Apostles. (Q: 218) Even so, it along with the Great Commission shows the institution of one ministry in the church (C: 558, 582, 650, 686, 767, 794). This also pertains to individual Christians since they belong to the priesthood of all believers. (C: 564,565)
Witnessing about Christ is also an aspect or function of the public ministry. (C: 566, 589)

ACTS 6:1-6

1) In those days, when the number of disciples was increasing, the Grecian Jews among them complained against those of the Aramaic-speaking community because their widows were being overlooked in the daily distribution of food. 2)So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. 3)Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them 4)and will give our attention to prayer and the ministry of the word." 5)This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procurus, Nicanor, Timon, Parmenas, and Nicholas from Antioch, a convert to Judaism. 6)They presented these men to the apostles, who prayed and laid their hands on them.

CITATIONS:

WELS Ministry Compendium: 33, 67, 341, 413, 418, 461, 505, 567, 585, 586, 587, 589, 590, 592, 603, 658, 661, 670, 671, 676, 677, 690, 693, 719, 761, 768, 769, 798, 799, 800, 802, 806, 809, 814.
Quartalschrift: 1912; 147, 219.

USE:

Many points are made from Acts 6:1-6 by the WELS authors. The institution of the deacons here does not show that the institution of the deacon's and other forms of public ministry is a

universally valid command for the entire church of all times (C: 33, 341, 461, 603, 719), but a matter of Christian liberty. (C: 671, 676, 761, 798) These deacons were public ministers of the church (C: 567) as they were part of the church's one ministry (C: 413, 768) even though they were not directly involved in preaching. (C: 592, 671, 676, 799, 800) This is so, because they were helping the Apostles to focus on the ministry of the Word, the essence of the ministerial office (C: 418) which was being neglected. (Q: 219)

The deacons were called mediately, (C:585) showing that the scope or form of the office of Public Ministry is defined by the calling body. (C: 586, 658, 670, 676, 690, 814) They were ordained by the "laying on of hands", even though this is not a divine command. (C: 590, 661, 672, 692) Also, as public ministers of the church they needed to meet spiritual qualifications. (C: 587, 809) Here as in other passages, it is shown that Offices of Public Ministry in the church involve some kind of leadership role. (C: 802)

Other miscellaneous points made about Acts 6:1-6 are the fact that Stephen and Philip are seen preaching publicly later in Acts, even though their call in Acts 6 was taking care of the distribution of food to widows, (C: 67, 505, 693) (Q: 147) the fact that diakonia is the same root word for "ministry" in the "ministry of the word" of the apostles and the "ministry" of the tables. (C: 589)

Finally there is one reference comparing the New Testament deacons to our new forms of "staff ministry". (C: 806)

ACTS 13:1-3

1) In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. 2) While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." 3) So after they had fasted and prayed, they placed their hands on them and sent them off.

CITATIONS:

WELS Ministry Compendium: 8, 16, 18, 19, 340, 535, 559, 567, 584, 585, 590, 658, 661, 668, 671, 676, 693, 713, 768, 814.

Quartalschrift: 1913; 40, 44, 45.

USE:

From Acts 13:1-3 it can be seen that Public ministry existed in the church from its beginning. (C: 340, 535, 768) Also this passage does show that God does call through His church which has been given this authority from Him. (C: 16, 585, 658, 676) (Q: 40) Even Paul an apostle of God was sent out by other Christians. (C: 584) (Q: 40, 45) This passage also illustrates the fact that the scope of the public servant's work is determined by those who call him to do that work. (C: 567, 814) (Q: 44) The calling was done through the laying on of hands accompanied by fasting which itself did not magically infuse Paul and Barnabas with their new indelible character, but it was a ceremonial and orderly way of showing that these men were receiving this call. (C: 590, 661, 668, 671, 693)

One document speculates that perhaps prophets and teachers were used synonymously here (C: 19) Also Barnabas and Paul were two of the prophets of I Cor. 12 (C: 16, 18)? Another questionable assertion about this verse is the one reported in (C: 713) made in the 1870s and 1880s that this is a proof passage for the divine call of parish school teachers.

ACTS 14: 23

Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord in whom they had put their trust.

CITATIONS:

WELS Ministry Compendium: 5, 7, 68, 191, 275, 283, 428, 461, 538, 585, 658, 670, 671, 719, 720, 761, 797.

Quartalschrift: 1912; 205, 220.

USE:

This passage is one of the passages that the Missouri Synod uses to assert that the calling of ministers is the obligation and sole right of the local congregation. (C: 7, 275, 428) This position is rebutted. (C: 283, 461, 719, 720)

The appointing of elders by Paul for the churches of southern Galatia is noted: (C: 192, 538) This does show that public ministers are called through the church. (C: 585, 658, 671) The form of the call is not its essence. (C: 761) The ceremony of laying on hands here is symbolic. (670)

ACTS 20:28

Guard yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

CITATIONS:

WELS Ministry Compendium: 5, 8, 20, 88, 101, 103, 192, 274, 279, 281, 282, 284, 297, 341, 403, 428, 436, 462, 510, 536, 549, 550, 558, 559, 584, 585, 586, 603, 605, 633, 656, 657, 659, 662, 671, 676, 720, 730, 737, 761, 767, 768, 769, 775, 798, 812.

Quartalschrift: 1912; 203, 205, 223, 228, 243. 1913; 40.

USE:

This passage also is quoted in support of the Missouri Synod position that the congregation is the only divinely designated body or unit of the visible church. (C: 5, 274, 428, 462, 603, 720) (Q: 1912, p. 228 1913, p. 40) This is shown to be an invalid use of the passage. (C: 88, 284, 436, 462, 603, 720) (Q: 1912, pp. 203, 205, 228. 1913, p. 41) The Missouri Synod position is shown to be much less supported than the Roman Catholic position if this and similar passages are understood to prove a specific divine institution of a form. (C: 86) Also the fact that there elders

and not one elder in Ephesus refutes the Missouri Synod (LCR) position that the one-man pastorate is the one and only divinely appointed office of public ministry. (C: 403)

Since elders is the name given to public ministers in Ephesus, (C: 192, 586) this passage shows that public ministry is divinely instituted and that even ministers who have been called mediately have been called to their positions by God. (C: 8, 101, 279, 281, 297, 510, 558, 605, 657, 659, 671, 676, 730, 761, 767, 768, 775, 798) (Q: 1912; 203, 243) These elders in Ephesus are a Biblical example to us of the function of the Public Ministry referred to as overseeing, that is to watch, feed, and act as a shepherd. (C: 20, 283, 341, 403, 549, 550, 559, 584, 585, 633, 656, 662, 737, 769, 812) Q: 1912; 223)

ROMANS 12:6-8

We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. 7)If it is serving, let him serve; if it is teaching, let him teach; 8)if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

CITATIONS:

WELS Ministry Compendium: 15, 17, 18, 20, 24, 192, 282, 340, 341, 350, 357, 381, 419, 510, 537, 538, 586, 605, 609, 671, 677, 691, 768, 769, 798, 803.

Quartalschrift: 1912; 205. 1913; 41.

USE:

This is one of the three Pauline passages which compares the body of Christ which is the Church to a physical body. The main thrust of this passage is that members of the church have been given differing gifts from God to serve the body of Christ, that is to do ministry. (C: 15, 282, 340, 510, 537, 605, 609, 691, 768, 803) (Q: 205) These gifts are widely diffused, and not necessarily exclusive of each other. (C: 18, 419) Even though there are differing functions in the church that need to be carried out, all the different functions should work together in the one ministry of the church. (C: 341, 538, 769, 798) Our fellowship of faith should work together in all of our spiritual activities just like the different members and functions of a physical body work together. (C: 350, 357, 381)

One WELS author takes the diakonia in vs. 7 to refer to the institution of deacons (C: 24) ? The danger of using these verses in the context of public ministry is that too often we forget the context. These verses are speaking of gifts to individuals, not offices. That God sets these individuals into offices through mediate calls as gifts to the church must be established by other passages. There is also the danger then of taking the next wrong step and assuming these offices to be of a divine form. But if that is so, if the one is a divinely set form, all in this list are (Q: 1913; 41)

I CORINTHIANS 3:1-23

1)Brothers, I could not address you as spiritual but as worldly, mere infants in Christ. 2)I gave you mild, not solid food, for you were not yet ready for it. Indeed, you still are not ready. 3)You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men? 4)For when one says, "I follow Paul," and another "I follow Apollos," are you not mere men?

5)What after all, is Apollos? And what is Paul? Only servants, through whom you came to believe-as the Lord has assigned to each his task. 6)I planted the seed, Apollos watered it, but God made it grow. 7)So neither he who plants nor he who waters is anything, but only God, who makes things grow. 8)The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. 9)For we are God's fellow workers; you are God's field, God's building.

10)By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. 11)For no one can lay any foundation other than the one already laid, which is Jesus Christ. 12)If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, 13)his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. 14)If what he has built survives, he will receive his reward. 15)If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

16)Don't you know that you yourselves are God's temple and that God's Spirit lives in you? 17)If anyone destroy's God's temple, God will destroy him; for God's temple is sacred, and you are that temple. 18)Do not deceive yourselves. If any of you thinks he is wise by the standards of this age, he should become a "fool" so that he may become wise. 19)For the wisdom of this world is foolishness in God's sight. As it is written: "He catches the wise in their craftiness"; 20)and again, "The Lord knows that the thoughts of the wise are futile." 21)So then, no more boasting about men! All things are yours, 22)whether Paul or Apollos or Cephas or the world of life or death or the present or the future-all are yours, 23)and you are of Christ, and Christ is of God.'

CITATIONS:

WELS Ministry Compendium: 5, 6, 7, 20, 33, 46, 89, 104, 190, 272, 274, 276, 295, 319, 336, 428, 430, 487, 527, 585, 647, 658, 688, 726, 731.

Quartalschrift: 1912; 142, 158. 1913; 40.

USE:

This chapter is quoted mainly to make the point that Christian freedom rules over all forms of the external institutions for the gospel ministry under the Holy Spirit. (C: 33, 89, 190, 276, 336, 430, 527, 647, 658, 731)

Also this passage is quoted to say that Christians everywhere have the right to exercise the ministry of the word. (C: 46, 272, 319, 688) Notice is taken that both Paul and Apollo were

diakonia of the congregation of Corinth (C: 20, 295, 584, 585, 726)

The Missouri Synod documents also make the point from this chapter that the authority of the call stems only to a local congregation from the priesthood of all believers. (C: 7, 274, 429)?

I CORINTHIANS 9: 14-19

14)In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel. 15)But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast. 16)Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! 17)If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. 18)What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it. 19)Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.

CITATIONS:

WELS Ministry Compendium: 7, 8, 25, 280, 449, 566, 584, 589, 609, 663, 797.

USE:

This is the traditional passage that is referred to show that Christians owe their public ministers material support (C: 5666, 589, 609, 663, 797) The fact that God provides for the support of workers in the ministry presupposes that God establishes the public ministry and gives it to the congregation (C: 7, 8) The apostolic ministry is divinely instituted (C: 280) as is the New Testament Ministry (C: 448) Public Ministers are appointed to service, to win as many possible for the gospel, not to tyrannize and exploit as many people as possible.

I CORINTHIANS 12: 4-11, 27-31

4)There are different kinds of gifts, but the same Spirit. 5)There are different kinds of service, but the same Lord. 6)There are different kinds of working, but the same God works all of them in all men. 7) Now to each one the manifestation of the Spirit is given for the common good. 8)To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, 9)to another faith by the same Spirit, to another gifts of healing by that one Spirit, 10)to another miraculous powers, to another prophecy, to another the ability to speak in different kinds of tongues, and to still another the interpretation of tongues. 11)All these are the work of one and the same Spirit, and he gives them to each man, just as he determines...

27)Now you are the body of Christ, and each one of you is a part of it.

28) *And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. 29) Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30) Do all have gifts of healing? Do all speak in tongues? Do all interpret? 31) But eagerly desire the greater gifts.*

CITATIONS:

WELS Ministry Compendium: 7, 8, 15, 16, 17, 18, 24, 31, 65, 66, 69, 88, 98, 100, 101, 192, 279, 280, 281, 282, 335, 340, 341, 350, 357, 381, 402, 406, 410, 418, 419, 462, 504, 509, 510, 536, 537, 586, 592, 603, 605, 608, 609, 657, 671, 690, 691, 720, 725, 732, 733, 754, 755, 759, 761, 768, 769, 775, 798, 799, 800, 803.

Quartalschrift: 1912; 92, 93, 96, 200, 202, 203, 229, 244. 1913; 40, 47.

USE:

This is the second of the three famous chapters stating that the church is the body of Christ united in faith (C: 335, 350, 410) (Q: 1912; 92, 93, 96, 200, 244) God gives gifts diversely to fill the church's divers offices with their diverse functions. (C: 18, 66, 282, 341, 419, 509, 510, 608, 657, 671, 759, 769) (Q: 1913; 47) God's gifts are to be used working together to build up the church. (C: 65, 340, 357, 381, 754, 768, 803)

This chapter also shows that the Public Ministry is divinely instituted, even those public ministers with mediate calls. (C: 8, 31, 100, 279, 280, 281, 341, 462, 536, 605, 671, 690, 691, 725, 761, 769, 799) (Q: 1912; 203) Also, not only workers in the Word, but also others working in support of the gospel are also involved in the divinely given public ministry. (C: 15, 418, 592, 609, 800) This office of Public Ministry is distinguished from the Priesthood of all Believers (C: 7, 504)

The position that this passage gives a specifically divinely instituted form of the parish pastorate (C: 100, 101, 462, 720) (Q: 1913; 40) is incorrect. (C: 462, 603, 720, 775) (Q: 1912; 229. 1913; 41) There were differing forms of the public ministry in Apostolic times and are still today. (C: 192, 341, 402, 406, 586, 657, 733, 755, 798, 799) (Q: 1912; 203)

I CORINTHIANS 14: 33, 40

33) For God is not a God of disorder but of peace. 40) But everything should be done in a fitting and orderly way.

CITATIONS:

WELS Ministry Compendium: 33, 57, 98, 153, 157, 187, 276, 282, 321, 336, 337, 339, 404, 430, 441, 530, 611, 613, 647, 649, 658, 663, 664, 665, 669, 672, 677, 691, 731, 754, 759, 767, 768, 769.

Quartalschrift: 1912; 88, 155, 159, 243, 244. 1913; 43, 46, 54

USE:

These are the two passages frequently quoted to show that the church in its Christian freedom is to do its public ministry in a fitting and orderly way.

I CORINTHIANS 16: 14

Do everything in love.

CITATIONS:

WELS Ministry Compendium: 19, 282, 321, 337, 339, 647, 649, 658, 665, 669, 768, 769.

USE:

The Church in its Christian freedom is to work out and do everything it does in love when it establishes forms and calls public ministers.

II CORINTHIANS: 3:5-11

5)Not that we are competent to claim anything for ourselves, but our competence comes from God. 6) He has made us competent as ministers of a new covenant-not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. 7)Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, 8)will not the ministry of the Spirit be even more glorious? 9)If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness! 10)For what was glorious has no glory now in comparison with the surpassing glory. 11) and if what was fading away came with glory, how much greater is the glory of that which lasts!

CITATIONS:

WELS Ministry Compendium: 31, 46, 280, 443, 562, 584, 594, 652, 653, 689.

Quartalschrift: 1912; 144, 230.

USE:

This is another passage which shows that the New Testament Public Ministry is divinely instituted. (C: 31, 280) This ministry brings or gives righteousness. (C: 46, 652, 689) (Q: 144, 230) It is a ministry of the gospel, contrasted with the preaching of the Law as represented by Moses. (C: 443, 562, 594, 652, 689) (Q: 144)

Martin Luther is also quoted as saying this passage is referring to all Christians. (C: 653)?

II CORINTHIANS 5: 11-20

11) Since, then, we know what it is to fear the Lord, we try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience. 12) We are not trying to commend ourselves to you again, but are giving you an opportunity to take pride in us, so that you can answer those who take pride in what is seen rather than in what is in the heart. 13) If we are out of our mind, it is for the sake of God; if we are in our right mind, it is for you. 14) For Christ's love compels us, because we are convinced that one died for all, and therefore all died. 15) And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

16) So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. 17) Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! 18) All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: 19) that God was reconciling the world to Himself in Christ, not counting men's sins against them. And He has committed to us the message of reconciliation. 20) We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. 21) God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

CITATIONS:

WELS Ministry Compendium: 163, 279, 280, 401, 407, 443, 444, 558, 582, 584, 585, 590, 652, 689, 828.

Quartalschrift: 1912; 230.

USE:

The WELS authors point out on the basis of this passage that the New Testament Ministry is a "Ministry of Reconciliation" (C: 163, 401, 407, 443, 444, 590, 652, 689) (Q: 230) This ministry is divinely instituted (C: 279, 280, 558, 582, 584) All New Testament ministers are accountable primarily to God (C: 585) and their motivation is Christ's love (C: 828)

EPHESIANS 4: 11-16

11) It was he who gave some to be apostles, some to be prophets, some to be evangelism, and some to be pastors and teachers, 12) to prepare God's people for works of service, so that the body of Christ may be built up 13) until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. 14) Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. 15) Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. 16) From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

CITATIONS:

WELS Ministry Compendium: 7, 8, 15, 17, 21, 31, 33, 54, 65, 69, 88, 89, 98, 100, 104, 158, 192, 279, 280, 282, 335, 340, 341, 349, 354, 357, 363, 402, 418, 419, 449, 458, 462, 509, 510, 524, 537, 549, 551, 563, 566, 579, 580, 585, 586, 589, 605, 606, 608, 609, 631, 654, 655, 656, 657, 671, 676, 690, 691, 693, 713, 720, 732, 733, 734, 735, 738, 759, 761, 768, 769, 797, 798, 799, 812.

Quartalschrift: 1912; 143, 159, 201, 228, 244, 245. 1913; 40, 44, 47.

USE:

This is the third of the three passages which teach us the comforting truth that the Church is the body of Christ. (C: 104, 335, 524, 563, 631) (Q: 1912; 159) To His body God gives the Public Ministry as a gift (C: 15, 458, 657, 797, 799) (Q: 1912; 244) for the edifying of the saints. (C: 54, 65, 158, 340, 349, 357, 363, 449, 549, 551, 579, 580, 585, 654, 676, 738, 768, 799, 812) (Q: 1912; 201, 1913; 44) Thus, this ministry is divinely established. (C: 8, 15, 31, 33, 98, 279, 280, 341, 418, 605, 609, 671, 690, 759, 761) (Q: 1912; 244) This divinely established ministry has differing forms. (C: 402, 586, 608, 671, 693, 733, 769, 798) And God gives and continues to give men and women as gifts to the church to perform the various functions and offices of the New Testament Ministry. (C: 282, 340, 354, 458, 509, 510, 537, 606, 655, 690, 691, 732) (Q: 1912; 143, 1913; 47) The Missouri Synod position that this passage teaches that the local congregation is the only group able to call Ministers (C: 7, 8) is incorrect. (C: 88, 89) Likewise, any claim that this passage constitutes a divine establishment of any form of the Public Ministry (C: 100, 462, 713, 720) is also incorrect. (C: 192, 462, 656, 693, 713, 720, 734) (Q: 1912; 228, 1913; 40)

It is speculated by one author that the shepherds and teachers in this passage are equivalent, synonymous terms. (C: 17, 21)

I TIMOTHY 3: 1-13

1)Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. 2)Now the overseer must be above reproach, the husband of but one wife, temperate, self controlled, respectable, hospitable, able to teach, 3)not given to much wine, not violent but gentle, not quarrelsome, not a lover of money. 4)He must manage his own family well and see that his children obey him with proper respect. 5)If anyone does not know how to manage his own family, how can he take care of God's church?) 6)He must be a recent convert, or he may become conceited and fall under the same judgement as the devil. 7)He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

8)Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. 9)They must keep hold of the deep truths of the faith with a clear conscience. 10)They must first be tested; and then if there is nothing against them, let them serve as deacons.

11) In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12)A Deacon must be the husband of but one wife and must manage his children and his

household well. 13) Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

CITATIONS:

WELS Ministry Compendium: 7, 20, 22, 23, 33, 88, 99, 110, 159, 192, 281, 282, 320, 331, 340, 341, 403, 420, 461, 462, 510, 537, 538, 579, 587, 604, 609, 657, 661, 662, 671, 677, 691, 693, 705, 719, 725, 729, 733, 740, 766, 767, 768, 769, 797, 798, 809, 819.

Quartalschrift: 1912; 96, 220, 221, 225. 1913; 41

USE:

The most frequent uses of this section of Scripture by the WELS authors are to show that spiritual, practical, and intellectual qualifications are to be demonstrated by Public Ministers. (C: 7, 22, 23, 99, 110, 159, 192, 281, 282, 320, 331, 348, 420, 510, 537, 579, 587, 661, 662, 705, 725, 729, 733, 740, 766, 767, 768, 797, 809, 819) (Q: 1912; 220, 221) Also, it is noted that Public Ministers (Overseers) are to rule in the church (C: 20, 341) This is described as a noble task. (C: 23)

God's church (I Tim. 3:4) is not a specific local congregation. (Q: 1912; 96) It is God's will that the church gratefully receive and employ the gifts he has given. (C: 691)

Finally, these forms of public Ministry, bishop(overseer) and deacon, are not divinely fixed here for all time. (C: 33, 88, 403, 461, 462, 538, 604, 609, 657, 671, 693, 719, 768, 798) Q: 1912; 225. 1913; 45)

I TIMOTHY 4:11-16

11) Command and teach these things. 12) Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. 13) Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. 14) Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.

15) Be diligent in these matters; give yourselves wholly to them, so that everyone may see your progress. 16) Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

CITATIONS:

WELS Ministry Compendium: 22, 185, 221, 282, 340, 341, 420, 537, 538, 586, 590, 658, 661, 662, 669, 670, 671, 693, 768, 769, 798.

Quartalschrift: 1912; 221. 1913; 45.

USE:

This section is used in many different ways by the WELS authors. The body of elders referred to here were not elders by age, but by appointment (C: 22) And Timothy at this time seems to be a

sort of superintendent of a number of local churches. (C: 185) It was, however God who put these leaders into their positions (C: 658, 670) and God who put Timothy in his. (Q: 1913; 45) This passage illustrates various functions of the Ministry. (C: 282, 341, 769, 798) These include teaching God's Word (C: 538, 580) and commanding obedience to God's Word. (C: 662)

Every minister in his office is concerned to save himself first, then his hearers. (C: 221, 420) God's gifts should be gratefully received and developed. (C: 340, 537, 768)

I TIMOTHY 5: 17-18

17) The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. 18) For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages."

CITATIONS:

WELS Ministry Compendium: 217, 235, 282, 329, 341, 401, 565, 567, 578, 589, 592, 604, 609, 657, 662, 663, 671, 676, 677, 719, 769, 798, 800, 802.

Quartalschrift: 1912; 221.

USE:

This along with I Cor. 9 is used by WELS authors to show that all public ministers in the church are deserving of honor and material support. (C: 217, 235, 329, 401, 565, 589, 663) This passage shows that there were various offices and forms in the apostolic church. (C: 671) Also, ruling is a function of the Public Ministry. (C: 282, 341, 662, 769, 798) Most importantly, this passage teaches that elders not working in the Word also were called servants and public ministers. (C: 567, 592, 604, 609, 657, 663, 676, 719, 800) Still, there is a distinction made between the two. (C: 578, 677, 802) (Q: 1912; 221)

II Timothy 2:2

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

CITATIONS:

WELS Ministry Compendium: 63, 68, 101, 185, 282, 285, 327, 341, 421, 458, 478, 538, 559, 584, 648, 660, 677, 694, 769, 798.

Quartalschrift: 1913; 41, 49.

USE:

This passage is used to institute apostolic consecration and succession by the Catholic Church, and also it is used as proof that the ministry had specific forms divinely instituted. (C: 101, 110,

478) This passage does not support either of these uses. (C: 148) (Q: 49) Instead a closer look at this passage helps to show that there are various forms and functions of the Public Ministry. (C: 282, 341, 769, 798) For example, this passage shows that Timothy was in charge of a large area and was to find men with ability to teach and to use them in God's service to perpetuate the church. (C: 285, 327, 421, 538, 660)

Also, this passage shows that those who are Ministers of the Word should be trained for their positions. (C: 185, 327, 559, 677, 694) (Q: 49) In our church polity, it is the synodical organization which carries out this command. (C: 63, 68, 648)

TITUS 1: 5-11

5)The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you. 6)An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. 7)Since an overseer is entrusted with God's work, he must be blameless-not overbearing, not quick-tempered, not given to much wine, not violent, not pursuing dishonest gain. 8)Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy, and disciplined. 9)He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it. 10)For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group. 11)They must be silenced, because they are ruining whole households by teaching things they ought not to teach-and that for the sake of dishonest gain.

CITATIONS:

WELS Ministry Compendium: 5, 7, 20, 22, 88, 99, 100, 110, 192, 274, 279, 281, 282, 283, 320, 340, 405, 420, 428, 462, 478, 510, 538, 559, 578, 579, 585, 586, 587, 603, 604, 609, 655, 657, 658, 661, 670, 671, 676, 677, 690, 691, 705, 725, 729, 733, 761, 768, 769, 797, 809, 819.
Quartalschrift: 1913; 41.

USE:

This section, along with I Tim. 3:1-13 is used predominately to show that public ministers must meet spiritual and practical qualifications.(C: 192, 281, 320, 340, 420, 462, 510, 578, 587, 661, 677, 705, 725, 729, 733, 768, 769, 797, 809, 819) There were also a variety of other conclusions drawn from this section.

Titus' command to appoint elders means that elder was an official title. (C: 22) Elders function as overseers to rule, encourage with teaching, and refuting those who oppose sound doctrine (C: 20, 579, 587, 657) Congregations are bound to maintain a public pastor in their midst. (Missouri position) (C: 5, 7, 274, 428) On the contrary, this passage should not be used to prove the specific divine institution or the permanent legal establishment of the form of the parish pastorate. (C: 88, 405, 603, 609, 729) (Q: 41) Also, these churches were church before they had elders. (C:283)

This passage is also used in the Catholic system to establish apostolic succession and divinely mandated forms. (C: 99, 100, 110, 478) This is a misuse of this passage. (C: 655)

This passage is also used to show that there are various forms and functions of the divinely instituted New Testament office. (C: 538, 586, 604) The statement is made that the public ministry is derived from the universal priesthood in respect to this passage. (C559)? Also, mediate calls were usual in the church as well as divine. (C: 585, 658, 671, 676)

I PETER 2: 5-9

5) You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. 6) For in Scripture it says:

"See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame."

7) Now to you who believe, this stone is precious. But to those who do not believe,

"The stone the builders rejected has become the capstone,"

8) and,

"A stone that causes men to stumble and a rock that makes them fall."

They stumble because they disobey the message—which is also what they were destined for.

9) But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

CITATIONS:

WELS Ministry Compendium: 6, 7, 46, 53, 59, 96, 107, 128, 153, 172, 274, 281, 282, 306, 307, 339, 401, 410, 428, 445, 449, 504, 505, 534, 536, 542, 556, 559, 562, 583, 653, 670, 676, 686, 688, 706, 707, 724, 759, 766, 767, 768, 794, 795.

Quartalschrift: 1912; 90, 93, 95, 102, 105, 143, 152, 192, 195, 201, 204.

USE:

This passage establishes the universal priesthood of all believers, giving all Christians the right, power, and duty to use God's Word to build up the church. Consequently congregations have their rights and powers only by virtue of the believers in their midst. (C: 6, 274, 428) The authority and validity of the call stems from the universal priesthood of all believers. (C: 7, 670) (Q: 204)

Also, where God's Means of Grace are in use, there will be Christians in that place (C: 59) (Q: 207) Only faith in the rock of Christ determines membership in the church and the royal priesthood. (C: 172) (Q: 93, 95, 105, 192, 195) This priesthood is distinct from public ministry. (C: 281, 401, 504) And the church of these priests is holy (C: 107, 307, 410) (Q: 201)

I PETER 5: 1-4

1) To the elders among you I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed. 2) Be shepherds of God's flock that is under your care, serving as overseers-not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve, 3)not lording it over those entrusted to you, but being examples to the flock. 4)And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

CITATIONS:

WELS Ministry Compendium: 7, 8, 23, 24, 25, 88, 102, 421, 578, 633, 691, 693, 766, 767, 812.
Quartalschrift: 1913; 38, 40.

USE:

This passage also has a variety of points made by WELS authors in connection with it. The office of Ministry is distinct from the General Priesthood (C: 7) Ministers are to have spiritual and practical qualities to be eligible to fill their office. (C: 7) The purpose of Ministry is to serve for edification of the church (C: 421, 578, 766, 767, 812) This Ministry is divinely instituted (C: 8) Mediate calls to this Ministry are just as divine as the apostle's direct call. (C: 691, 693) These elders exercised oversight over the flock that called them (C: 23, 25) Jesus is the chief shepherd of the church (C: 633) This passage is not to be used to prove the divine institution of any form of ministry. (C: 88, 693) (Q: 38, 40)

HEBREWS 5:4

No one takes this honor on himself. He must be called by God, just as Aaron was.

CITATIONS:

WELS Ministry Compendium: 283, 585, 720, 761.
Quartalschrift: 1913; 40.

USE:

This passage is used to show that one must be called by God, either mediately through a congregation, or immediately, by the direct voice of God Himself, in order to be in the divinely instituted public ministry.

HEBREWS: 13:7, 17

7)Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith...

17)Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

CITATIONS:

WELS Ministry Compendium: 585, 589, 654, 655, 662, 676, 725.

Quartalschrift: 1912; 223.

USE:

This passage is used to show to whom every public minister will give his final account. Also it shows that Christians owe their public ministers honor, support, and obedience.

Endnotes

1. WELS Ministry Compendium , p. 764
2. Concordia Triglott, p. 45
3. Ibid., p. 49
4. Ibid., pp. 87-9
5. Ibid., p. 497
6. Ibid., p. 513
7. Ibid., p. 507
8. Ibid., p. 507
9. Ibid., p. 521
10. Hoenecke, vol. IV p. 169
11. Ibid., p. 179
12. Ibid., p. 189
13. Ibid., p. 196
14. Ibid., p. 200
15. Ibid., p. 202
16. Prange and Tackmier pp. 68 - 24,25
17. Koehler, p. 230
18. Ibid., p. 230
19. Ibid., p. 230
20. Ibid., pp. 230-1
21. Ibid., p. 231
22. Ibid., p. 231
23. WELS Ministry Compendium, p. 774
24. Koehler, p. 232
25. Ibid., p. 232
26. Ibid., p. 232
27. Fredrich, p. 108
28. Ibid., p. 117
29. Ibid., p. 117
30. Ibid., p. 117
31. Koehler, p. 234
32. Pieper, 1912 Quartalschrift, p. 39
33. Ibid., p. 39
34. Ibid., p. 101
35. Ibid., p. 183
36. Ibid., p. 195
37. Ibid., p. 196
38. Ibid., p. 204
39. Ibid., p. 205
40. Ibid., p. 206
41. Ibid., p. 203

42. Pieper, Quartalschrift 1913, pp. 37-8
43. Ibid., p. 40.
44. Ibid., p. 43.
45. Koehler, p. 238
46. WELS Ministry Compendium, pp. 443-4
47. Ibid., pp. 444-5
48. Ibid., pp. 448
49. Ibid., pp. 449
50. Ibid., pp. 451
51. Ibid., pp. 460
52. Ibid., pp. 463
53. Kaehler, Quartalschrift 1912, p. 142
54. Ibid., p. 213
55. Ibid., p. 229
56. Ibid., p. 243
57. Ibid., p. 243
58. Ibid., p. 244
59. Ibid., p. 245
60. WELS Ministry Compendium, pp. 603-4
61. Koehler, p. 237
62. Ibid., p. 237
63. Ibid., p. 238
64. Ibid., p. 239
65. WELS Ministry Compendium, p. 14
66. Koehler, p. 239
67. Fredrich, p. 184
68. Ibid., p. 195
69. Ibid., p. 196
70. WELS Ministry Compendium, p. 4
71. Ibid., p. 9
72. Ibid., p. 16
73. Ibid., p. 19
74. Ibid., p. 19
75. Ibid., p. 24
76. Ibid., p. 25
77. Ibid., p. 333
78. Ibid., p. 556
79. Ibid., p. 556
80. Ibid., p. 556
81. Ibid., p. 557
82. Ibid., p. 582
83. Ibid., pp. 662-3
84. Ibid., p. 673
85. Ibid., pp. 669-673
86. Ibid., p. 673

87. Ibid., p. 680
88. Ibid., p. 858
89. Ibid., pp. 792-3
90. Ibid., p. 796
91. Brug, pp. 32-3

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