

On Ministry

For discussion

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TO THE READER

At the beginning of this year a so called ministry group was born for the purpose of discussing the Public Ministry (das öffentliche Predigtamt). Those taking part in the discussion were from different churches and some did not belong to a congregation. I presented a paper on the Ministry at a theological conference of Suomen Tunnustuksellinen Luterilainen Kirkko (The Confessional Lutheran Church of Finland, Die Lutherische Bekenntniskirche Finnlands) on January 15, 1999. I have made additions to this presentation and can now present them for discussion to those concerned.

In this presentation I have endeavored to present biblical material concerning the Office of the Ministry, and thus to prove that an Office of the Ministry based on the will and decree of God actually does exist, which office God entrusts to men He has chosen, equipping them with the necessary ability and qualifications for the Ministry. In this way I hope to be able to present additional biblical material in support of that which C.F.W. Walther presents concerning these matters in his profound and excellent books on the Church and Ministry.

Many types of false teachings concerning the Office of the Ministry are in existence. We can note two chief schools of thought.

There are those who believe and teach that there is no biblically mandated special Office of the Ministry entrusted to certain individuals, but that the church can freely arrange the preaching of the Word according to expediency. If it were possible to speak of an Office of the Ministry, then we could only speak of what the Word and the Sacraments can accomplish, but the preaching of the Word and the administration of the Sacraments could be arranged freely in the church, not being bound by any biblical decrees concerning the preacher of the Word. At best, according to this school of thought, the Ministry can only be understood as an organizational matter (als eine Ordnungsfrage). The ordination of women has often been based on this conception of the ministry. The extreme Enthusiasts maintain that anyone can become a preacher, without a call from a church or a congregation, an inner call being sufficient. According to this school of thought the Office of the Ministry is not even an organizational matter.

Then there are those, who highly esteem the Public Ministry and strongly emphasize its significance, but they believe that the office self-multiplies (successio apostolica) and that in ordination through the laying on of hands the ordainer imparts to the one being ordained something, which in the manner of a Sacrament, equips him for the office and, among other things, in Holy Communion brings Christ's body and blood to the Sacrament. This Romanizing conception of the Ministry on the one hand sets aside God's call, and on the other hand, Christ's Church as the caller (als Mittlerin des Berufs). The Papal Church carries this conception to the extreme, culminating in its teaching concerning the position of the Pope. It understands the Office of the Ministry to be a sacrificial office.

When we speak of the Office of the Ministry, we cannot avoid speaking of the church at the same time. The Office has been given for the building of the Church, and God has given the Church the Office of the Keys. The ministry serves the Church and puts the Office of the Keys into practice. The Church transfers (übertraget) the ministry (Amt) to those chosen for the office.

Here in this world Christ's ἐκκλησία functions as local congregations. An individual Christian without congregational affiliation is an exception in exceptional circumstances. The Public Ministry is a pastoral ministry that serves a particular flock. After the apostles there is no public ministry other than the pastoral ministry. It is the ministry of the local congregation or in branching out for example into the ministry of a theological professor or a ministry of leadership and doctrinal supervision (synodical president and bishop) when it is the joint ministry of various congregations in a certain area of the pastoral ministry. There is no ministry in the una sancta without a local field of operation. This has not always been understood clearly. The early church understood this very well, refusing to ordain anyone, who did not have a call to a particular place. In fact the Council of Chalcedon in the year 451 made a decision concerning this matter.

When we understand a synod, in respect to the Office of the Keys, as an association of local congregations, all on the same level, united by faith and serving as an instrument of joint activity, we avoid

certain false conceptions. Understood in this way, a synod or some individual congregation, cannot evolve into some sort of a higher church above the local congregations in the manner of the Roman congregation and the Papal church. The officials of the synod will also understand their position correctly. They are not independent, workers unrestricted by the joint decisions of the church, but are in the position of servants, who in their activity carry out the common will and activity of the member congregations and are responsible to them. They will not become a church within a church or a congregation outside of the church. They are bound by the common confession of the church, and this confession is naturally the same as the confession of each individual member congregation. When each member congregation is a church, bound to the pure marks of the Church and when, in matters of church fellowship, unionism may not be practiced, the situation is not a different one as far as the synod is concerned. If an individual congregation is bound to a confession, so too are the congregations together, or the synod, bound to the confession. If an individual congregation rejects unionism, it rejects it also when it acts together with other congregations as a synod. If an individual congregation is a church, so too is a synod. If one congregation has the full right to use the Keys, so too have the congregations gathered together as a synod. When one congregation must discipline its workers in matters pertaining to their doctrine or their manner of living, the same applies to the group of congregations, when they work together. They only have to agree among themselves concerning the manner and the order in which it will be done, so that the synod does not involve itself in matters that belong to a congregation, and so that one congregation does not decide matters that have been agreed to be joint matters. There must be consistency between the activity of the synod and the individual congregation. Both parties must take strict care that a controversial situation does not arise. If, for instance, the synod or a theological seminary, on the basis of evidence, finds a worker to be heretical and removes him from his position, this action does not remove him from his congregation. Excommunication remains a matter for the local congregation, and it must be carried out. If the synod, on the basis of evidence, determines that a pastor of one its member congregations is guilty of teaching false doctrine and removes him from the list of pastors eligible for a call, but the local congregation in question retains him as its pastor, a controversy arises between the synod and the congregation. It can only be solved by removing the congregation from the synod. If on the other hand a congregation, on the basis of legitimate evidence, excommunicates a member, who works for the synod, the synod must remove him from his position.

When the congregation is understood to be the basic Scripture-based unit, and the synod a fellowship of faith, with the same doctrine and confession, as well as a voluntary servant of the local congregations, in all respects a beneficial medium for joint work, then a blessed peace prevails and the work of the Gospel can progress both locally and more extensively.

In this presentation I hope to present the clear Scriptural foundations for the divine origin of the Office of the Ministry. The Bible speaks of the Office of the Ministry at great length, which perhaps is surprising to many. In addition to seeing the divine origin of the Ministry, it is also necessary to see that the New Testament Office stems from the apostolic ministry. This protects us from many false conceptions. It is also necessary to bear in mind that in the final Judgement no one can reach heaven apart from the written Word of the apostles and prophets.

There has been discussion concerning the question: Has some form of the Office of the Ministry, for example the pastoral or shepherding ministry, been instituted in opposition to other forms of the Office? In my opinion this is not a good question. The Bible speaks of one Ministry, which is the Ministry of the Word and Sacraments, and of the type of church work that results in the birth of God's congregations, flocks that have a shepherd. The component areas of this one pastoral ministry can be distributed to different men in each local congregation and can be served jointly together with the other congregations. And the same shepherd can serve more than one flock or congregation. After the apostles the pastoral ministry of the local congregation included the entire Office of the Ministry, however, understood in this way that, for example, the ministry of those supervising doctrine (synodical president/bishop) and the ministry of a theological professor are branches of this one pastoral Ministry, which the local congregations serve jointly. If so desired, the ministry of the evangelist or the missionary can be kept separate from pastoral Ministry of the local congregation. The goal of the evangelist is to lead those who have come to faith into the local congregation, and where there is no congregation to have such an one be created. Evangelism without this type of goal is not healthy activity. The evangelist works for the combined local congregations.

I have endeavored to glean a copious amount of material from the Bible in order to avoid extreme abridgement. I hope this will be of help to those who discuss the Office of the Ministry. The terminology

appendix presupposes a knowledge of the original languages. Although it contains philological explanations, those without a knowledge of the original languages may also benefit from it.

I have included a large amount of Bible passages in the footnotes in order to assist the reader. A good idea would be to memorize the main passages which include the seat of a doctrine (*sedes doctrinae*), in such a way that one could immediately from the listed passage remember its content.

I have selected certain beneficial quotations from the Lutheran Confessions, and have included them at the end of the presentation for the purpose of discussion.

Markku Särelä

I. THE OFFICE OF THE MINISTRY IN ABSTRACTO AND IN CONCRETO WAS INSTITUTED BY GOD

"In this first chapter I will use the material in Adolf Hoenecke's Dogmatik. He has very well put together the material conventionally used by lutheran dogmaticians.

God has instituted the holy Office of the Ministry as a ministry of the Word (in abstracto) (2 Cor. 3:4-8; Is. 55:10-11; Ps. 68:12) and as the ministry of certain individuals (in concreto) (Heb. 1:1-2; 1 Cor. 12:28; 2 Cor. 5:18; Jer. 3:15; Joel 2:23)

2 Cor. 3:4-9: *"And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."*

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Is. 55:10-11: *"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*

Ps. 68:11: *"The Lord gave the Word: great was the company of those that published it."* ("The Lord gives the command; the women who proclaim the good tidings are a great host." Am. Std. Version) This passage, according to the analogy of faith, could be understood to mean the congregation in the sense of the Priesthood of all Believers, but the context and the NT force us to understand it as a reference to the Office of the Ministry. If Christ's church were meant, the background for the feminine "company" would include Israel's deliverance from the pursuing Egyptians and Miriam's song of praise accompanied by the women with timbrels and dance. (Ex. 15:20-21), as well as David's victory over the Philistines and the women's adulation in the presence of Saul. But according to the New Testament (Eph. 4:8,11) this psalm speaks of the time following Christ's ascension, and quotes verse 19, when it states that Christ gave "gifts" to men or in other words those serving in the Ministry. Verse 11 in fact speaks of a "herd of animals" and verse 12 of "she that tarried at home" (housewife), which also refers to the congregation. "Gifts" come from God through congegation and for the upbuilding of the church. Because in Hebrew the words referring to an office are feminine, this passage is to be understood in the manner of Luther, who understood the feminine word מְבַשְׂרָה , "good tidings", to refer to male proclaimers from the perspective of their office, a type of metonymic expression. The words meaning office in Hebrew are feminine. The Hebrew word פְּקִידָה, which means care as well as service and those who serve in office, Is. 60:17 and 2 Chron. 24:11, is used correspondingly. And even though it is feminine, it is used to refer to male office holders. Luther translates this passage, Ps. 68:12: "The Lord gives the Word by means of a great host of evangelists." Cf. The Hebrew word קְהָלָה according to its grammatical gender is feminine, but it is used of the masculine and is used masculinely in texts.

Heb. 1:1-2: *"God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds."*

1 Cor. 12:28: *"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."*

2 Cor. 5:18: *"All things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."*

Jer. 3:15: *"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."*

Joel 2:23: *"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately (Luther: **teacher of righteousness**), and He will cause to come down for you the rain, the former rain, and the latter rain in the first month."*

On the ministry (Amt), which the Word and the Sacraments have

The Holy Scripture speaks of Predigtamt in two different meanings. It is important and necessary to be aware of these meanings and their relation to each other, because there are so many errors regarding this doctrine.

If God had not given us His holy word and particularly the Gospel, we had only very faint knowledge on God, the so called natural knowledge on God. We would know that there is one God. We would have some kind of idea of His power and holiness on the basis of His creation and providence. We could to some extent judge what is right and wrong according to the testimony of our conscience. All this knowledge belongs to the sphere of the Law, and we could not be saved through this knowledge. Of the Gospel, however, we would have no idea on the basis of this natural knowledge on God, and we would not be able to learn the way of salvation in Christ and we would be without any real hope to get to heaven.

In His love God already in eternity made His saving plan for the fallen mankind and decided to send His Son to redeem us. But He did still more. Apostle Paul says of it in 2 Thess. 2:13-15: *"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." The chosen, the elected by God are those, who from here beneath, from the valley of sorrow, will come to the eternal bliss. They are the Bride, whom the heavenly Bridegroom will take with Him to the heavenly wedding. Their election is materialized here beneath "through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). It is done through the Gospel taught by the Apostles and the Prophets and this includes all the teachings, or "traditions", they have given to us. The Apostles themselves regarded the Old Testament writings, "the Prophets", as divine as the ones of the New Testament, and vice versa. God's church has been built on the foundation of the Apostles and the Prophets, Jesus Christ being as the cornerstone, Eph. 2:20. God has not given us only His Son, but also His written WORD. And now I wish to pay your attention to this Word, for according to the Scripture this Word is not a dead letter, but a living word, a word, which has a Ministry (Amt).*

We may easily understand that a person may discharge the duties of an office, but speaking of the office of the word may sound us strange, although we may often say that one's word has hurt or made me happy. This, however, corresponds Biblical Sprachgebrauch. According to the Bible the Law as well as the Gospel has an office, and in addition to it the Bible speaks, that God send His Word to accomplish a certain task just as He sends His messengers.

Let us take a closer look at these passages.

2 Cor. 3:4-9: *"And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."*

In this passage Apostle Paul is not speaking only of his own Ministry, but at the same time of the ministry, which the Word of God, Law and Gospel, have. Moses engraved with letters the divine Law in tables of stone. This Law was living word of God and was manifested in glory so that the people of Israel

asked that God would no more speak to them in that way. Although this word was living, it itself was not able to give life, but on the contrary it proclaimed death, the earth quaking, in the flashes of lightning and thundering. It "killed". The following Bible passages visualise this very clearly: "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." (Ex. 20:18-19). "According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not." (Deut. 18:16). "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)." Especially clear is this "killing" in Deut. 5:24-28: "And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken."

Apostle Paul calls this work of the Law *διακονία*, Amt, Ministry. It is "the ministration of death" ("das Amt, das [durch die Buchstaben] tötet") (2 Cor. 3:7) and "the ministration of condemnation" ("das Amt, das die verdammnis prediget") (2 Cor. 3:9). The Greek word *διακονία* has - depending on the context - the following meanings in the NT: service (Dienst), service in office (Amtsdienst), and ministerial office (ministerium, Dienstamt). (As to *διακονία* compare 1 Cor. 1:24: "we are heelpers"). In these two passages it has the meaning: office (Amt), a constant, unchanging task to the end of the world.. Luther translates here the word *διακονία* with "Amt". The office (Amt) of the Law is "to kill". Heb. 4:12-13 prescribes the performance of the duties and office of the Law: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

The opposite to the office of the Law is the Gospel. Apostle Paul uses of it following terms: "the ministration of the New Testament" ("das Amt des Neuen Testaments") (2 Cor. 3:7-8), "the ministration of the spirit" (das Amt des Geistes, "das Amt, das den Geist gibt") (2 Cor. 3:9) and "the ministration of righteousness" ("das Amt, das die Gerechtigkeit prediget") (2 Cor. 3:9). The glory of this Gospel ministration is so great and superabundant, that the Law compared with it is without glory. The Spirit "gives life". The proper office and Ministry of the Holy Spirit is to give life by means of the Gospel. Prophet Isaiah, the great evangelist of the OT sent by the Lord calls the proclamation of Law God's "strange work", "strange act", improper work., Is. 28:21. Although the proclamation of the Law is necessary in order to awake in us the knowledge of our sins, it is not the very work, which is characteristic of God and does not give a true picture of the heart of God. The Law is to reveal the wrath of God against sin and sinners, and, however, God is not hatred or hostility, but love (1 John 4:8). God could not be love, if he would not hate sin! Although Law and Gospel are both word of God and although they have both their own "ministration" (Amt), there is a great, immense difference between them in glory and in scope. The Law knocks down, destroys, puts asunder all the works and achievements of our Old Adam and gives to it no value and respect whatsoever, but judges all that as sin and puts us under the wreath of God. The Law shows the need of regeneration (entirely new creation), because our salvation cannot built on anything what there is in us and because no man can enter the Kingdom of God as such as he is without being regenerated, that is, without faith in Christ The Gospel, on the contrary, lifts up, raises from the ground, build, creates entirely new and gets done that what is from God (compare Is. 46:4; Jer. 1:9-10.) The Law judges and declares condemnation, the Gospel gives mercy and forgiveness of the sins of us, the ungodly, on the basis of Christ's redemption.

Prophet Isaiah speaks of the ministration of the Word of God in Is. 55:10-11: *"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth*

and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Notice that God "sends" the Word; the Word "goes forth", the Word "accomplishes", "prosper", and "shall not return void". The Word accomplishes the purpose and goal given to it by God., His blessings. This Biblical way of speaking (Redeweise), where the Word is personified has, for sure, something to do with the fact, that Christ is the Word (John 1) and Wisdom (Prov. 8) and that his words are "Spirit" and that they are "life" (John 6.63). The triune God Himself is present in His Word and active in it. That is why the Word of God must be fulfilled. Therefore the Word has divine power and is efficacious. Opposing the Word is fateful, because it is a rebellion against God who is present in His Word.

The word has also sowers, but the word itself is that which "springs up" and "bears fruit" (Luke 8:6,8). Preachers of Gospel may be imprisoned, but "the word of God is not bound" (2 Tim. 2:9). One may proclaim word also with wrong motives, but apostle Paul shows the great power of the word when he says: "Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." (Phil. 1:15-18).

Theologians have called the work to be done by the Word of God the Ministry (Predigtamt) *in abstracto*. hereby is thought the work and task given by God to His Word without any reference to the way how the Word reaches its objects. It may reach us at least in following ways: heard, preached, read, sung, remembered, and also in the sacraments. It may come to us without any mediating person or through a person. The mediating person may be a layman or a pastor, a believer, a hypocrite, orthodox or heterodox and even an evident ungodly person; even an ass has spoken (Num. 22:28-30), sometimes even an atheist.

It is, however, to be remembered, that this emphasises only the great power of the Word of God and God's marvelous way to govern also among His enemies and through them. We should not make any wrong deductions. Errors and heresies are always dangerous and they are to be avoided. Errors themselves never accomplish anything good, only bad things. Only that, what is pure, true word of God makes one to believe and strengthens the faith also in the midst of errors. God's will is not that hypocrites and ungodly or errorists are in the Public Ministry established by the Lord. He says: "Hearken not to" their words (Jer. 27:16).

The fifth article of the Augsburg Confession treats of the Ministry *in abstracto*. The Schwabach articles are its basic text. In these articles Luther says: "God has instituted the Office of the Ministry or the oral Word, namely the Gospel, in order that we might receive that type of faith or that it might be given to us..." (Bekennnisschriften, Göttingen Ausgabe p. 59.) Thus also teaches Dr. C.F.W. Walther. However, CA V does not exclude the Ministry *in concreto*, but includes it. This is shown by the Latin text using the headline "De ministerio ecclesiastico" and by the text itself referring to the administration of sacraments. The fifth article of the Augsburg's Confession in its definition is not, however, limited to the ministry *in abstracto*, but includes at the same time also the ministry *in concreto*, as the Latin headline *De ministerio ecclesiastico* (of the Ministry of congregation) shows and as referring to the teaching of the Gospel and to the sacraments affirms. But its main point is that, what the word of God and the sacraments accomplish. The fifth article of the Augsburg Confession is as follows: "In order that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted. For through the Word and the sacraments, as through instruments, the Holy Spirit is given, and the Holy Spirit produces faith, where and when it pleases God, in those who hear the Gospel. That is to say, it is not on account of our own merits but on account of Christ that God justifies those who believe that they are received into favor for Christ's sake, Gal. 3:14, "That we might receive the promise of the Spirit through faith." Our churches [congregations] condemn the Anabaptists and others who think that the Holy Spirit comes to men without the external Word, through their own preparations and works." (Tappert, p. 31, according to the Latin text).

The Public Ministry as the ministry entrusted to a person is instituted by God

Theologians speak also of the Ministry (Amt) *in concreto*, that is, of the Public Ministry through called persons. Such persons have been for instance the prophets and the apostles; today they are above all pastors. The Public Ministry *in concreto* is *de iure divino* and it has not been left to a human discretion.

That the Office of the Ministry as a concrete ministry of individuals (in concreto) is of God (de jure divino) is apparent already from the fact that the Bible presents it as having been instituted by the individual Persons of the Trinity or originating from them: By the Father (Heb. 1:1, Gal. 1:16), by the Son: (Matt. 10:1-7, 16; Luke 9:1-2, Matt. 28:18-20; Mark 16:15-16; John 20:21; Eph. 4:8,11; Joh. 20:21-23; 1 Cor. 1:17; 4:1,2; 2 Cor. 5:20) by the Holy Spirit (Acts 20:28; 1 Cor. 12:4-6, 11 "Ministry of the Spirit").

Quenstedt crystallizes the matter: "God is the founder and source (auctor) of the Office of the Ministry (*ministerium*): I. By sending the church teachers (*doctores*) Jer. 3:15; 23:4; Joel 2:23; II. by giving what He has promised 1 Cor. 12:28; 2 Cor. 5:18; III. by preserving the Office of the Ministry until the end of the world Eph. 4:11; IV. by personally taking care of the teaching ministry Heb. 1:1; V. by equipping the teachers of the Church with the necessary gifts 2 Cor. 3:5." (Theol. did. pol. pars IV, cap.XII, sect. I, thes. III, nota, p. 394. Hoenecke IV, 176).

Gal. 1:15-16: *"But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen."*

Matt. 10:1-7,16: *"And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Barthelomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand...Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpent, and harmless as doves."*

Luke 9:1-2: *"Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick."*

John 20:21: *"As the Father hath sent me, even so send I you."*

Matt. 28:18-20: *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."*

Mark 16:15-16: *"And He said to them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be save; but he that believeth not shall be damned."*

Eph. 4: 8, 11-12: *"Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men...And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This is in effect as long as Christ's body is being built or until the end of the world.*

John 20:21-23: *"Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."*

1 Cor. 1:17: *"For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none affect."*

1 Cor. 4:1-2: *"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."*

2 Cor. 5:20: *"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."*

Acts 20:28: *"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."*

1 Cor. 12:4-6,11: *"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all... But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will."*

Jer. 23:4: *"And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."*

1 Cor. 12:28: *"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."*

2 Cor. 5:18: *"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."*

2 Cor. 3:5: *"Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God."*

THE APOSTOLIC MINISTRY IS OF GOD

In the following we will give a closer look to the Apostolic Ministry. It has a great importance to the doctrine of the Public Ministry of the NT. We confess in the Nicene Creed that the Church of Christ is apostolic.

1. The ministry of the apostles was not only called the apostolic ministry, but it actually was a ministry (Amt).

The Apostles were not only called apostles, but they had the Ministry (Amt des Apostels), upon which the whole New Testament Church of Christ was founded. Their activity was not to be some accidental, temporary, occasional undertaking, but they were entrusted with a lifelong Ministry (Amt), ἀποστολή. This Ministry had very exactly defined contents and limits. The apostles had to render an account before God for their Ministry.

A. The apostles were called by the Son of God and were actually installed into the Ministry by Christ.

In the forgoing I have quoted the Scripture, how Christ called the apostles (Matt. 10:1-7). He gave them official title "Apostle": *"And when it was day, He called unto Him His disciples, and of them He chose twelve, whom He also named apostles: Simon, (whom He also named Peter) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor."* (Luke 6:13-16). This title and this action distinguished them from all other believers, also from those 70, who had a special duty as forerunners of Christ after John, the Baptist. Of Matthias is said: *"and he was numbered with the eleven apostles"* (συγκατεψηφίστη μετὰ τῶν ἑνδεκά ἀποστόλων, Acts 1:26). Now Matthias had this ministry, and this distinguished him from common members of the congregation. The Ministry of Matthias was not invented in free leadership of the Spirit, but it was based on the facts that Christ had established the Ministry of Apostles and the Holy Scripture ordered to choose another man instead of Jude (Acts 1:20-21; Ps. 109:8). The Apostles understood according to Jesus' teachings that the congregation had to make this choosing together with them. The number of apostles was defined; one apostle for every tribe of Israel; and then one apostle for gentiles. There were two candidates, who fulfilled the terms, and only one of them was elected. The final election took place through a lot. In this way mediate election process was changed into an immediate one, done by Christ, as the calling of the other apostles.

When Christ called the apostles, it was their ordination. When Jesus said to them: *"follow me"*, he did not call them for a time, but for lifetime. They had to be eyewitnesses of Jesus's public ministry, His teachings and deeds. Jesus taught them both generally as all others and especially as far as their Ministry as apostles, shepherds and stewards was concerned (Luke 12:41). These teachings are meant, apply and are normative also now for pastors. Apostles were well aware that certain teachings of Christ pertained only to them as the shepherds, and not in the same way to all believers. Peter once asked: *"Lord, speakest thou this parable unto us, or even to all?"* (Luke 12:41).

The Bible tells us that Christ sent the apostles first into the midst of Israel. Luke 9:1-10: *"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where. Now Herod the tetrarch heard of all that was done by Him, and he was perplexed, because that it was said of some, that John was risen from the dead, and of some, that Elias had appeared, and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded, but who is this, of whom I hear such things? And he desired to see Him. And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida."* (See also Mark 6:7-12:

"And He called unto Him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse, but be shod with sandals, and not put on two coats. And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence shake off the dust under your feet for a testimony against them. Verily I say unto, It shall be more tolerable for Sodom and Gomorrha in the Day of Judgment, than for that city. And they went out, and preached that men should repent.").

This call and sending was limited to Israel. As yet Jesus did not send them to the whole world. However, the teachings of Jesus pertaining to this local sending presupposed that their would later work among the gentiles, as the words of Jesus in Matt. 10:18 indicate: "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." The entire section Matt. 10:1 - 11:1 deals with the Public Ministry (Öffentliches Predigtamt) and is manifold instruction for pastors.

When Christ sent his apostles another time, He sent them to the whole world (Matt. 28:16-20; Mark. 16:14-16; John 20:21-23). They got a new field of work. We may call this sending a new installation. The call of one apostle, Peter, Christ renewed, John 21:15-19. That way the first one became the last one (compare Matt. 10:2; 19:30). Peter had sworn in the presence of other apostles that he will follow Jesus. He, however, then publicly denied his Redeemer. So he had fallen away from his Apostolic Ministry both in his heart as well as before men. That is why testing and a new call was necessary. He got anew in the presence of other apostles to confess his faith and his love to his Saviour. Now Christ said to him: "feed my lambs", "feed my sheep", "feed my sheep" and "follow me". Following Christ ment in this connection that Peter was to take care of his Ministry as shepherd. This was to continue until the death of Peter, by which he was to give glory to God..

The apostles were to be eyewitnesses of Jesus' public activity. For that reason their ministry began already when Jesus called them to follow Him and when He named them apostles, and not only then when He sent them into the midst of Israel.

Note: The instruction for the ministry that Jesus gave the apostles when he sent them into the midst of Israel also applies *mutatis mutandis* to the other commission He gave them, namely to go into all the world, and to the pastoral ministry following them. Apostles were not permitted to provide even a new stave (Matt. 10:10), the old one they were allowed to take (Mar 6:8). The passage Matt. 10:19: "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak" is to be used with caution when applying it to present-day conditions, because the apostles were inspired by the Holy Spirit. We are to use their Word and base our teachings on it. Of course many of the things, which the Savior taught the apostles in connection with the ministerial instruction He gave them, can be applied to the entire church and its members.

The apostles when called by Christ to be apostles were by that action of Christ put into the Ministry. This, however, was until the Pentecost to take place in the transition period between Old and New Testaments time. For the New Testament time beginning with the Pentecost they got a new commission by Christ, when he said: "As the Father hath sent me, even so send I you" (John.20:21). Dr. C.F.W. Walther says: "Wohl spricht er (Christus) bei der Einsetzung des Heil. Predigtamtes: "Gleich wie mich der Vater gesandt hat, so sende ich euch." [Lutheraner, Volume 3, May 18,1947, page 104, column 2.] Walther did know and taught the fact that Christ instituted the Public Ministry by giving his commission to the Apostles.

B. The activity of the apostles is expressly called ministry.

- Acts 1:17,25: διακονία.
- Acts 1:20: ἐπισκοπή.
- Acts 1:25; Rom. 1:5: ἀποστολή.
- Rom. 1:5: χάρις.

When the apostle Paul says that he has received apostleship (ἐλαβομεν, Rom. 1:5), he speaks of this apostleship as already being in existence and thus as something that can be given. In Rom. 15:15-16 Paul says: "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Paul is Jesus' servant as God-given "grace" (χάρις) = ministry as a God-given gift of grace, Rom. 1:5; 12:3,6; 15:15 (see above); 1Cor. 3:10; Gal. 2:9; Eph. 3:2,7.

A very clear passage is 1 Cor. 9:16-17: "*For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me.*" This passage clearly indicate that Paul did not serve in the ministry merely out of love or just by following the free leading of the Spirit, but he had a God-given office, irrespective of his motive for serving. Although the deepest motif of St. Paul was love (1 Cor. 13), he was very well aware of his apostleship, and this Ministry he could not leave because of lack of love or because of small quantity of love.

2. God has given a great deal of instruction concerning the way in which pastors are to take care of their flock, and the way in which Christians are to relate to their pastor. Inasmuch as transgressing these commands is sin, the ministry itself, to which these commands apply, cannot rest on a human foundation, but has to be *de jure divino*.

Compare C. F. W. Walther, *The True Visible Church*, p. 115: "The Evangelical Lutheran Church... also approves all the doctrines, that necessarily follow from the words of the Bible."

The many teachings of the Savior and the apostles concerning this matter are its biblical proofs.

That the Office of the Ministry stems from the apostolic ministry is proof that the Office of the Ministry was instituted by God

The Office of the Ministry is a continuation of the apostolic ministry and is essentially the same Office:

According to position

a) The apostles and others, who have the same office, are servants and stewards. (Apollos) 1 Cor. 4:1 (see p. 6, footnote 9).

b) The Bible places the apostles and others, who have the same office, on the same level as Christ's servants and workers: 1 Tim. 4:6; Col. 4:17; Phil. 2:25; 1 Piet. 5:1; 2 Thess. 1:1; 1 Cor. 1:1; James 1:1.

Acts 1:17: "For he was numbered with us, and had obtained part of this ministry."

Acts 1:25: "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."

Rom. 1:5: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name."

Rom. 12:3,6: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. ... having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."

1 Cor. 3:10: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

Gal. 2:9: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

Eph. 3:2,7: "If ye have heard of the dispensation of the grace of God which is given me to you-ward... whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power."

1 Tim. 4:6: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Note. A shepherd is also his own shepherd.

According to mission

The mission of the apostles was to be shepherds and to administer the Sacraments (John 21:15-17; Matt. 28:18-20, this is also the mission of preachers of the Word (Acts 20:28; 2 Tim. 1:13; 4:1-6).

According to authority

Both the apostles and preachers of the Word have received the authority to be shepherds (John 21:15-16; Acts 20:28; 1 Tim. 1:3), they have the authority to teach and the authority to command (1 Tim. 4:11-16); to teach theology, to install into office (2 Tim. 1:6; 1 Tim. 4:14; 2 Tim. 2:2; 1 Tim. 3:1-7), to teach (1 Tim. 3:2, see above), to rule (1 Tim. 3:5, see above); compare 1 Tim. 5:17; Tit. 1:5-9) to demand obedience (Heb. 13:17).

Col. 4:17: "And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

Phil. 2:25: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier."

1 Pet. 5:1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

2 Thess. 1:1: "Paul and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ."

1 Cor. 1:1: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother."

James 1:1: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."

John 21: 15-17,19: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord: Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep... And when He had spoken this, He saith unto him, Follow Me." Note. Serving in the Office of the Ministry is the result of loving Jesus. In teaching about the Office of the Ministry Paul explains the significance of love in serving in this Office, 1 Cor. 13. Jesus used the words "follow Me" as a call into the Office of the Ministry. Peter had fallen from the office, both personally and in the eyes of the people, publicly denying Jesus. Therefore, now that he had repented, a new call was necessary.

2 Tim. 1:13: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

2 Tim. 4:1-6: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the Word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand."

1 Tim. 1:3: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."

1 Tim. 4:11-16: " These things command and teach. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue

in them, for in doing this thou shalt both save thyself, and them that hear thee." Note. The pastor is responsible also for his own spiritual care; he doesn't need a bishop for this!

2 Tim. 1:6: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

2 Tim. 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

According to purpose

The purpose of both is to bring people to faith and give them the gift of salvation Dan. 12:3; Mark 16:15-16; 1 Cor. 3:5; 2 Cor. 5:11; 1 Tim. 4:16

The Office of the Ministry exists by God's will and decree and is the continuation of the unique apostolic office.

Christ's will is to have slaves and servants or preachers, teachers, shepherds, and bishops in His Church until the Last Day (Matt. 19:28; Matt. 22:3-4, 7-9). He does not present His Church as existing without the Office of the Ministry, but only as a Church that has an Office of the Ministry and preachers, which He appoints (Matt. 22:3-4, 7-9, Matt. 24:44-46). In Matt. 24:44-46 the Lord speaks to His disciples and tells them that they are stewards and slaves, which He appoints. Luke 12:42-48, see especially verses 41 and 43. The Lord's will is that His Church will have these slaves until He comes (v. 43). The apostles are called slaves in Rom. 1:1; Gal. 1:10; Phil. 1:1; James 1:1; Rev. 1:1. Other preachers are also called slaves Phil. 1:1 (Timothy), Col. 1:7 (Epaphras), Christ, the Lord's suffering servant (עֶבֶד יְהוָה), being their example Is. 40-53.

The Bible stresses the fact that the responsibilities and rights of the office must be carried out after the death of the apostles. Responsibilities: Acts 20:24-24-31; 1 Tim. 3:2-7; Heb. 13:17; (2 Pet. 1:15). Rights: Heb. 13:17 (See Heb. 13:7: after the death of the apostles). This confirms the fact that the Office of the Ministry is a continuation of the apostolic office until Judgment Day.

From all this it is apparent that Christ Himself has instituted the Office. It exists by His will.

The apostles, which the Lord Himself installed into office, installed into office others whom the congregations had called, and told them in turn to install others.

Paul writes: "...through the Gospel, whereunto I am appointed a preacher (κήρυξ), and an apostle (ἀπόστολος) and teacher (διδάσκαλος)", 2 Tim. 1:11, He is therefore the Lord's appointee to be a preacher, apostle and teacher. Paul gives the command to commit the Office of the Ministry to others: 2 Tim. 2:2 (limitation: 1 Tim. 5:22: "Lay hands suddenly on no man...") Compare 2 Tim. 2:4,15,24; 2 Tim. 4:5 speaks of the work and office of preachers, teachers and evangelists. Tit. 1:5, which is followed by the description of a true shepherd, Tit. 1:6-9 and also 1 Tim. 3:2-7. On the basis of these passages Adolph Hoenecke says: "wonach sie ganz die heutiger Prediger sind" (boldface: Hoenecke!) or: These shepherds are **completely** the same as present-day pastors of congregations.

The Bible in many ways confirms the fact that the office of the pastor of a congregation is a continuation of the apostolic office, and has the same foundation:

- 1. The Holy Spirit gives pastors to congregations, Acts 20:28.
- 2. The pastors of congregations are compared to the apostles:

Col. 4:7: "Tychicus... who is a beloved brother and a faithful minister (ὁ πιστός διάκονος) and fellow-servant of Paul in the Lord" (σύνδουλος ἐν Κυρίῳ). Phil. 1:1: "Paul and Timotheus, the servants (δούλοι) of Jesus Christ." Phil. 2:25: "Epaphroditus, my brother and companion in labour and fellow-soldier" (τόν ἀδελφόν καί συνεργόν καί συστρατιώτην). 1 Cor. 1:1: "Paul and brother Sosthenes." 1 Cor. 4:1: "Let a man so account of us, as of the ministers of Christ (ὑπηρέτας Χριστοῦ), and stewards of the mysteries of God" (οἰκονόμους μυστηρίων θεοῦ). 1 Pet. 5:1 (The elders (πρεσβυτέρους)... who am also an elder (ὁ συμβρεσπύτερος)); The pastoral office, as an apostolic office Acts 1:20, and as the office of a pastor of a congregation 1 Tim. 3:1, are the same in Greek (ἐπισκοπή).

- 3. This is to continue until the Last Day (See Eph. 4:11 above, Matt. 19:28; Matt. 22:3-4,7-9; Matt. 28:16-20. Hoenecke says that this includes comfort: Christ is with His own to the end of the world in such a way, that they will be able to do that which He wants done. In saying this he also maintains that the command concerning the Office of the Ministry is in effect to the end of the world.

Note the similarity in words and substance between the apostolic office and the Office of the Ministry:

In referring to the apostles, Jesus uses the words "steward" (οἰκονόμος), "ruler of the household" (οἰκοδόμος), "servant" (διάκονος) and "slave" (δοῦλος; Matt. 10:24; 13:27; 22:3,4,6,8,10; 24:45 etc.), "faithful" (Matt. 24:45; Luke 12:42). Paul uses the same words in referring to those serving in the Office of the Ministry (see above). "Rightly dividing (ὀρθοτομέω) the word of truth" contains the same picture as "give them their portion of meat" (Luke 12:42) "give them meat" (Matt. 24:45). See Walther, *Gesetz und Evangelium*, p. 49-50. The apostolic office is a pastoral office (ἐπισκοπή) Acts 1:20, so also the office of the pastor of a congregation is ἐπισκοπή. 1 Tim. 3:1. Jesus speaks of those in office as farm workers (Luke 9:62), so too the apostle Paul (2 Tim. 2:6). Paul, speaking to Timothy, says: "He worketh the work of the Lord, as I also do." (1 Cor. 16:10).

Note: Certain Bible passages, namely those concerning the mission commandment and the Office of the Keys, can be used to support the authority and responsibilities given both to the congregation and to the Office the Ministry. But we must bear in mind what the Bible elsewhere in plain words teaches concerning the relationship between the congregation and the Office, when the congregation functions through the medium of the Office and the Office carries out the responsibilities of the congregation. Melancton, for example, in the Confessions states that the Keys have been given both to the congregation and the Office. (Tractatus 23-29)

The Lutheran Confessions state; "Ministerium verbi habet mandatum Dei" (AP XIII, 11. Göttingen Ausg. p. 293). "The office of the servant of the Word is based on God's command." It is not just a matter of work accomplished by the Word, but also an office of a person, as the context indicates. The command is not given to the Word, but to a person. Compare, in the section on terminology, the words "commandment" and "to command".

II. The Difference between the Old Testament and New Testament Office of the Ministry

The Old Testament Office of the Ministry was many-faceted and differed in some respects from the New Testament Office

2 Cor 3:6: God "hath made us able ministers of the New Testament (= in the N.T. ministerial office) not of the letter, but of the spirit."

God instituted the Office of the Ministry already in Paradise. Of this the Bible says: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:15-17. "Keeping" it was not just an earthly function, but also spiritual, for immediately after he was given the command to keep it, he was given the command, not to eat.

From the Hebrew word שָׁמַר, 'to guard', (compare Luke 2:8), 'to endure' (compare 2 Tim. 2:12), 'to guard' (compare John 17:12), 'to consider' (compare 2 Tim. 2:7), 'to remember' (holy covenant, compare Luke 1:72) comes the word שָׁמַר, which means among other things 'guard', 'shepherd'. These are often translated into Greek with the words φυλάσσω and φύλαξ. This task of guarding or 'convincing the gainsayers' (Titus 1:9) Adam failed to do, when the tempter began tempting Eve. Adam had indeed taught her the command itself in detail. In Gen. 3:2,3: we read: "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die." This Eve's answer includes two details that are not mentioned in the preceding passages Gen. 2:16-17, namely that the tree was in the middle of the garden and that one was not permitted to touch it. The tree was created by God, good in itself, but forbidden to man.

Gen. 4:26: "Zu derselbigen Zeit fing man an zu predigen des HErrn Namen" does not establish the Ministry, but only tells us that Adam and others began publicly in the new situation when the church and the mankind grew to take care of the Office already given. And it is not to be concluded from silence of this Scripture passage that this happened without God's command. The way how God revealed His will to the patriarchs before the Flood is not in expressis verbis told to us. As long as the church and, the mankind was small, preaching was done in family circles. For a general, public preaching was no special need. The Bible tells us, that both Kain and Abel brought sacrifices (1 Moos. 4:3-5). The Scripture does not say us exactly

upon which command these sacrifices and services were based. But we can, like Luther often does, regard it as sure, that deeds of patriarchs had God's clear command. True worship is acceptable to God, but the Bible rejects "selbsterwählte Geistlichkeit", Kol. 2:23, and regards human precepts and commands as a vain worship, Matt. 15:9.

The Office of the Ministry with its altar and sacrifices functioned, as said, already during the time of the patriarchs before the law of Moses, which law then decreed the worship procedure in Israel with its various offices (the high priest, Levites and Nazarenes). God also called and sent out prophets. There were prophetic schools in Israel, with teachers and students. (1 Kings 20:35-38; 2 Kings 2:1-16; 4:1-4; 4:38-43; 9:1; Amos 7:14, and later, synagogues with their rulers and teachers). Judges and kings had duties which belonged to the pastoral office, as the office was such a many-faceted office during the time of the Old Testament. **All had as their goal the teaching, leading, defending, shepherding and governing of God's people.** All this, however, was not accomplished solely by word, sacrifices or other Old Testament sacraments, but also by earthly authority and power, for example by stoning, by the sword and by holy wars. The Old Testament Office of the Ministry *in abstracto* came to an end in respect to its sacraments when Christ died and the New Testament era began, but continues in respect to the Old Testament Scriptures also during the time of the New Testament. The entire Old Testament Office of the Ministry *in concreto* ended when Christ completed His work of redemption, and, as God's decrees, so too the temple-worship, the churchly nature of the synagogue and the use of earthly power came to an end.

Because the Old Testament prophets prophesied of Christ, and because the entire ceremonial law with its decrees, offices and officials were a "shadow" of the coming Messiah (Col. 2:17; Heb. 8:13), they were no longer needed when Christ Himself came. The time of Christ's public ministry was an intermittant period of time (John 4:21,23).

The difference between the Office of the Ministry in the Israel theocracy and in the New Testament church, is the same as the difference between the Old and New Testaments. Christ is not an earthly king (John 18:36), not an earthly judge or a divider (Luke 12:14) nor a dispenser of earthly punishments, as, for example, Elijah the prophet was (John 18:11; compare 2 Cor. 10:3-4: "For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal"). Neither is Christ a military officer, like the kings of Israel were, but He is nevertheless the Lord Sabaoth with His legions of angels (Matt. 26:53). When Christ called the apostles and gave them the official name "apostle", He by this act decreed and instituted the New Testament Office of the Ministry. The apostles together with the prophets became layers of the foundation (Eph. 2:19-22; Rom. 15:20; 1 Cor. 3:10; Rev. 21:14). On the foundation which they laid, the entire New Testament Church is built. We can therefore speak of the New Testament Office of the Ministry from this perspective in contrast to the Old Testament office.

The Old Testament Office pointed to the coming Christ. The New Testament Office of the Ministry proclaims the Christ who has already come.

The Lutheran Confessions speak of the "New Testament Office", Tr. 26.

It is against the clear word of Scripture to maintain that Christ did not institute the New Testament Office of the Ministry and that there is no difference between the Old Testament and New Testament Office of the Ministry.

III. Christ the Central Figure of the Office of the Ministry

The central Figure of the entire Office of the Ministry is Jesus Christ, the incarnate Son of God and Savior of the world. The Office of the Ministry is Christ's own office.

First of all, the Old Testament Office of the Ministry pointed to Christ, prophesied of Him, portrayed His work of redemption in a type-like manner and proclaimed Him as the Coming One.

Secondly, the Old Testament Office of the Ministry was fulfilled in Christ: He is the personal Word and Wisdom, therefore also the content of the message, and also the King of the heavenly kingdom, High Priest, Prophet, Teacher and Shepherd. He is also the spiritual dispenser of justice or Judge, who has given the Keys of the kingdom of heaven to His Church and its Office of the Ministry.

Thirdly, Christ called the apostles to the office, gave them His Word, promised and sent them the Holy Spirit to lead them to know the truth and laid the foundation, on which the New Testament Church and its Office of the Ministry are built.

The Office of the Ministry has not only been instituted by Christ, it is also His own office, through which He teaches, governs and sacrifices. He is, you see, the only Father (Is. 9:6; Matt. 23:9); the only Rabbi (Matt. 23:8; John 4:31), the only Master (καθηγητής, 'guide', 'teacher', Matt. 23:8,10), the only Teacher (Matt. 23:8), the only Builder (Matt. 16:18) and Cornerstone (Eph. 2:20) as well as Chief Shepherd, the only Shepherd and Guardian (Ezek. 34:11,23; Micah 5:3; John 10:11,14; 1 Pet. 2:25; 4:7 and 5:2) and High Priest (Hebr. 4:14, et al), Ruler of His kingdom and King (Micah 5:2). When Christ gives gifts to His Church (Eph. 4:11), or men to serve in the Office of the Ministry, He does not give up His own office, but remains as the Chief Shepherd and only Master of His Church (Matt. 28:20; Rev. 2:1), those serving in the Ministry being Christ's "servants" (διάκονοι, Col. 1:7; 4:7) and in relation to each other "fellowservants" or "fellowslaves" (συνδουλοι, Col. 1:7; 4:7). They therefore have a common calling to be Christ's slaves or servants. In respect to each other they are in the same position, in respect to Christ they are in a subordinate position or slaves. Those who proclaim the Gospel are ambassadors "for Christ", 2 Cor. 5:20. They are "workers together with Him", 2 Cor. 6:1.

Christ's redemptive work is usually divided into three categories:: His work as King, Prophet and High Priest. All these categories are found in the Bible, and as such this division is accurate. All three categories, however, are included in the term, pastoral office (ἐπισκοπη, Bistum, Hirtenamt). Each category has to do with the shepherding of a flock, as is apparent from the following:

Kingship: Christ has a kingdom and He Himself is the King: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them." Micah 2:12-13. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Christ preaches "the kingdom of God", Luke 4:43; see also Luke 8:1. "Then He said unto them: Therefore every scribe which is instructed into the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." (Matt. 13:52). "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, Matt. 24:14. "The keys of the kingdom of heaven", Matt. 16:19. "Word of the kingdom", Matt. 13:19. Matt. 25:32-34: In the Old Testament a king was not only the chief shepherd of the herd, but also the shepherd of the people, 2 Sam. 5:2.

Priesthood: Christ is the High Priest, who sacrificed Himself: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." 1 Pet. 2:24-25. Also John 10:11: "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." Is. 53:6-7: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Heb. 13:20: "... that great Shepherd of the sheep, through the blood of the everlasting covenant." Zech. 13:7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. Smite the shepherds, and the sheep shall be scattered; and I will turn mine hand upon the little ones." Matt. 26:31: "Then saith Jesus unto them, 'All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd and the sheep of the flock shall be scattered abroad.'"

Teaching: Of Christ's prophetic office or teaching office Luke says 4:18-19: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This teaching is the voice of the Good Shepherd, John 10:1-5, John 10:27: "My sheep hear My voice, and I know them, and they follow Me."

Thus Christ's three-part redemptive work can all be included in one concept: the pastoral office (ἐπισκοπη).

IV. The manner in which Christ instituted the New Testament Office of the Ministry and its significance

Even though Christ has instituted the Office of the Ministry and even though it is based on His command, it is not, however, a type of sacramental decree.

The New Testament Office of the Ministry is not the result of deliberations by the church, but it originated with Christ, was instituted by Him and exists by His command. Even though it has not come into being by some sort of a declaration, or in the same way as the Sacraments, the Bible speaks of it as existing by the "commandment" of God and Christ" (1 Tim. 1:1; Tit. 1:3 (κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν) 2 Cor. 5:19 expressly states that God **"has committed** (θέμενος) unto us the Word of reconciliation", referring in particular to the time after Christ's death and resurrection. The Gospels depict the institution of the New Testament Office of the Ministry. Christ chose 12 apostles, gave them the title of apostle, in this way distinguishing them from the other disciples, spoke of them as "stewards" (Luke 12:41-42), expected faithfulness and wisdom from them (Matt. 24:45; 25:21; Luke 12:42), as well as watchfulness, obedience and preparation (Luke 12:47), and obligated them to give everyone his portion of food in due season (Matt. 24:45; Luke 12:42) and at the same time taught them, that all this should continue until the end of the world (Matt. 24:50-51; Luke 12:40,45-47).

At the present time it seems that a pastor's duty to watch, be alert and make preparations to combat the wolves, has been sadly neglected. We must therefore observe the existing signs to see what dangers await the church.

When Christ instituted the Office of the Ministry, He also gave it a purpose or functions. These can be divided into two groups: 1. the duties connected with the birth and expansion of the flock or the proclamation of the Gospel in the sense of mission work and 2. the duties connected with the care of the existing flock.

The fact that Christ instituted the New Testament Office of the Ministry in the above manner and not by a sacramental type decree, is of practical significance. Even in the case of an emergency, baptizing may not be done without water or Holy Communion administered without bread and wine or replaced by other elements. On the other hand a lay person, even a woman, may baptize in an emergency situation. In **especially** exceptional circumstances, when a congregation is without a pastor and is unable to get even temporary help from pastors of other congregations and no qualified men are available to be called, circumstances permitting, by mutual agreement a layman, perhaps even a woman, if the men are especially incapable of doing so, may administer Communion to the members of the congregation, however without any pre-spiritual counseling or announcement to commune. (Compare C.F.W. Walther, *Pastoraltheologie*, p. 175-181.) This, however, cannot be an offense to anyone. The best policy perhaps is to rely on one's Baptism and the Word and be without sacrament. It is important to remember that the church is almost always in some way in difficult and exceptional circumstances. The circumstances are especially exceptional when in the absence of own pastor it is not possible to arrange matters through a pastor of another congregation without offending the conscience.

Christ did not institute the Office of the Ministry for the officiant, but in order to build up the church. Thus it is not Gospel to be called to proclaim the Gospel and to be permitted to serve in the ministry. This sort of thinking is false doctrine.

V. The unique nature of the apostolic office

In some respects the apostolic office was unique, in other respects it was the same as the ordinary pastoral office.

The apostolic office was unique in the following respects:

- 1. The apostles were to be witnesses of Christ's resurrection and, with the exception of Paul, to have been with Christ during His public ministry (Acts 1:21-22; 1 Cor. 9:11; 15:8; John 15:27; Acts 3:15; 10:39).
- 2. It was the duty of the apostles to write the New Testament scriptures or to have them written and to attest to their apostolic authorship. Heb. 2:3-4: "How shall we escape, if we neglect so great salvation;

which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" See also John 15:26-27; 16:13.

- 3. The apostles were to lay the foundation for the church in this way (1 Kor. 3:11; Ef. 2:20).
- 4. As far as the ministerial office was concerned, the apostolic office was all-inclusive, including among other things (1 Cor. 4:15), the duties of a pastor of a congregation, and the teaching of those aspiring to serve in the office (Acts 20:17,20; 19:9-10; 2 Tim. 2:2). After the time of the apostles there is no office, nor can there be, as broad as the apostolic office (1 Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ.")
- 5. The apostles were conveyers of special miraculous gifts. Acts 8:14-17; Acts 19:6, Rom. 15:18-19; 2 Cor. 12:11-12. Even though Philip himself performed miracles, he did not convey them. Peter and John were needed for this, Acts 8:14,17. By being able to impart miraculous gifts the apostle Paul showed himself to be equal in his apostolic office to the other apostles. This proved that his doctrine was true. (Note: When the Bible speaks of receiving the Holy Spirit, meaning the reception of miraculous gifts, it does not say that the Holy Spirit has come into the heart, but rather "upon" (heb. על , grk. ἐπί for example Joel 2:28; Acts 2:17; 8:16, 19:6. After the last apostle died, there were no conveyers of miraculous gifts, and history tells us that these special miraculous works of the apostles ceased after those who received them from the apostles died. Remaining now are only the so-called acts of heroic faith and the hearing of prayers.)

Very little attention has been given to this work of the apostles in recent times.

When necessary the responsibilities of a pastor of a local congregation include the above mentioned fourth item, but they do not always have to include them all.

The office that the apostles received from Christ has not ceased even in respect to its uniqueness, even though the apostles have died and, because they have finished their work, (Col. 1:25; 2 Tim. 4:7) new ones are not chosen to replace them, but it continues in the written word of the New Testament. In other respects - not the unique ones - the office continues in the church until the end of the world as the preaching and pastoral office of those men called to serve in the office. Christ has indeed instituted only one office, which is the office of the Word and Sacraments, but this one office can branch out, on the one hand in the area of responsibilities, and on the other hand in the area of gifts, which determine, what type of work Christ calls different individuals to do.

Even though the teaching of the apostles concerning the Office of the Ministry, and for example Paul's directive to Titus that he appoint elders in the congregations, which task Paul himself had not been able to accomplish in these congregations before that time (Titus 1:5), indicate that the Office of the Ministry exists because of God's will and by His decree, they do not establish the Office of the Ministry, but only carry out that which Christ has already established by establishing the apostolic office. However, they are proof that it is God's will that each congregation, if possible, has a shepherd or shepherds. Paul's command to Titus to appoint elders for the congregations and his charge to Timothy to commit the Office of the Ministry to faithful men, bearing in mind what he himself had learned, are more specific teachings concerning that which the Gospels teach concerning the Office of the Ministry, and can be construed to be a fulfillment of Christ's promise that the Holy Spirit, through the word of the apostles, will guide His church into all truth.

The Savior's own teaching concerning the church as the possessor of the Keys (Matt. 18:15-20), and His teaching concerning stewards and shepherds (for example Luke 12, John 10), who give each their portion of meat in due season already included the truth that congregation must have shepherds. A servant's place of work is in the household, which has hired him to serve. But through His apostles the Savior made this matter even more clear and independent of these so-called *necessary conclusions* (See Walther, *The True Visible Church*, thesis XVII.)

Even though it is God's will that a local congregation has a shepherd, shepherds are nevertheless God's gifts, which are not always available, but must be requested from God through prayer.

VI. The apportioning of the varied duties of the Office of the Ministry

The congregation may apportion the various duties of the Ministerial Office. However none of them may be neglected.

During both the Old Testament and New Testament times it has been possible to apportion the duties of the Office of the Ministry to different individuals and to organize the work of the church. Aaron acted as Moses' spokesman (Ex. 4:14). The Lord gave Israel 70 officers to assist Moses (Num. 11:16). At the suggestion of his father-in-law, Jethro, and with the consent of the Lord Moses organized the judicial system and chose God-fearing men to serve as judges of different sized groups (Ex. 18). After John the Baptist died, Jesus chose seventy men in addition to the apostles to be His forerunners. After Pentecost the apostles agreed among themselves concerning each one's field of work. (Rom. 15:20; 2 Cor. 10:13-16), used messengers and secretaries, appointed others (whom the Bible does not mention by name) to baptize (Acts 10:48; 1 Cor. 1:14-17) and separated the service of love or the deaconate from the Office of the Ministry (Acts 6:1-6).

The apostles took care of the various branches of the Ministerial Office. They were witnesses of Christ's resurrection. They were evangelists, or those who by proclaiming the Gospel did mission work and preached the Gospel in already established congregations. When, as a result of their mission work, local congregations were born, the apostles at first took care of the congregations, until such a time as they were able to arrange for the calling of regular pastors to serve them, and even after that they led these congregations into all truth, answered questions that came up, and at their own initiative, when necessary, helped solve problems by means of God's Word and pastoral counseling. The apostles also arranged and offered theological training. They were willing to take care of all the different responsibilities of the Ministerial Office, and when necessary also baptized (1 Cor. 1: 14-16).

The Corinthian congregation was in a rich measure the recipient of the apostolic miraculous gifts, which were connected to the Ministerial Office. 1 Cor. 12-14 mentions certain individuals connected to the building up of the congregation as well these gifts of the Ministerial Office: hymn, lesson, tongue, interpretation (1 Cor. 14:26,29), ability to distinguish between spirits (1 Cor. 12:10), gifts of healing, utterance of wisdom, utterance of knowledge, and faith (in this context, heroic faith to perform miracles) (1 Cor. 12:8-10), apostles, prophets and teachers (1 Cor. 12:28-31). How these various gifts were distributed among different individuals, does not seem to be important. Of significance was the fact that the gifts were God-given, and that they were meant for the benefit and edification of all (1 Cor. 12:7; 14:3-4). They were to be used in such a way that peace and good order would prevail in the congregation, 1 Cor. 14:34.

The Office of the Ministry can be served collegially or the elders (presbyterium) can be responsible for its care. 1 Tim.4:14.

The Public Ministry is one

Orthodox (lutheran) church has understood that the Public Ministry commanded by Christ is one. This has been emphasized also by practice: ordination is done only once; there may be installations more than one. The Public Ministry is not only executing some individual duties, but continuous shepherding. There are only those who either are in the Office or laymen. There is nothing between these two.

The Office is one, first, by its contents. It offers and gives in the Word and Sacraments Christ and in him the forgiveness of sins and eternal life. There is no other way to be saved (John 14:6). The contents of the Office is the whole doctrine of the Gospel, revealed in the Word of God or in the Scripture, Christ-kerygma, law and Gospel. The contents of the Office is spiritual, not secular.

Secondly, the Office is one by its task. The task of the Office is to declare the whole doctrine of the Word of God and preach Christ and through this preaching of Christ take care of souls by distinguishing between Law and Gospel. To this belongs also administration of sacraments and intercessory prayer. The Office does not have any other contents. Naturally those who are in Office have to act according to love, help the poor and sick and direct also others to do so through the word of God and through own example. The Office is not a means to have influence upon the society nor is it a means or sharing secular justice or a means of secular governing.

Thirdly, the Office is one by its object. The object of the Office are human souls and especially God's church. The state, society, buildings, money and any other possessions are not its objects.

Fourthly, the Office is one by its goal. The goal of the Office is God's glory and eternal salvation of man. The purpose of the Office is not to give its holder security, living, equality, estimation, name or anything like that.

Fifthly, the Office is one by the power it has given by God. It executes the Power of the Keys given by God to His church, being called by God and in His name. The Office has power to preach the word of God and administer the sacraments and hold pareyers.

This power is spiritual power. The Office has not been given any secular power. Every shepherd has the same power. There is no hierarchy or primacy of the pope commanded by God. If in a christian liberty is agreed of different arrangements between office holders (f.e. leading pastor, assistant pastor) in a congregation or in a church body, it is based on human order (*de iure humano*) and on the dissimilarity and variety of gifts, and these arrangements can be cancelled or changed in good order without committing any sin by this action.

Sixthly, the Office is one for the reason that it is not a temporary one, but only God can take its holder off from it. Namely, when God calls one into the Office, he, it is true, he may put the shepherd from his present congregation to another place, but He alone can free the shepherd from the Office e.g. through death or very severe illness. If a shepherd has given up the pure doctrine, Christian faith or good conscience, such a person is no more to be in the Office.

Seventhly, the Office is one, then the holy Bible presents to all those who are to be called into the Office the same basic presuppositions, in the light of which they are to be examined.

And eighthly there are two summary reasons, why the Office is one. It is one, because it is Christ's Office. He is the chief Shepherd, all others are "under-shepherds". In this way He Himself takes care of His sheep (Hes. 34:11). The present Office is one also for that reason, that it has been established with Christ's establishing the Office of the apostles and there will be no new apostles.

If a congregation in a Christian liberty divides duties of the one Public Office to different persons, the oneness of this Office is to be maintained and the *Gesamamtverantwortung* is not to be destroyed. The Public Office may not be cleaved to pieces so that its basic nature as teaching and shepherding office is destroyed. The Office may not be made time-bound so, that the person to be called were in the Office only for a time. In normal circumstances a congregation must not transfer certain duties of the Office to laymen.

VII. The Office of the Ministry and gender

God calls only men into the Public Ministry.

God entrusted the Office of the Ministry to Adam, not to Eve. God sent His Son into the world and permitted Him to be born as the new Adam (Rom. 5:14), not as the new Eve, to correct the first Adam's offense and that which was remiss in his care of the Ministerial Office (Rom. 5:14; Adam's "offense": Rom. 5:15,17: "one man's offense": Rom. 5:19: "one man's disobedience": but in such a way that "Adam was not deceived" 1 Tim. 2:14). By correcting the first Adam's disobedience, the new Adam, Christ, corrected both Adam's failure to speak as well as the first Eve's decision to become a teacher and her disobedience and the disobedience of all Adams and Eves. Christ called men to be apostles (all in all 14 men; Joseph Justus, who was nominated, was also a man), not a single woman. In addition, when speaking of those serving in the ministry he referred to them by using masculine pronouns and at the same time made a distinction between them and "others", which "others" included both "menservants" and "maidens" (Luke 12:45).

The first congregation and its eleven apostles, according the word of the Bible, unanimously agreed that a man should be chosen to replace Judas. Acts 1:20-22: "For it is written in the book of Psalms (Ps. 109:8)...his bishopric let another (heb. **רִבֵּנִי**, masculine) take. Wherefore of these **men (ανδρων)**... must one be ordained to be a witness with us of the resurrection."

When the apostle Paul as Christ's messenger in clear words (1 Cor. 14:33-40 and 1 Tim. 2:11-15) denies women the right to preach in the congregation and to serve in the ministry, he does not teach something new, but rather the same which Christ Himself had taught and which the apostles and the entire church had both taught and practiced. The apostle bases his stand on the order of creation, on that which "saith the Law" (1 Cor. 14:34), and which is unchangeable. God's order is: "He shall rule over thee", Gen. 3:16, and "Let the woman learn in silence with all subjection", 1 Tim. 2:11. The basis for this is also the fact that "Adam was

not deceived, but the woman being deceived was in the transgression", 1 Tim. 2:14, or in other words the difference in nature between men and women, of which Moses Gen. 3:6 already gives a telling description: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

The women at Jesus' empty tomb received a one-time command to go and bring the news of Christ's resurrection to the disciples. They were not, however, given an office or a life-long call as the apostles were, nor were they told to leave everything and follow Jesus.

God's clear revealed will is that the Office of the Ministry is an office for qualified men, qualified in the school of the Holy Spirit.

That women are currently preaching in many churches in their capacity as pastors and lectors and speaking at functions of the different revivalistic groups is contrary to God's will.

VIII. The Office of the Ministry in an emergency situation

In the case of an emergency a woman may perform duties of the Office of the Ministry

Inasmuch as Christ did not establish the Office of the Ministry as a type of Sacrament, but as something for the good of the congregation in the manner in which I have described above, and inasmuch as He has not connected the efficacy of the Means of Grace to the officiant, it follows that in an emergency situation, when the pastor or other capable men are not available, that a woman constrained by love, and without being guilty of sin, may perform a valid Baptism, teach other women and perform certain other duties of the ministry. *Necessitas non habet legem* or necessity knows no law. God does not call women to the ministerial office for life, but they may perform its duties in special situations, in great emergencies, when no other alternative exists, and only temporarily or until normal practice can be resumed. The same applies in emergency situations also to those men, who cannot consider themselves fit for lifelong service, or qualified because of personal traits, who therefore do not have an inner call to the ministry and who cannot accept the call of the congregation to the office itself.

During the reign of Communism in the Soviet Union the persecution of Christians resulted in Lutheran pastors being killed, the activity of the church being forbidden. There were no other men available. Those that were still living were either engaged in the war or imprisoned, and only women were able secretly to perform Baptisms and officiate at funerals.

The older Lutheran teachers mention as exceptional circumstances among others: Lutherans being forced to live among pagans, Papists, the Reformed etc, where there is no true church or Ministry. Inasmuch as groups such as these are to be avoided according to God's Word, Lutherans must arrange their own worship services in a way that's possible.

Today there are many different ways to do this: By reading Bible and biblically sound devotional material, listening to tapes, listen to worship services via telephone, using regular mail and E-mail, faxing, reading the church page on the internet, etc.

IX. The Call to the Ministry during the time of the Old Testament

During the time of the Old Testament God called men into the ministry directly, intermediately (through others) and also by decree.

God, for example, called Moses and some other prophets directly. He called Joshua through Moses, Elisha through Elijah, Saul and David through Samuel. These cases, however, were accompanied by God's direct announcement of His will to Moses, Elijah and Samuel. By issuing a decree God called the high priests from among Aaron's descendants and other priests from the tribe of Levi, also Judah's kings after David along the lines of inheritancy. The people also participated in the election of king Saul and king David, but God had already chosen them before that time. The essential thing to note is that the caller was God.

X. The Call into the Ministry during the time of the New Testament

During the time of the New Testament God called all the apostles, with the exception of Matthias, directly. After that He called men into the ministry through congregations which were usually assisted by the ministerial office which was already then in existence.

During the time of the New Testament there are no calls based on a decree. The Old Testament arrangements based on the inheritancy decree are no longer in effect. The New Testament ministry is not inherited along family lines. The New Testament counterparts to the Old Testament priesthood are not found in the apostles and others who serve in the ministry, but in Christ and His body or in other words the whole church, in the ecclesia (1 Pet. 2:5-10: royal priesthood; Rev. 1:6. (kings and priests); 20:6 ("priests of God and of Christ, and shall reign"); Rom. 12:1 (sacrificing); Jer. 31:31-34 and John 6:45 ("they shall be all taught of God").

The Lord Himself "called" the apostles (Matt. 4:18-21) and He Himself "sent" them directly (Matt 28:18-20; Mark. 16:15; John 15:15-16; 17:18; 20:21). He also directly called the 70, whose duty it was in Israel to serve as Christ's forerunners, after John the Baptist was no longer able to serve in that capacity. After that He calls intermediately through the congregation or church. The issuer of God's call is that group to which the requested ministerial service applies, or it is those who do the sending, in both cases Christ's church (ἐκκλησία), but the actual caller or sender is the Lord Himself. Ministers are called to existing congregations, they are sent to do mission work.

The Bible expressly uses the terms "**called**" (in addition to the above-mentioned passage Acts 13:2; Acts 16:10; Rom. 1:1; Heb. 5:4) and "**send**" (in addition to the above-mentioned Bible passages; Mark. 3:14; Rom. 10:15; Ex. 3:12; Ex. 4:13; Is. 6:8; Jer. 1:7; Zech. 4:5; on the other hand the Lord has not sent out false prophets, Jer. 14:14-15; 23:21 and 27:15). (A different matter are the punitive judgments, 2 Thess. 2:11: "shall send them strong delusion".) The third term that the Savior especially used in calling the apostles was "follow" ("**follow/follow me**", for example Matt. 4:19; also Matt. 8:19-20, where Christ rejected the man seeking to enter the ministry, and Matt. 8:21-22, where the one called was not willing to accept the call at the proper time. The word "follow" as an official term already has an Old Testament basis. 1 Kings 19:21: "Then he (Elisha) arose and went after (followed) Elijah and ministered unto him." Jer. 17:16: "I have not hastened **from being a pastor to follow thee**; neither have I desired the woeful day; thou knowest. That which came out of my lips was right before thee." According to this passage following the Lord has taken the form of serving as pastor and that in turn, the form of preaching the Word. When Christ called His apostles to follow Him, He did not call them in the sense of "come to Me at this moment", but it was rather a permanent call. Those called left their earthy calling. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). Matt. 4:21 and Mark 1:20 for the word "calling" use the verb *καλέω* without the prefix *πρός-* (= to [someone]). Neither, in connection with the calling of the apostles, are we to understand the verb *προσκαλεῖσθαι* (Matt. 10:1) to mean a call to come near - it has that meaning in certain other contexts - but we are to understand it as a call to the Ministerial Office, as the context and the use of the same verb in Act. 16:10 indicate. The purpose of one serving in the Ministerial Office is to follow Christ, be His disciple and to remain with Him (*πρός*) as he serves in his office and to learn more and more from Jesus, in order that he may bring "forth out of his treasure things new and old", Matt. 13:52. "Give attention to reading, to exhortation, to doctrine... Meditate upon these these things, give thyself wholly to them, that thy profiting may appear to all.", 1 Tim. 4:13,15.

This matter also offers a natural solution to the exegetical problem, that Eph. 4:8 speaks of "giving" gifts to men, the corresponding Old Testament passage Ps. 68:18 speaks of "receiving gifts for men". The Heb. *קָבַל* is "takes to be near" (zu sich nehmen). Christ draws true shepherds to be near Him to follow Him and as such He then gives them to His church. Christ does not call pastors for His own person, but for the church, so that at the same time as He draws them to Himself to follow Him, He gives them to the church.

I would also here draw your attention to the fact, that after Jesus had "called" the apostles to follow Him, He "sent" them first into the midst of the children of Israel (Matt. 10:5-6) At that time Israel still, in a way, represented the Old Testament church. Then Jesus sent them again into all the world (Mark 16:15). When He sent them to Israel, they were not allowed to take money, two coats, new staves, etc with them (Matt.

10:9-10) When He sent them into the world, the congregations equipped them for their journey (2 Cor. 1:16; Tit. 3:13-14; 3 John 5-8). It is the duty of the church to equip those that it sends. It is not the responsibility of the pagans to take care of their needs. Because the apostles were to be eye-witnesses of Christ's public ministry, their apostolic office began already before Christ sent them into the midst of Israel.

Having received a call from Christ to serve in the Ministry, the apostles were sent by Christ to both of these fields without a new call. In the same way, when someone receives a call to serve in the Ministry in some local congregation, he may later receive and accept a call to some other congregation (if he is convinced in his conscience that it is God's will), all the time being in the Ministry, the local field of service only changing.

After the time of the apostles God no longer calls directly, but intermediately through His church. No one should enter the Ministry without God's call, Jer. 23:21,32; 27:15; Matt. 9:37-38; John 3:27; Rom. 10:15; Heb. 5:4; Eph. 6:20; 1 Cor. 4:1; 2 Cor. 5:18; Gal. 4:14. God calls through His church. On the basis of such an external, witnessed and factual call, pastors can be certain that the Ministerial Office has been entrusted by God to them, and can accept all the support and comfort, that Christ offers them in His Word.

For more information concerning the right of local congregations to call, see Luther, *Seurakunnan oikeudesta*, Franz Pieper, *Christliche Dogmatik*, Walther, *Kirche und Amt* and *Die rechte Gestalt...*

Local congregations call pastors to serve them, Tit. 1:5; James 5:14. When the apostle asked Titus to ordain elders in every city, the congregations were to examine and question them. Choosing them occurred in the same way as in Acts 6, where the apostles gave the congregation the task to choose deacons and then the apostles installed them into office. "Look ye out among you seven men... whom we may appoint over this business." (Acts 6:3.) In Acts 14:23 the Greek term χειροτονήσαντες is used for choosing, 'choosing by raising the hand or voting'. It has been suggested that Paul and Barnabas are the subject of the sentence, making them the ones who raised their hands. However in Greek, structures such as this can be used, for example κατ' ὀφθαλμοδοσίαν ("eyeservice", Eph. 6:6; Col. 3:22) and not one's own eye service is meant, but that of others. Whether alone or together with others, congregations send out missionaries or evangelists. Together they may call also other workers, to whom some branch of the ministerial office is entrusted, for example the overseeing of doctrinal purity among a group of congregations (synodical president, district president, bishop) or the offering of theological training to those wishing to enter the Ministry (theological professors and other theological teachers). The synod is not some separate church, but it is the same as the local congregations belonging to it.

XI. Eligibility for a call into the Ministry

The Bible requires that a person to be called into the Ministry have the necessary ability and be able to adapt to the office.

In addition to the fact that a personal faith (2 Cor. 4:13) is a necessary qualification for the Ministry, the Bible presents many other matters, that are presented below under two headings: ability and adaptability.

The line between ability and adaptability in the following lists is not always clearly defined. The following lists have not been prepared from the perspective of order of importance. Some of the qualifications are such that they presuppose natural gifts, such as memory, logical thinking, etc., which in obedience to faith serve the cause of the Lord.

The God-given ability for the office (2 Cor. 4:13) includes, among other things, the following:

1. A knowledge of the whole truth (doctrine) (Matt. 28:20), orthodoxy and the ability to teach, or that a pastor "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers", Tit. 1:9. 2 Tim. 2:24: "apt to teach". 1 Pet. 4:11: "If any man speak, let him speak as the oracles of God." The pastor must teach only true doctrine, not human thoughts, his own opinions or false doctrine. Neh. 4:16-18; (*Mutatis mutandis* of the building up of the spiritual Jerusalem) Jer. 1:10; Mal. 2:7; 1 Tim. 4:16; 1 Cor. 7-8.

2. Is able to "take care of the church of God", 1 Tim. 3:5, which includes, among other things, the ability to control matters, situations, the ability to lead, the ability to see to it that everyone has what their spiritual care requires, the ability to "give them their portion of meat in due season", Luke 12:42. etc.

3. A good knowledge of the Bible, Matt. 13:52: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Having a desire to learn. Note. Learning (studying) does not end with the completion of ones formal theological education, but continues for life.

4. Preaches Law and Gospel, Luke 24:47: "repentance and remission of sins". The ability to divide Law and Gospel correctly, 2 Cor. 3; 2 Tim. 2:15. (Note: This ability includes: that a pastor after having preached the Law and convicted his hearers of guilt, does not then immediately proceed to exhort them to live right, but that he first calms their accusing consciences by preaching the Gospel, and thus grants them peace. Then the hearers will not struggle under the pressure of the Law, but instead will do good works willingly by the power of the Gospel.) Not legalistic but evangelical. The ability to apply God's Word for instruction, repentance, admonition and chastisement, warning and comfort, 2 Tim. 2:25; 3:16-17; 4:2; Tit.1:9; Ezek. 3:17-21. Exhortation is to be "by the mercies of God", Rom. 12:1.

5. The ability to discern the spirits or the ability to separate true and false doctrine from each other and thus to protect the congregation, Tit. 1:9.

6. Take care of the whole flock, Acts 20:28: "to all the flock, over which the Holy Ghost hath made you overseers."

7. Does not interfere in another man's work 1 Pet. 4:15: "as a busybody in other men's matters." 1 Pet. 5:2: "the flock that is your charge"; Acts 20:28: "all the flock, over which the Holy Ghost hath made you overseers."

8. Love for Christ is at the same time love for the flock, John 20:15-17. Jesus asked Peter about his love three different times. Such love is asked of shepherds even when there is no show of love in return. Rom. 12:15: "Rejoice with them that do rejoice, and weep with them that weep. 2 Cor. 12:15: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." 1 Thess. 2:7: "But we were gentle among you, even as a nurse cherisheth her children."

9. Prayer, intercessory prayer. Christ prayed for Peter, Luke 22:32: "I have prayed for thee, that thy faith fail not". He prays for the whole church, 1 John 21:1: "advocate with the Father" and Heb. 7:25: "He ever liveth to make intercession for them." The example for His apostles and for all pastors, Col. 1:3,5,9. Exhortation to pray for all people and the government, 1 Tim. 2:1-2.

10. "Contrite spirit" in the presence of God's Word, Is. 66:2: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my Word."

11. Sober in the following ways: self control, ability to evaluate matters, does not base his activity on his own conceptions which stem from his emotions, does not draw people to himself by means of emotions, but endeavors to bind them solely to Christ and God's Word, so that people would follow the Word even when and if the pastor should go astray. Is not affected by someone's personality, position or his wealth, etc., Col. 3:25: "there is no respect of persons".

Adaptability to one's office includes e.g. the following:

1. "Man of God" (1 Tim. 6:11; 2 Tim. 3:17; Ps. 90:1), aware of his calling and a believer, a follower of Christ, who has a genuine love for Christ and for souls, John 21:15-17.

2. Exemplary in sanctification, 1 Pet. 5:3: "being ensamples to the flock". 1 Tim. 4:2: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Phil. 3:17: "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." Titus 2:7-8: "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." 2 Thess. 3:9: "to make ourselves an ensample unto you to follow us." 1 Cor. 4:16: "I beseech you, be ye followers of me." 1 Cor. 11:1: "Be ye followers of me, even as I also am of Christ." Tit. 1:6-8: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, too soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." 1 Tim. 3:2-7: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."

Being an example also means that everything, which is taught as God's will to believers, also applies to the pastor. The pastor must be an example in giving of his income, Acts 20:35: "The words of the Lord Jesus, how He said, it is more blessed to give than to receive." Christ is the example for pastors: "learn of Me", Matt. 11:29.

3. "Not a novice", 1 Tim. 3:6.

4. Brave in the Lord, not a slave of people, 1 Cor. 7:23 "Ye are bought with a price; be not ye the servants of men." Gal. 1:10-11: "Do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man." Compare also 2 Tim. 4:3: "After their own lusts shall they heap to themselves teachers, having itching ears." Note: 2 Cor. 4:5: "your servants for Jesus' sake" describes the position of a servant. He may not serve in order to please people or out of fear of people abandon the office that he has received from Christ.

5. A good reputation among non-church members, 1 Tim. 3:7.

6. Takes heed to himself, 1 Tim. 4:16: "Thou shalt both save thyself, and them that hear thee." Acts 20:28: "Take heed therefore unto yourselves, and to all the flock." Note: Even so, Walther, for example, recommends using a father-confessor, *Pastorale* p. 168. Is a shepherd to the entire flock, Acts 20:28, and also seeks the lost, Matt. 18:12-14. Pastor belongs to the flock, too.

7. Wisdom, understanding, evangelical approach. Matt. 7:24: "wise man". Matt. 10:16: "wise as serpents and harmless as doves." Luke 12:42: "faithful and wise steward". John 10:27: "My sheep hear my voice, and I know them". "Calleth His own sheep by name", John 10:3

8. Patience, 2 Tim. 4:2: "with all longsuffering and doctrine".

9. Must be gentle, have the ability to endure persecution and to bear his cross for the sake of Christ. 2 Tim. 2:24: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." 2 Tim. 4:5: "endure afflictions". Often the persecution coming from outside the church is first directed at the shepherd. In addition persecution can come from within the church, those persecuting being the self-centred, etc. Self-denial, Matt. 16:24: "If any man will come after Me, let him deny himself, and take up his cross, and follow me."

10. Humility, willing to serve with joy, does not seek praise. 2 Cor. 6:10: "always rejoicing". 1 Cor. 9:17: "I do this thing willingly"; Gal. 5:26: "Let us not be desirous of vain glory, provoking one another, envying one another.": Phil 2:3: "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." 1 Pet. 5:2: "willingly".

11. Remains a true servant of God in all different types of situations and under all kinds of conditions: "Giving no offense in any thing, that the ministry be not blamed, but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true; as unknown, and yet well known; as dying and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing, as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:3-10

12. What Paul says about a wife (1 Cor. 9:5) applies to a pastor's wife, 1 Tim. 3:11: "Even so must their wives be grave, not slanderers, sober, faithful in all things."

13. Does not seek a high standard of living. Does not become involved in secular work except when the congregation is unable to pay him a salary that he can live on. In that case, in order not to overburden the congregation, he may engage in other work. He must have the approval of the congregation before taking on another job, 1 Cor. 9:4: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." 1 Tim. 6:8: "And having food and raiment let us be therewith content." 2 Tim. 2:4: "No man that warreth entangleth himself with the affairs of this life." 1 Thess. 2:9: "For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." Acts 18:3: "And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tentmakers."

14. Grow in knowledge, sanctification and improve in ability to handle all matters, 1 Tim. 4:15: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 2 Pet. 3:18: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

15. Watch so that there is no danger of becoming over-burdened by debt, 2 Kings 4:1: the widow of one of the prophet's students was in danger of losing both her sons. They were to be taken as slaves in payment of her debt. The prophet Elisha helped the widow with her problem, didn't treat her coldly or condemn her.

16. Hospitable, 1 Tim. 3:2;; Tit. 1:8; 1 Pet. 4:9, a necessary virtue especially during times of persecution (refugees).

17. "Not given to filthy lucre", Tit.1:7. "Not covetous", 1 Tim. 3:3. Does not become involved in matters and business ventures, that do not belong to his office.

18. "Not a brawler", seeking harmony and promoting peace, 1 Tim. 3:3; Gen. 13:8-9 (Abraham and Lot).

18. "Holy", Tit. 1:8, morally "pure", 1 Tim. 5:2; 4:12. He who has some vice in this respect, cannot be a shepherd of souls, because such a vice makes a proper soul-caring relationship impossible and causes husbands and fathers to lose confidence in the shepherd. (Cf. Homosexuals and the care of the souls of young boys).

The significance of the above-mentioned qualifications is emphasized by the fact that the Bible restricts the selection of a pastor to finding a man with these qualifications: "If any be blameless, the husband of one wife...", Tit. 1:6. If such a man was not found, the selection was postponed until one was found, and in the meantime the care of the congregation had to be arranged in some other way (possible examples of other ways in Crete: Titus himself, and visiting pastors).

Testing and examining

Issuing a call presupposes testing and examining, 1 Tim. 3:10; 5:22. The one desiring the office observes the calling policy of his church and "entereth by the door into the sheepfold", whereas thieves and robbers "climb up some other way", John 10:1-2.

Theological training

Christ taught the apostles for three years, and the apostles followed His instruction and the way He conducted His ministry. This was the best possible theological seminary. Paul taught the future elders at Ephesus and urged Timothy to offer instruction, 2 Tim. 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The theological instruction is to transfer the apostolic doctrine to future pastors. During the time of the Old Testament the prophets taught their disciples, who then in turn taught the people. For example the prophet Elisha had a theological school and a school building, 2 Kings 6:1-2.

Theological training that adheres strictly to the Bible is not to be despised. Elevating reason above the Bible, or so-called scientific theology, is a caricature of the theology that has God's Word as its only source and norm, and is an especially dangerous aberration.

XII. The Office is not time-limited

The Ministerial Office is not time-limited

Luke 9:62: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:57-62).

Zech. 11:17: "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and open his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened."

Luke 5:11: "And when they had brought their ships to land, they forsook all and followed Him."

Those serving in the ministry are Christ's slaves (see terminology section concerning "slave"). The master owned the slave and the slave was not free to go elsewhere of his own accord.

In 1913 Prof. J. Schaller, on the basis of Scripture and following Dr. Walther and other lutheran theologians, rejected the time-limited or temporary call similar to an earthly agreement for the following reasons:

1. God places pastors in congregations and the congregation is only the instrument through which He calls, not a means through which He prescribes how long a certain man can remain in office.

2. Only God, who has instituted the office, can remove or release one from the office. Removal or release from the office can take place only when it is, without question, God's will.

3. Time-limitation is not in agreement with the nature of the office (1 Pet. 5:1-4, 1 Tim. 4:16 (ἐπίμενε ὑπολοίπῃ, remaining!), 1 Cor. 4:1-2, Heb. 13:17 (give account)).

4. It sets aside the commands of the Bible Luke 10:16; 1 Tim. 5:17; 1 Thess. 5:12-13; 1 Cor. 16:15-16; Heb. 13:7, because in its relationship to the pastor, the congregation is only like a housewife (not like the master of the house). In addition, serving on the basis of a temporary call would result in serving to please people, fear of people, serving one's stomach (compare Gal.1:10 to 2 Tim. 4:2) as well as loss of discipline and other disorder and trouble in the congregation. (*Pastorale Praxis*, p. 8.)

Serving in the ministry is not like serving on the basis of a contract. One does not enter it for a certain period of time, but for life. Neither does one serve in it periodically or every now and then, nor for example so and so many hours a day, but he serves continually. This does not mean that he cannot rest or take a vacation, nor does it mean that he cannot do other work if this is necessary to make a living (compare Paul's "vacations" in prison and his tent making).

Dr. C.F.W. Walther in his book *Pastorale* p. 41-45, states that a time-limited call militates against the following Scripture passages: Acts 20:28; Eph. 4:11-12; 1 Cor. 12:28; Ps. 68:12; Is. 41:27. God, who gives pastors, is the only one who can take them away. Walther says that God demands faithfulness and perseverance from pastors until their death, 1 Pet. 5:1-4; 1 Tim. 4:16; 1 Cor. 4:1-2. Walther quotes from the following sources: Luther (Zwickau example, see Walther, *Kirche und Amt*, S. 252: "so lange ihr lebet"), Chemnitz, Kromayer, Hartmann and the theological faculty of Wittenberg (SS. 368-370).

A local congregation does not have the right to obligate a pastor to remain its pastor for life; he may be called to another congregation or to another field of service such as teaching theology.

In the Christian church the Office of the Ministry may include different duties that are locally limited by time or by the nature of the duty. Paul, for instance, sent Titus to Crete to take care of matters pertaining to the Office of the Ministry (Tit. 1:5). This type of assignment, of course, was not for life, even though Titus was serving in the life-time Office of the Ministry and even though it is told that he became bishop of Crete. Having taken care of the assignment he may have served in the Ministry also elsewhere. A congregation can lend its pastor to another congregation temporarily, when this congregation does not have a permanent pastor, but is about to call one, or is in the process of calling one. Time-limitation can also come into question locally in special situations. The pastor involved is not, however, in his office temporarily, but the time-limitation applies only to the local situation. (Bugenhagen's case).

XIII. When a pastor can be removed from office or can leave the office

An unqualified pastor ("kelvoton", untauglich) can be removed from office.

Even though Christ's will is that the call to the Ministry be for life, it does not follow from this that every pastor must stay in office until his death, or that a congregation must keep every pastor as its pastor for this length of time. From the perspective of the congregation there may be different legitimate and necessary reasons for the pastor's removal from office. The reasons are of the type that can only mean that God Himself has removed the pastor in question from office. It is to be noted that the office is for the congregation. When the congregation's divine rights are contrary to the advantages and "rights" of the person in office, the congregation's divine rights weigh more, or better stated, they alone must decide the matter.

If a pastor has become heterodox or for some reason incapable of teaching the truth or refuting the gainsayers, for instance tolerating false doctrine or mixing Law and Gospel so that the way of salvation becomes unclear to the hearers, the congregation cannot keep such a man as its pastor, but must act to remedy the situation. If nothing else avails, the pastor must be removed from office, Matt. 5:13: "Ye are the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This type of removal affects the office in the congregation in question, but it is not limited to it, for at the same time the congregation removes the unfaithful pastor from the office itself. He is no longer a pastor. No other congregation may call him either. If through God's grace he repents and the congregation finds that he is capable (tüchtig) and qualified (passend, geeignet) for the office, he may be called back into the Ministry.

If the pastor's life is not blameless, but is rather a real offense to the congregation, even though there would not be a question of unbelief, this is a legitimate basis for his removal from the ministry. A person such as this cannot have an inner call to the office, without which serving in the Ministerial Office on a correct basis is impossible.

It is also most important that a pastor have a good reputation with outsiders. A report of his reputation should not be sought from enemies of the church, for instance from those who have been excommunicated or who have left the church (Alexander and Hymenaeus and others who blasphemed and spoke evil of the apostles, 1 Tim. 1:20; 2 Tim. 4:14).

Falling into gross sin of a public nature or joining the unbelieving world in its sinful pursuits (state of unbelief) is a valid reason for removing a pastor from his office. Acts 1:25: "this ministry and apostleship from which Judas by transgression fell, that he might go to his own place".

Although a pastor's unbelief or even his ungodly life do not nullify the efficacy of the Word and Sacraments, God does not want unbelievers to serve in the Ministry.

The Bible presents certain criteria for a pastor's family and for governing the family. How a pastor is able to give leadership to his family and govern his home gives evidence to his ability to be in leadership. "*A bishop then must be blameless, the husband of one wife... One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)*" (1 Tim. 3:2-5). Pastor must be also in this matter a positive example to congregation. An even more serious matter is divorce. It may be a very serious matter also in that case that pastor's wife has committed an adultery, while the pastor himself has remained faithful to matrimonial covenant. It may be possible, that wife had been able to keep away from adultery if husband had been able to govern his house with love and understanding. We have to trust in God, that He will give to His church such pastors who fulfill the requirements set forth by Him in the Scripture. We are approaching difficult times, or they have already arrived. Much prayer is needed! It is good to know that yet in Franz Pieper's time the Missouri-Synod gave attention to the moral purity of the theological students. If there were problems in this respect, according to pastor A. Aijal Uppala, Pieper could advise a student to abandon his studies. In any case it is necessary that a clear-cut change from a worldly way of life to a Christian attitude and life style be apparent, as in the case of Augustine.

Being an example never succeeds completely, but there are two minimum requirements in this respect. One, that a pastor's way of life cannot give offense, the other, that any deficiency of his cannot be an indication that he is incapable of "taking care of the church of God" (1 Tim. 3:5) And he is to be an example. On the one hand these qualifications are determined by the congregation, on the other hand by the pastor himself. A positive evaluation is needed from both parties for approval, a negative evaluation from one of the two parties is sufficient to show that the Office is not meant to this kind of person. A sign that a person seeking the office has the right spirit, is that a person does not seek to enter the office against the decision of the congregation, but respects it even in the case of a negative decision and remains a faithful member of the congregation.

A pastor must have two calls: one, an outward call, from the congregation, the other, an inner call, in his heart given by God. If he does not have a call from a congregation, or cannot get one by proper procedure, then the inner call is not from God, but is only his own desire. See Martin Luther, Predigt über 2 Mose 3:1, St.L. III,720, ## 4-15.

There are also valid reasons for removal from the Ministry or for leaving the Ministry that do not stem from a pastor's teaching or from a sinful life, but which are perfectly legitimate and understandable. These reasons can be such as result from accidents or illnesses, leaving the pastor incapable of taking care of his responsibilities. Inability to think coherently, loss of memory, loss of vision and hearing and loss of mobility restrict his ability to serve. Because of such conditions a pastor may be partly or totally incapable of taking care of the office, which he has taken care of until then. He no longer meets the qualifications that God prescribes for a pastor of a congregation. In such a case the congregation has the right to make the necessary judgments concerning the matter, and depending on the situation, either determine that the pastor is incapable of serving in the Ministry, or issue him a new call to take care of a special assignment suitable for him, and call another pastor to replace him. The congregation cannot be left in a situation where it has a pastor with full authority in name only, but in truth is without pastoral care. If this happens disorder will reign in the congregation. An advanced age in itself is not a valid reason for leaving the ministry.

If a local congregation ceases to exist or becomes heterodox and the pastor alone remains, he is no longer a pastor because he does not have a flock. If such an unusual situation would arise, he would still be

qualified to be in Christ's service and be eligible to be called to a new congregation. (Elijah's case was a different matter. He thought he had been left alone, for he was not a pastor of a congregation but a prophet, who spoke the Word of the Lord, whether or not the king and the people took note of what he said.)

XIV. Ordination and Installation

Ordination and installation are in all respects good churchly customs, which are supported by apostolic practice although there is no clear command for them in God's Word.

Ordination and installation are not the same. When a person wishing to enter the ministry gets his first call and accepts it, he receives a life-long calling to serve in the ministry. His call is from a local point of origin, without which no one is to be ordained. The pastor who has accepted his first call promises before God, even though specific applicable words would not be used in the ordination service, to remain in the Ministry for life, unless God releases him from his commitment, for example because of a serious illness. The one ordained, however, does not promise to remain in his first congregation for life, but rather that he will serve the congregation as long as God wants him to serve it. He may accept a call to another congregation if he is convinced that the call from the other congregation is God's call for him. If he accepts the call to another congregation, he is not ordained again, but only installed into office.

In ordination the call has both a general and local character, whereas in installation it has only a local character.

Because there is no command for ordination in the Bible, but only examples of it, it is considered adiaphora. It is, however, a very beneficial custom, which should not be abandoned. It publicly confirms that a call has been issued and accepted. When in ordination, as also in the call extended earlier, the congregation publicly binds its pastor to God's Word and the Lutheran Confessions, and the pastor at the same time makes the applicable promises, this is all very beneficial. The matters involved have a great practical significance. In addition, to be blessed with the Word of God and prayer is necessary and of great benefit, for God has promised to hear and answer prayer. Where ordination and installation can be administered, they should be retained. Abandoning them is surely an indication of some serious matter. Ordination and installation provide an opportunity to give a good witness both to those within the church as well as to those on the outside. Ordination is also of great benefit to preserve the church fellowship undivided.

The Bible uses of ordination the word "laying hands on": Apt. 13:2-3; Hebr. 6:2; 1 Tim. 4:14; 5:22; 2 Tim. 1:6. Also deacons were installed by laying hands on, Apt. 6:6. Laying hands on was used also when apostolic gifts to make wanders was conveyed, Apt. 8:17; 19:6. The meaning of laying hands on is blessing, 4 Moos. 6:27; Luuk. 24:50-51.

Martin Chemnitz writes: "Hier fragt es sich ... Erwähnung geschieht" (See: Walther, *Die rechte Gestalt*, citation on the page 76; Examen Concil. Trid. II, loc. 13. S. 586 ss. Editio Berolini 1861, p. 485.)

The existence of *successio apostolica (personalis)*, apostolic succession, cannot be proved in any church body, and the Scripture does not presuppose an unbroken chain through ordination from apostles' time to the present. But the call is necessary, and one, having the divine call, does know and can show also to others by means of his call that one has received his Ministry from Christ. *Successio doctrinae apostolicae*, or having apostolic doctrine on the contrary is the most important prerequisite for the Ministry.

XV. The rights of the local congregation and the Office of the Ministry

The local congregation, independent of other local congregations, has the full right to use the power of the Keys and along with it also the right to call pastors for itself and to send out missionaries either by itself or together with other local congregations.

The church is the body of Christ, in other words a living organism, to whom Christ gives life, whom Christ governs with His Word, and whose activity and will are determined by Christ, the Head of the church. The

Bible does not call those serving in the ministry Christ's body, but rather Christ's slaves. They are each members of the body, as are the other members of the church (1 Cor. 12:26).

Christ has from the beginning given all the rights of the kingdom of heaven or the Keys to the church, along with the faith of each one of the members of the body, so that each local congregation, regardless of size and independent of other congregations, synods, church councils, etc. has the full church rights to use the power of the Keys and to engage in congregational activity, as well as to do mission work where the doors for such work are opened.

This is apparent already from the fact that Matt. 18:17-18 and 1 Cor. 5:3-5 grant the administration of the third step of the power of the Keys, or excommunication, to the local congregation. The Bible also speaks of local congregations as churches of "**God**", "**Christ**" and also as "churches of the saints" in the plural: 1 Thess. 2:14; Rom. 16:16; 1 Cor. 14:33; see also 1 Cor. 16:1 and Gal. 1:2: "churches of Galatia"; 1 Cor. 16:19: "churches of Asia"; 2 Cor. 8:18 and 11:28: "all the churches"; 2 Cor. 8:19,23,24: 11:8: "churches"; 2 Cor. 12:13: "other churches"; Phil. 4:15: "no church"; 1 Cor. 14:23; "whole church"; 2 Cor. 8:19: "chosen of the churches". The Bible issues commands and exhortations concerning the use of the Keys to different local congregations, such as the Corinthian congregation, 1 Cor. 5, and in the book of Revelation to the seven churches of Asia Minor. Not only the *Una Sancta* is the Church of God and Christ (ἐκκλησία), but there are also many churches of God and Christ (ἐκκλησίαι in the plural). These are not just generally in the world, but are in specific areas, such as Asia, which was a province of Asia Minor, and Galatia. By this way of speaking the Bible clearly indicates that the local congregations **are of God**, and that they have the independent right to use the power of the Keys. The fact that there are many local congregations does not contradict the fact that Christ's Church is one.

Any group of two or three is not the type of ἐκκλησία that can claim the epithet "church of God" or "church of Christ" and can publicly use the power of the Keys, because according to Matt. 18:16-17 the transgression must be reported to the church (ἡ ἐκκλησία): "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church."

Matt. 18:20: "For where two or three are gathered together in my name, there am I in the midst of them" must be understood in the light of the context. It does not speak of any two or three Christians, but of a congregational gathering. The Lutheran fathers have understood it to mean that even the smallest possible congregation has the full power of the Keys.

The Bible does not obligate local congregations to work together with other congregations when exercising church discipline, and there were no synods during the time of the apostles. There indeed was joint activity in matters that fell into the category of love, all performed on a voluntary basis out of love. There was a collection for the Jerusalem congregation. At the request of the Antioch congregation a meeting for the purpose of discussing doctrinal and adiaphora matters was held in Jerusalem. Letters of recommendation were used when someone transferred from one congregation to another, which is still a good and necessary joint work among congregations. The letters of recommendation reveal one's membership, his right to partake of Holy Communion, and at the same time the fact that a person is not under church discipline. Joint work between congregations is also possible and highly recommended in mission work, theological training, and when by the authority of the congregations special cases need to be handled. It is also possible in matters pertaining to church discipline, although from Matt. 18 it is clearly evident that every effort is made to keep reports of transgression as the knowledge of as small a group as possible without spreading the news.

From Jesus teaching (Matt. 18:15-20) and from the activity of the apostles it can be clearly noted that the activity of the Christian church is of a congregational nature. As a result of mission work not only individual Christians were born, but those who were converted, formed congregations. At the same time as they were baptized they became members of a local congregation. This is evident from, among other things, the fact that it was possible to know the size of the membership of a congregation and to issue reports concerning its growth (Acts 2:41,47; 4:4; 5:14; 11:21,24). There were various flocks or congregations and they each had pastors.

Movements or groups within the church ("Yhdistyskristillisyyt", Gemeinschaftsleute und desgl.) are not based on Scripture, but their origin stems from the roving monks and from the Reformed and Anglo-saxon world. This type of Christianity is nurtured by the unhealthy pietistic small-group way of thinking or the *ecclesiolae in ecclesia* concept.

We use the term, local congregation, because it immediately tells us that we are not referring to the entire *Una Sancta*, but only to a part of it in a certain geographical area, a part that is a flock and which has full authority to use the power of the Keys independent of other Christians. There is no better term. The Bible speaks of congregations in a certain community, such as Ephesus (Rev. 2:1). However the term local congregation is not so much depicted by its geographical location as by other factors. The area may be extensive, and there may be several local congregations in the same city. The essential identifying marks of a local congregation are: the fact that it can be recognized and located, and one can belong and adhere to it on the basis of the marks of the church, or the Means of Grace, the Word and the Sacraments, which are in use in the congregation without any deletions. Another important identifying mark of a local congregation is that certain people belong to it, and its boundaries can be known by its membership. Even though changes may occur in the membership and the size of the membership, the congregation knows who its members are and who are in the care of the Ministerial Office. A third identifying mark is the fact that the congregation does not limit its membership to a certain age group, certain sex, certain nationality, certain race or some other similar factor, but is open to all types of people, as long as they adhere to the faith and confession of the congregation. The question of language is a factor that must be taken into consideration, because language must be used in the congregation, in such a way that it can be understood. In our bilingual country a Swedish speaking person can be a member in a Finnish speaking congregation and vice versa, and both language groups may also have their own congregations. Care must be taken that any division into two congregations is not based on fleshly reasons. Academic training is not a basis for dividing a congregation as an academically trained person understands also the language of the people.

If the congregations are in doctrinal agreement, church fellowship among them is not only a natural matter, but also the will of God. This follows already from the fact that Christ's church or body is one and Christians are expressly exhorted to keep the unity of the Spirit (Eph. 4:1-6). This is confirmed by the example of the congregations during the time of the apostles. Factions are "works of the flesh", a gross sin that separates people from the kingdom of heaven. (Gal. 5:20).

A synod is a beneficial adiaphoron. When a synod usurps the right to use the power of the Keys from a local congregation it exceeds its right. Properly understood a synod is nothing more than a fellowship of faith under the same doctrine and confession and congregations doing joint-work together. The Church of Rome functions, not as a help to individual congregations or as a medium for joint-work, but as a super church ("Superkirche"), that limits the use of the power of the Keys in the local congregations without the consent of the congregations. It thus exceeds its authority and acts in an anti Christian manner. Luther adhered to the rights of the local congregation against the demands of the Roman Church.

The following is a quotation from Walther's book, *Die rechte Gestalt*: "**The claim that a local congregation in order to possess and to use all the churchly rights, must be externally joined to other congregations and be together with them under the same churchly jurisdiction and be dependent on the other congregations, is a heresy on which the papal church is based.**" Luther, in his article, *Wider das Pabsthum zu Rom, vom Teufel gestift*, writes as follows: "We know that all churches of Christendom are equal, and that there is only one Church of Christ in the world, as we pray: 'I believe one, holy, Christian Church'. The reason is this: If anywhere in the world there is a congregation, it has no other Gospel or Holy Bible, no other Baptism and Sacrament no other faith and Spirit, no other Christ and God, no other Our Father and prayer, no other hope and eternal life, than what we have here in our congregation at Wittenberg, and their bishops are our bishops or are on an equal level with our shepherds and preachers, none is another's lord or slave. These congregations have the same mind and heart, and all that belongs to the church is the same except as 1 Cor. 12:8 ff. and Rom. 12:6 state, that some preacher or Christian may have a stronger faith or different and more gifts than the other. For instance someone may be better able to explain the Scriptures, another better able to lead, someone else better able to comfort, someone else better able to speak more languages etc. These types of gifts, however, do not make the congregations different or give them supreme authority; they don't make a person into a Christian, but he must be a Christian before then." (26.3.1545. St.L. XVII, 1115.) Already at the Leipzig negotiations (1519) Luther said: "The church will stand, even though the pastor of the village would be bishop, archbishop and pope at the same time (Walther: in other words it would have no one above it) and the congregations would be together merely by mutual agreement, as Cyprianus says and as it was in the early church." (St. L. XV, 1096.) Jurisdiction that places people outside the congregation over this or that pastor is merely a human arrangement." Thus Walther.

XVI. Diaspora conditions

Diaspora conditions affect the form of the local congregation and its functioning possibilities.

The present time is not a flourishing time for the church faithful to the Scriptures, but is rather a time when Christendom is in a large measure in the darkness of heresy, and defections are occurring in ever-increasing numbers. Under these conditions the church faithful to Scripture may in certain areas have to function under diaspora conditions, when local congregations are small in membership and their members live scattered about in different communities. At such times their mutual Office of the Ministry, which serves them in the different communities, is the bond that links them together in fellowship. Joint congregational activity such as festivals, camps, theme days, annual meetings, etc, and the regular synodical periodical and other publications and activity are also such a link. In these conditions even a "local" congregation such as this (a congregation spread over a large territory) has the entire power of the Keys and all the rights of Christ's Church. If God in His mercy changes conditions and grants more members and pastors to the different communities, this type of a congregation may in Christian love and mutual understanding reorganize in harmony and love into two or more local congregations, and arrange its ministry, care of souls and activity in a manner it finds to be most satisfactory. Of great help at the present time is the fact that transportation conditions, cars and roads having improved, the members of the congregations can gather together even though living far apart from each other. Methods of communication have also greatly improved.

XVII. When a call into the ministry can be accepted with a good conscience

The one accepting the call must seriously consider whether or not he can accept the call with a good conscience.

C.F.W. Walther mentions the following qualifications:

1. The congregation desires to be served as an orthodox Evangelical Lutheran Congregation.
2. It confesses the Scriptures of the Old and New Testaments to be the Word of God.
3. It publicly confesses the Lutheran Confessions as its own confession and wants to be served accordingly.
4. In matters relating to ceremonies with a confessional connection, it acts in a manner that is in keeping with the practice of a church faithful to God's Word.
5. It only uses books on religion that are doctrinally sound.
6. It requires that those desiring to commune announce their intention to commune beforehand.
7. It gives God's Word free reign in all teaching, exhorting, comforting and admonishing and submits to it.

To this could be added: Pastor may accept the call, if the congregation does not deny its confessional stance by ecumenical fellowship or by belonging to a heterodox church affiliation (a heterodox synod or a heterodox church federation).

XVIII. The constituting factors of the Pastoral Office

A summary on the basis of that presented above.

The constituting factors of the Pastoral Office are: 1. God's command. 2. The flock or the congregation and its call. 3. The person to be called, a man qualified (tüchtig) and fit for the Office. 4. The acceptance of the call. 5. Serving in the Pastoral Office.

The office, at the same time that it is Christ's office, is the office of the Church or His body: the congregation tests those desiring to serve in the Office (1 Tim. 3:1-7, see v. 10: "let these first be proved") the congregation is instrumental in establishing the office for the purpose of building up the congregation, it

is supported by the congregation, and it is under the doctrinal supervision of the congregation (1 Thess. 5:21 among others). The office is not the pastor's office in the sense that he owns both it and the congregation, as, for example, a owner of a business enterprise, but it is a pastoral office. The prayer of the pastor is the prayer of the entire congregation and his sermon is the sermon of the entire congregation.

The word "flock" (Acts 20:28) in itself already speaks of an entity with boundaries, and which under normal circumstances has a shepherd; without a shepherd it is in a pitiful state (Num. 27:17; Matt. 9:36; Mark 6:34). "Flock" in Acts 20:28 cannot refer to the entire *una sancta*, which is also a flock, the "one flock" (John 10:16; 11:52), whose one Shepherd is Christ. The undershepherds do not oversee the entire *una sancta*, but only "the flock, over which the Holy Ghost hath made you overseers" (Acts 20:28). This flock therefore has the type of characteristics and "locality" that distinguishes it from other flocks, which have their own shepherds. Even though unbelievers are mixed in among the members of the flock, they are not a part of the true flock even in a local congregation, for the Bible speaks of those who are "saints and believers" (1 Cor. 1:1; 2 Cor. 1:1) and of "the church of God, which He hath purchased with His own blood." (Acts 20:28). But because the undershepherd cannot distinguish the hypocrites from the believers, he must treat all the members according to the 8th Commandment, unless they by their confession or manner of life give cause for some other action. In any case the authority of the congregation to use the Keys is based on the Keys given to all believers. Christ did not give them to the local congregation as an organization or a corporation, but insofar as it is composed of believers.

As we have already mentioned, the local congregation is a representative of the *una sancta* or the *una sancta* acts in it and through it. When a local congregation calls someone to serve in the pastoral office, it thereby mediates the Christ-given pastoral office to him for life. This office, on the basis of a new call, can continue in some other congregation without a new ordination. Hence, the local congregation calls a person to the pastoral office for the remainder of his life. The congregation cannot, however, demand that the pastor they call remain in that particular congregation for life, but it must leave open the possibility that Christ will call him to be the pastor of some other congregation. If, however, some local congregation removes its pastor from office for a legitimate reason, this removal is effective in all local congregations.

A peculiar arrangement in the State Church of Finland gives some laymen the right to preach. Those given this right may preach in the worship services of the congregations with the approval of the local pastor. They do not have a flock for which they are permanently responsible or one which they have been called to serve.

Although laypreachers here in our country have accomplished much good, and even though the reason for their existence is understandable in the light of the fact that the called pastors have not fed their flocks, laypreaching does not contribute to good order, nor can it be supported on the basis of Scripture and Lutheran doctrine. Problems should be solved in another way, in a sound Biblical manner. We should have congregations that adhere to God's Word, with called pastors who know the Scriptures and have the ability to teach. The permission to preach given by the State Church for some organization within the church is not a valid call to the Office of the Ministry. It cannot be said that one with such a permission is serving in the Office of the Ministry, the reason being that he does not have a flock.

Neither does the theological training provided at a university qualify a person to serve in the Office of the Ministry, in many instances the opposite is true.

XIX. Necessary and Possible

A summary of that which has already been presented and its basis.

A distinction must be made between what is commanded in the Bible and what is possible for certain purposes, what is recommended and what can be freely chosen.

God's revealed will in the Bible is that there be local congregations, in which the Word of God is rightly preached and the Sacraments are administered according to Christ's institution. It is also God's will that these congregations have pastors and that the pastors have a ministerial office, to which they are bound for life or bound for as long as God gives them strength, health and other gifts necessary for serving in the office. The congregation's pastoral office can be the responsibility of one or more pastors, it can be served collegially or each may have his own area of responsibility, but only in such a way that the unity of the

congregation is not endangered. The congregation may have different organizations and activity groups on the basis of age, sex, etc, but its main gatherings, the worship services, are for all members who constitute one flock. It is also possible that a congregation will have several services on a Sunday, if its facilities are not large enough to accommodate everyone at the same time. Congregations together may send out missionaries and entrust certain responsibilities of the pastoral office to their joint representatives (synodical presidents, bishops, theological professors).

Inasmuch as congregational activity is under the supervision of the pastoral office (Acts 20:28), all other activity connected to the study and teaching of the Word supports and helps the pastor in his work of shepherding the congregation. It is correct, in the manner of Walther, to call these activities auxiliary offices of the pastoral office, which

include Christian school teachers, Sunday school teachers, organists, cantors, acolytes, church janitors, etc. However, they have not been called to the pastoral office itself, but serve under the shepherding of this office. Those among them, who as part of their work, present God's Word are not in the pastoral office, but by their teaching and songs they demonstrate that the Word itself or the Office of the Ministry *in abstracto* can do its work. In respect to their own persons they have not received a call into the church's pastoral office or the Office of the Ministry *in concreto*, but serve under it.

Besides taking care of the Office of the Ministry in its own midst, it is the responsibility of the congregation to do mission work both in its own community and elsewhere, wherever there is a need for it, and where God opens the doors for such work (Acts 14:27; 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; Rev. 3:7,8). In order to do this work it is often necessary to join forces with other congregations and use workers who represent both congregations. A congregation may establish a special evangelist's or missionworker's office for taking care of this work in its own community, but this work may also be done by its own pastor and under his supervision. 2 Tim. 4:5: "Do the work of an evangelist, make full proof of thy ministry."

God has not left the local congregation, membership in it, nor its ministerial office as matters of free choice. Neither has He left the gender of those who serve in the Office of the Ministry to the discretion of the congregation. Rudolph Sohm, whose work *Das Kirchenrecht*, has been translated into Finnish, defended the church's spirituality or its spiritual nature and opposed the organizational and bureaucratic nature of the state church system. He went too far in saying that in the New Testament there are no rules binding Christians. The local congregation and its ministerial office are not matters, that we can either take or leave, but they are a part of the order established by God's Word. God has not stopped being a God of order in the New Testament era, and in these two matters He has made known what order His people must observe.

In the strict sense the local congregation and the Office of the Ministry as institutions of God are not Law, but Gospel. Just as Christ is the only way to heaven established by God - and to the believer this matter is not Law, but Gospel - so too the believer thanks God that He has given him both the congregation and the Office of the Ministry for the care of his soul. The congregation is the creation of the Holy Spirit. It is the lampstand (Rev. 1:20), in which through the Office of the Ministry the light of God's Word shines on those that are in the house (Matt. 5:15) and illumines for them the road that leads to heaven. The shepherd of the congregation is a gift from Christ (Eph. 4:8,11) and the shepherd leads his flock to green pastures, where they receive the nourishing food of eternal life, and protects them from the wolves (John 10:1-18). This is not Law, but pure Gospel. Of course all this can, and must be, applied to the flesh as Law and particularly to those, who wish to deny those provisions of God's love, through which He carries out the salvation of the elect.

The pastor is directly responsible to Christ for the manner in which he takes care of his office, and in this matter the pastor does not have a supervisor elected by the congregation, as there are supervisors in secular work. The congregation cannot demand antisciptural activity from its pastor. It can of course demand full and sound care of the office. "And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it", Col. 4:17. The congregation also has the right to evaluate doctrine; also the right to take action if the pastor teaches wrongly, lives in an ungodly way or neglects his responsibilities.

XX. The Office of the Ministry is a noble office

The Office of the Ministry, the purpose of which is to proclaim the Gospel for the salvation of souls and to offer complete (kaikinpuolinen, allesseitig) spiritual nourishment (Apology XIII, II) for the

congregation from Christ's table of grace, is a wonderful office and a noble calling, which has the glorious promises of God as the Confessions state. (Apology XIII, 11).

In speaking of the Office of the Ministry it is good for us who serve in the office to remember that the office is a wonderful office because it proclaims the Gospel, Christ's achieved victory over our enemies and peace.

"This is a true saying, if a man desire the office of a bishop, he desireth a good work." 1 Tim. 1:3.

"And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" Rom. 10:15.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion: 'Thy God reigneth!' Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion." Is. 52:7-8.

* * *

Whereas we have thus far dealt predominantly with the duties and responsibilities of the pastoral office, it is now necessary to speak of the **rights** belonging to it.

"Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor." 1 Cor. 3:8.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn', and: 'The laborer is worthy of his reward.' 1 Tim. 5:17-18. Compare Luke 10:7 (it also indicates that Luke was written before 1 Tim.)

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven. For so persecuted they the prophets which were before you." Matt. 5:11-12.

"Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time as his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? Or saith not the Law the same also? For it is written in the Law of Moses. Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." 1 Cor. 9:4-14.

* * *

Comfort for the members of the congregation, who support the Office of the Ministry:

"He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities." Matt. 10:40-11:1. Compare Matt. 25:40,45.

2 Cor. 1:6: "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation."

* * *

Warnings:

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:1-2.

Becoming involved in another's office. 1 Pet. 4:15: (ὡς ἀλλοτρι(ο)επισκοπος. Ἄλλοτριος = 'strange', 'belonging to another'. Ἐπίσκοπος = 'shepherd', in German *Aufseher*, 'overseer'. Luther: "*der in ein fremdes Amt greift*".

A faithful preacher will not preach about himself, 2 Cor. 4:5.

A warning concerning greed and the pursuit of a high standard of life. "And having food and raiment let us be therewith content." 1 Tim. 6:8.

The example of Paul: "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

Teachings of Jesus: "But and if that servant say in his heart: 'My lord delayeth his coming', and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken, the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared nothimself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask more." Luke 12:45-48.

"Then answered Peter and said unto Him: 'Behold, we have forsaken all, and followed Thee; what shall we have therefore?' And Jesus said unto them: 'Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.'" Matt. 19:27-30.

XXI. How we are to understand chapters 12-14 of First Corinthians

Chapters 12-14 of I Corinthians are to be understood in the light of their context and according to the analogy of faith. These chapters deal with the gifts of grace (χαρίσματα) and the Ministerial Office. There were gifts of grace which God gave to both men and women, but He committed the public ministry only to men who were qualified and fit for the office.

Through the apostles God gave special gifts of grace to certain people. He gave them to both men and women, as He had promised in the book of Joel and as the Bible confirms. Acts 2:17: "your sons and your daughters shall prophesy"; Acts 21:9: "four daughters... which did prophesy". In the first letter to the Corinthians we note that also in Corinth God had given special gifts of grace to women. "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head... For this cause ought the woman to have power on her head because of the angels", 1 Cor. 11:5,10. This prophesying was foretelling the future (compare Acts 21:9) or revealing some other secret matter, as stated in 1 Cor. 14:24: "But if they all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." Women were not permitted to engage in that prophesying, which was a part of the Ministerial Office. "It is not permitted unto them to speak... for it is a shame for women to speak in the church", 1 Cor. 14:34-35. The Greek word λαλέω "to speak" is often used as a term (terminus technicus) for preaching and teaching in the New Testament. Examples of this are the following: 2 Cor. 4:13: Referring to preaching, Paul says: "I believed, and therefore have I spoken." In the context of this passage Paul speaks of "us" or preachers and "you" or hearers. James 5:10: "The prophets who have spoken in the name of the Lord". 1 Pet. 4:11: "If any man speak, let him speak as the oracles of God." 1 Thess. 2:2,4,16: "We were bold in our God to speak unto you the Gospel of God with much contention... but we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts... forbidding us to speak to the Gentiles that they might be saved." Also as a term for the work of the Holy Spirit: John 16:13,15.

It is perhaps necessary to mention that when the Bible and the Lutheran Confessions speak of preachers, they do not refer to laypreachers, but to those who are in the Ministerial Office and are proclaiming God's Word.

Paul mentions that there were three branches of the Ministerial Office in the Corinthian congregation: "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers (διδασκάλους)", (1 Cor. 12:28). In the letter to the Ephesians Paul writes: "And He gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers (τοὺς δὲ ποιμένας καὶ διδασκάλους)", Eph. 4:11. The lists are the same except for the fact that evangelists are mentioned in the letter to the Ephesians, whereas they are not mentioned in 1 Corinthians. Pastors and teachers refer to the same people. In the original text they have a joint article. That there is no mention of evangelists in 1 Cor. 12:28 can be explained by the fact that 1 Cor. deals with the situation in Corinth, whereas Eph. 4:11 speaks more generally of the "edifying of the body of Christ". Another possible explanation for this may be that the lists do not purport to be all-inclusive lists of duties, but as the apostles did all kinds of work - were apostles, evangelists (1 Cor. 4:15) pastors (John 21:15-17) and teachers (1 Cor. 14:19) - so too the work of an evangelist could also have included the duties of a teacher-catechist and pastor. Timothy was both a pastor and evangelist at the same time, 2 Tim. 4:1-5. When new members were joining the congregation, they were first given instruction for Baptism. This, if anything, was the work of an evangelist.

The duty of the prophets who were in the Ministerial Office was to speak "unto men to edification, and exhortation and comfort." (1 Cor. 14:3), also so "that all may learn" (1 Cor. 14:31).

From lists such as these we cannot conclude that the Ministerial Office of each congregation had to have the same kind of apportionment of duties, or that there was a certain individual in charge of each office. Nor can we say that a congregation is not permitted to arrange the care of the Ministerial Office in other ways, for example having: a preacher, a spiritual care giver (Seelsorger), someone who explains the Scriptures or a "prophet", a teacher of the catechism who teaches those who wish to join the congregation as well as those who are already members, an evangelist whose duty is to win those outside the church and to induce them to receive catechetical instruction, a teacher of theology for those who wish to enter the Ministerial Office, and someone who organizes, coordinates and directs all this and sees to it that all the responsibilities of the Ministerial Office are fulfilled. All of these could be different individuals, who had all received the necessary general theological training and had specialized according to the gifts given to him. Each would have received to the Ministerial Office for life, the area and field of service of which could be changed by a new call. A collegial type of ministry of this sort would, of course, presuppose the ability to work together, and the ability to keep each one's field of service separate from the other, so that no one would become involved in someone else's office. The members of the congregation should also be aware of the prevailing situation and know without difficulty, whom they should approach in what matters, or who could direct them to the proper person. A good practice, especially when there is a continuing crying need of pastors, is the century-old practice that one or two pastors together take care of the entire Ministerial Office of a congregation.

In referring to the Corinthian congregation Paul mentions three different subjects: "gifts of grace" (χαρίσματα, Gaben), "administrations" (διακονία, Ämter) and "manifestations of the Spirit" (ἐνεργήματα, Kräfte) (1 Cor. 12:4-6,10). Those who were in office, as well as others, had charismatic gifts. Those who were in office used these gifts privately as well as in the congregation for the edification of the congregation. The gifts and the abilities which God today gives to pastors as subjects to faith through education, diligent study of God's Word, learning, prayer, training, trials and experience, and of which Paul especially speaks in his epistles to Timothy and Titus, at that time were given mediately as special gifts of the Holy Spirit through the apostles. In addition to the fact that they proved that Paul was a genuine apostle, they helped the congregation begin its activity during that time of great transition. In the pastoral epistles these special miraculous gifts are not presented as qualifications for the pastoral office, but one becomes qualified in the above-mentioned ways. See Franz Pieper, *Christian Dogmatics*.

The apostle writes: "Covet earnestly the best gifts, and yet show I you a more excellent way", 1 Cor. 12:31. The best gifts of grace are those that edify the congregation. An incomparable avenue in the building up of a congregation is genuine love of which the apostle speaks in the following chapter. Even the greatest gifts are nothing in the absence of love. The true Word does its work, but without love "I am nothing" (1 Cor. 13:2). A pastor needs love for his flock.

What was the nature of the speaking in tongues at Corinth? Of this we have no specific information. Paul speaks of a genuine language, which is made up of words and which can be translated. See: 1 Cor. 14:19:

"ten thousand words" and 1 Cor. 14:27: "let one interpret" (διεμηνεύετω). The church father, Chrysostom (354 - 407) says that in his time it was no longer known what the nature of the speaking in tongues in Corinth was like. In view of this, it is not possible to prove that the automatically (als Automatismus) occurring "speaking in tongues" of today is the same phenomenon as that at Corinth and that it is a miraculous gift of the Holy Spirit. Chrysostom's comment also indicates that the phenomenon had already ceased long before his time.

Today one confronts often the idea, that church life today should be organised according to Corinth. Then certain important things have not been seen. The special gifts in Corinth were conveyed through apostle Paul and belonged to that time of transition, when Christians were moving to the NT area. The gifts were not intended to continue to the end of the world. But the public pastoral Ministry was to continue to the end of the world. The gifts needed in the Pastoral Office God does not bestow now indirectly. In Corinth there were also misuse and disorder in church life, so that the apostle had to rectify certain things.

The teaching given by the apostle to the Corinthians shows among other things that following positive things should prevail in our churches:

- The Word of God should dwell richly among us.
- Preaching Christ crucified is to be the central point of our teaching.
- Pastors should have love to souls as their motif.
- The aim of the Office is build the church.
- Teaching is to be proved by the written Word of God.
- In the church are to prevail peace and good order.
- The church respects the whole Word of God, also creation orders, and acts accordingly.

Citation from Luther: - - - (Von Schleichern und Winkelpredigern. Vom Jahre 1532. St.L. XX, 1670-1676, ## 14-29.)

If we compare Luther's teachings with the opinions of most believers have concerning the gifts in Corinth we may note how effectively the enthusiasts have dissimilated their opinions among people. The Lutheran teaching has almost disappeared. It is no wonder that charismatics can distribute their doctrines and people do not say anything against it.

XXII. The Diaconate

The diaconate, Acts 6:2,4 and 1 Tim. 3:8-13, was an auxiliary office of the Ministerial Office, which freed the apostles and other pastors from performing some works of love, in order that they could devote their time to doing the work of the Ministry. It was not the Ministerial Office.

The apostles separated the service of love from their work pattern by organizing the diaconate to take care of this work. The congregation chose the deacons. Acts 6:2,4: "It is not reason that we should leave the Word of God, and serve tables... we will give ourselves continually to prayer, and to the ministry of the Word." Serving in the teaching office of the Word was not a part of the diaconate, but the diaconate was instituted especially to free the apostles for their primary work - prayer and the ministry of the Word. When we are later told of Stephen's speech to the unbelieving Jews, we cannot conclude from this, that he was in the Ministerial Office. He either spoke as a layman (Luther) or if was serving in the Ministerial Office, he had received a different call. When Philip "preached Christ" in Samaria (Acts 8:5), this occurred after the congregation had broken up because of the severe persecution, and he did mission work under conditions when there were no congregations as yet. Apparently the congregation and the apostles had sent him. The Holy Spirit led him, and he now served as an evangelist in the Ministerial Office. He was even later called by title "evangelist" (Acts 21:8). From Philip's preaching activity we cannot conclude that preaching was a part of the diaconate. Such a conclusion would militate against the reason for the institution of the diaconate.

In 1 Tim. 3:8-13 the apostle Paul explains what deacons are to be like.

Because the Greek word *διάκονος* in different contexts refers to the pastor of a congregation, a deacon and an ordinary servant, the context decides the meaning. Sister Phoebe was "a servant of the church which is at Cenchrea", Rom. 16:1. This does not mean that she was in the Ministerial Office. It only states that she had served the congregation, but does not state the type of service. Paul only says of her that: "she hath been a succourer of many, and of myself also." Phoebe went to the congregation at Rome with Paul's recommendation; perhaps she took along Paul's epistle to the Romans. Phoebe could have been a deaconess, which service did not include the Public Ministry of the Word.

In the Bible we are told to take care of the poor, but there is no clear command to the effect that this must always and everywhere be done through the diaconate. The care of the poor is essentially the responsibility of society. Society, however, does not always take care of its responsibility. There are also always those who may be in great need, but who are not in any category covered by law. Voluntary assistance-organizations are needed, and the responsibility of the Christian church is to show its love for its own members that are in need and also for others.

XXIII. The antichrist

The Christian church must clearly refute the papal antichrist as well as other false teachers, and not follow their heresies or their example.

The Biblical teaching concerning the antichrist also belongs to doctrine of the Ministerial Office, namely the refutation of false teachers and refutation of those, who misuse the correct Pastoral Office. The devil is always striving by all means to make futile God's good intention to save mankind and therefore raises against sayers and false teachers to ruin the work which Christ by means of his pure Word is doing e.g. through the Pastoral Ministry. So is the battle between the right Gospel and false gospels continuous.

The antichrist rules in the church. He is not "man of God", but "man of lawlessness" and is an opponent of Christ, 2 Thess. 2:3-4. The main feature of opposition to Christ touches Christ's chief work, the work of redemption, and its significance. The basic tenet of the antichrist is to oppose the doctrine of justification based on Christ's once-and-for-all work of redemption, and to teach falsely concerning it. His basic identifying mark is his false doctrine of justification. Preaching the Law and keeping it in the forefront does not make the antichrist and his activity Christian. 2 Thess. chapter 2 lists the identifying marks of the antichrist: A falling away and lawlessness, exalts himself above the government or everything that is called God, "*showing himself that he is God*", for example by claiming to be above all criticism and the Biblical norm, prescribes works for the saints in heaven, invents new doctrines (for example the infallibility of the pope, the immaculate conception of Mary and her ascension into heaven), prescribes fasts, indulgences, counterfeit miracles, claims to be Christ's vicar on earth, etc. When we bear in mind that opposition to Christ manifests itself by opposing the truth that Christ atoned for the sins of the world once-and-for-all and finally, and that this completed justification is possessed solely by faith without the deeds of the Law, it is not difficult to understand that the pope with his systems is that man of lawlessness, the antichrist. Spanheim has correctly said: The Pope puts aside the prophetic office of Christ through his traditions, the kingly office through the power he has taken for himself, the pontifical office through those offerings he makes his priests do" (cited by Hoenecke IV,222).

Although the pope church is teaching Law strongly and without flattering people, it has many kind of false opinions also in understanding of Law and in its applications.

2 Thess. 2:8 says that the antichrist will be active for a long time, longer than a lifetime of one person. Christ is killing him first at his advent. The antichrist is therefore not just one person in the very end of this world, but a phenomenon in a long course of time. It is the papal church led by the pope. We may with our Confessions say that the marks of the antichrist fall entirely together with the papal church.

According to the Bible the coming of the antichrist "is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish" (2 Thess. 2:9,10). "The mystery of lawlessness" (2 Thess. 2:7) was there already during the apostolic time, but it could not come out as the power of the antichrist; first prevailing restraints had to be removed. The papal system was built on the ruins of the Roman Empire and was not possible before the Roman Empire had fallen. The secular powers (Obrigkeit) – in spite of the fact that there were so many unjust and immoral rulers and persecutors of Christian – were, however, the outward order (Ordnung) set by God, which prevented the

antichrist from coming into power. During the time of Roman emperors Christians were persecuted from outside, when the antichrist is in power persecution comes from inside. The antichrist puts his own doctrine to replace Christ's doctrine and his own men into the Office, which should teach the pure Gospel.

The coming of the antichrist happens "for them that perish", "because they received not the love of the truth, that they might be saved". (2 Thess. 2:10). The appearance of the antichrist is very harmful matter to souls.

According to the Bible there are also many other antichrists. "Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour... Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son." (1 John 2:18,22.) "And every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already" (1 Joh. 4:3). "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist" (2 Joh. 7).

Antichristian spirit is not to be feared only as it appears in the papal church, but it is to be rejected in all its forms. The antichristian spirit is influencing everywhere there, where the Scripture is denied as the only source and norm of doctrine, where to those things which influence our salvation is added something done by ourselves, i.e. to the redemptive work of Christ and to the work of Holy Spirit through the means of Grace. We have to reject synergism, historico-critical method, enthusiasm, believes in tradition, etc. All those trends coming from man's heart prepare, in a way or another, sympathy to the papal church. They all have a joint denominator, a joint origin – man. Under that spirit one cannot see the destructive influence of wrong doctrine on justification.

All antichristian heresies and false practices must be unequivocally refuted, and we must beware that we do not follow the example of the antichrist and other false teachers.

The antichrist is in Christian church, but it does not mean the antichrist himself with his heresies would be Christian. There are today over one million people, and if we think of baptized small children, the majority of those, who are true Christians in this world must belong to it. It is *complexio oppositorum*, also with many correct things; otherwise the antichrist would not be in church. However, the primacy of the pope, his position as the leaser of the Christianity and as the successor of Peter cannot be questions in the papal church. Accepting the primacy of the pope means already in itself denying the true doctrine on justification.

Regardless of how the words in the tiara "Vicarius Filii Dei" are to be understood, the pope demanding to acknowledge his primacy is putting himself on the place of Christ. Regardless of the numerical value 666 of the letters in the tiara we have to conclude that the pope is not representing with his doctrine the divine perfectness, but is representing human imperfection, very detrimental for salvation of men. In the Scripture the number of divine perfectness is seven. The number of the beast 666 is the number of man.

The papal church teaches a threefold synergism in doctrines of redemption, conversion and revelation. In all these three areas the papal church takes something away from divine perfectness and adds human to divine. So the papal church remains in 666 and does not reach 777. I think that God through his providence has led the things so that the number of man can be read also in the tiara, that God's children could avoid its doctrine on salvation by human deeds (Werklehre).

Number 666 can be found in addition to tiara also in a Hebrew word (רומיית), which means 'exaltations' and in a Greek word λατρευος, to which already Irenaeus referred. According to the Bible the number can be counted by those who have understanding (Rev. 13:18).

XXIV. The Institution of the Ministry and the Sacraments

When Christ instituted Holy Communion, only the apostles were present. No women and no other men, who believed in Jesus, were present. The evangelists Matthew (Matt. 26:20) and Mark (Mark 14:17) state that Jesus sat down to eat with "the twelve". The evangelist Luke states: "He sat down, and the twelve apostles with Him" (Luke 12:14). Other men would have been available. For example, Lazarus, whom Jesus had recently raised from the dead. Nicodemus and Joseph of Arimathea, the travellers on the way to Emmaus, Kleopas and his friend, who were not apostles (Mark 16:12-14), or the 500 brethren, to whom He appeared "at once" (1 Cor. 15:6). Why did Jesus institute Communion only with the apostles present?

Was Judas present? This is an exegetical question, which does not belong to our topic. If he was present, as Luther and the Lutheran Confessions state, and if he partook of Communion, this can well be understood correctly. Judas' sin had not yet become known. Only Jesus as God's Son knew of it. Just as Jesus does not now prevent hypocrites from communing, so He did not prevent Judas from communing. Another matter is manifest unbelievers and the openly ungodly; they must not be given Communion.

When Jesus gave the mission command and the command to baptize "the eleven" (Matt. 28:16; Mark 14:15) were present. Of the travellers on the way to Emmaus Luke states: "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them" (Luke 24:33), but in Acts he states that Christ "through the Holy Ghost had given commandments (ἐντειλάμενος, 'commissioning') unto the apostles whom He had chosen (Acts 1:2). In his Gospel John states that the command to remit and retain sins was given to the "disciples", and the context shows that the apostles are meant (John 20:19-26). Jesus gave the Keys of the kingdom of heaven to His disciples (Matt. 16:19; 18:1,18), who were apostles. We cannot help but notice the special position of the apostles, when speaking of the Sacraments, absolution and the entire mission command. How are we to understand this?

First of all it is important to note the "disciples" and "apostles" in question are the same people. The time of organized New Testament congregational life had not yet arrived, the apostles as the only compact group represented the coming church or ecclesia. They were not the entire ecclesia, but they **represented** it. The New Testament ecclesia was to gather around the apostles and their word, on the only foundation laid by the apostles, as later happened in Jerusalem and elsewhere in local congregations. Outside the foundation of the apostles there is no church, and this church retains its essential unity with the Old Testament church without rejecting the prophets, but uniting in fellowship with them, in the sense that the apostolic foundation is also the "foundation of the prophets" (Eph. 2:20). From Matthew's Gospel chapter 18, where Jesus teaches how to deal with an erring brother, we can clearly see that the apostles and the Pastoral/Ministerial Office are not an independent institution, but the final decision of the office of the Keys is a congregational matter, not, however, apart from or against the word of the apostles, but in obedience to their word. When we understand the position of the apostles in this way, we can say that the Sacraments, the Keys and the mission command have been given to the entire church, which is in accordance with what the same believing Peter, to whom Jesus promised to give the Keys of the kingdom of heaven, Matt. 16:19, writes. Peter says: "Unto you therefore which believe He is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head and the corner, and a stone of stumbling and a rock of offence... But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Pet. 2:7,9).

Secondly, it is necessary to see that the apostles had an office that had been entrusted to them. They had to be eye witnesses and testifiers of the institution of the Sacraments. But not only that, for when Jesus instituted Communion, He gave them the command: "Do this". Thus the consecration and the administration of Communion belong to the Ministerial Office and are under its supervision. The same is true concerning the administration of Holy Baptism and public preaching as well as the implementation of church discipline (absolution, excommunication). Those serving in the Ministerial Office are "stewards of the mysteries of God" (1 Cor. 4:1). They are to give an account of this. For laymen to take charge of these matters is not in accordance with Christ's order of institution. Exceptions, such as emergency Baptism, are another matter. In respect to Holy Communion exceptional situations are even rarer than those concerning Baptism. A mother, who acts in the name of the church and administers Holy Baptism to her child, fulfils her own spiritual responsibility. Those who partake of Holy Communion are themselves also accountable for their own souls. Thus the administration of Communion affects also these others in a manner different from that of emergency Baptism. The one desiring Holy Communion can live, relying on his Baptismal Covenant and the Gospel word, until such a time as the administration of Holy Communion according to Christ's will can be arranged.

Christ's words of institution when recited bring the presence of His body and blood to the Sacrament. In addition, for the rite to be the Communion which Christ instituted, other constituting factors are needed. The Lutheran Confessions cite five things that are necessary for the entire action: The bread and wine are taken [from where they are kept], the consecration, or words of institution audibly recited, the distribution, reception and oral partaking of the consecrated elements (FC TD, VII, 83-87, TR). It is necessary to state the first mentioned, so that no one will think that the consecration applies to elements that are not present. Even the Savior "took" the bread and the cup. The office and the person of the officiant are not constituting

factors in bringing the real presence of Christ's body and blood to the Sacrament, but this does not grant permission to administer the Sacrament apart from the Pastoral Office without a pastor. It also does not follow from this that someone be called to the office to whom according to God's Word Christ has not entrusted the office. Inasmuch as the administration of Holy Communion has to do with such sacred matters as the partaking of Christ's body and blood, the proclamation of Christ's death and His remembrance, it is a profanation and an abomination, to act contrary to Christ's command when administering this Sacrament. The moral problem at Corinth were less significant than the doctrinal matters of which the apostle said: "When ye come together therefore into one place, this is not to eat the Lord's Supper" (1 Cor. 11:20). What would the apostle say about a joint Communion service conducted by a woman pastor together with the bishop who had ordained her and Anglicans? What would He say, who commanded: "This do in remembrance of Me." To a knowledgeable congregation it is pretty much an academic question as to whether or not Christ's body and blood are truly present in such a Communion. The matter is decided already by the following words of Scripture: "Keep thee far from a false matter!" (Es. 23:7); "From such turn away!" (2 Tim. 3:5) and "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. 3:6).

XXV. Teachings of the Lutheran Confessions

Of the vast amount of material concerning the Office of the Ministry in the Lutheran Confessions, I wish to call attention to the following.

The Reformation had to conduct a thorough purification of the teaching concerning the Office of the Ministry. The Roman Catholic Church considered ordination to be a sacrament, from which, through the medium of the officiating priest, divine gifts of the Spirit flowed into the one being ordained, enabling him to do his work and, for example, to effect a permanent transubstantiation in the elements of the Sacrament. The priesthood conveyed through ordination, according to the Catholic conception, is permanent, continuing even in hell, if this should be the priest's final destiny. Even some pastors of the Finnish State Church have permitted themselves to be buried in their priestly vestments as a sign of permanent priesthood.

The functions of the Ministerial Office, the shepherding of the flock and the care of the congregation had also become unclear in the Catholic Church. The priest was considered to be sacrificer as during the time of the Old Testament. The establishment of the monkhood had led to at least two wrong practices. There were monks, called *Winkelprediger*, who had Communion without congregation. There were also monks, who preached without a flock entrusted to them and without a call, going about from congregation to congregation asking for funds for the monasteries. (Compare the revival movements of Finland.)

Often the priests had *Lehne*. They were earthly princes as well as bishops at the same time, not always drawing a line between the two.

The Reformation had to clarify: What is ἐκκλησία and what are its identifying marks. The Catholic Church rejected the Lutheran definition, that ἐκκλησία is congregation of saints (Ap. VII and VIII, 1). Already in this respect the roads led in different directions. The Lutherans emphasized the truth that the church has outward identifying marks, namely the pure doctrine of the Gospel and the administration of the Sacraments in conformity with Christ's Gospel. (CA VII and VIII; Ap. VIII and VIII, 5). The ungodly are not part of the Church, but are only outwardly mingled with the Church.

When the Reformers speak of the identifying marks of the Church, they speak of the identifying marks of the *una sancta*, mentioning that they are the pure proclamation of the Gospel and the rightly administered Sacraments. This always takes place locally. We know that the Reformers did not approve of non-congregational activity, such as the various monastic orders. But the Lutheran local congregations did have the identifying marks of the *una sancta*.

Luther defended the independent right of the local congregation to use the power of the Keys including the right to call. Luther considered the pastors of his own congregation at Wittenberg to be equal to the bishops, having the right to the full use of the Keys and the resulting activity, independent of the pope and his bishops.

In referring to preaching and the administration of the Sacraments the Augsburg Confession VII uses the passive voice *docetur* and *administrantur*. This points to a continuing situation, not to a temporary, accidental occurrence. The Lutherans often used the German concept *im Schwange gehen*, which has a connotation of just such continuing, and constantly recurring activity or of a prevailing situation. This type of a situation did not exist anywhere but in a local congregation. Lutheranism restored the local congregation to its biblical position. Since then the significance of the local congregation has been dimmed due to the influence of the Pietists, Anglo Saxon groups, the revival movements and the monastic orders. In the Finnish State Church the pastor (Pfarrer) can still decide who may preach from the pulpit, but from other locations any one at all can preach to the same congregation without the consent of the pastor.

Whereas AC V speaks generally of the Ministerial Office *in abstracto*, AC XIV speaks of individuals: no one should publicly teach in the Church unless he be regularly called (*rite vocatus*). AC XXVIII speaks of the power of bishops. The pastors of congregations have the authority to preach the Word and to administer the Sacraments as well as to exclude impenitent manifest sinners. The power of bishops is only the power of God's Word according to these words of Jesus: "He that heareth you heareth Me", Luke 10:16. In the Apology Melancthon calls this "the testimony given to the apostles" (XXVIII, 18) thus indicating a connection between the apostolic office and the pastoral office. Even though Jesus spoke these words to the seventy disciples, they also applied to the apostles who were present at the time, as, for example, John 20:21: "As my Father hath sent Me, even so send I you" indicates. In the Augsburg Confession XXVIII, 5-7 Melancthon uses this passage to confirm the fact that the Ministerial office stems from the Apostolic Office.

The Savior's words to Peter, Matt. 16:18 : "Thou art Peter, and upon this rock I will build My Church" etc. are treated thoroughly in the Lutheran Confessions especially in the Treatise. In this instance Peter represents the entire assembly of apostles, and Christ does not build His Church on Peter's faltering person, but on his confession, saying: "The building of the Church is upon this rock of confession." (Tr., 29. Trig. p. 513). Here Christ commits the Keys to the care of the Church, and the Church in turn uses the Keys through the medium of the Ministry: "Therefore He grants the Keys principally and immediately to the Church, just as also for this reason the Church has principally the right of calling... 'Upon this rock', i.e. upon this ministry... The ministry of the New Testament is not bound to places and persons as the Levitical ministry, but it is dispersed throughout the whole world, and is there where God gives His gifts, apostles, prophets, pastors and teachers." (Tr. 24-26. Trig. p. 511.)

The Apology clearly states that the Ministerial Office is based on God's command, Ap. XIII, 11, Tr Trig. p. 507.

The Apology III, 112-115 calls attention to the way in which peace between the members and pastors is preserved in congregations.

AC XXVIII, 23-28 on the basis of the Bible points out that it is God's command to refrain from obeying bishops and pastors, if they teach or ordain something contrary to the Gospel. The passages on which the AC bases its stand are Matt. 7:15; Gal. 1:8; 2 Cor. 13:8,10. In addition they refer to the statement of Augustine: "Neither must we submit to Catholic bishops if they choose to err, or hold anything contrary to the Canonical Scriptures of God." This is therefore not a matter for deliberation (adiaphora) to Lutherans, but God's command.

That which applies to bishops, of course also applies pastors. In the Treatise ## 61-62 Melancthon in fact says: "This power by divine right is common to all who preside over churches, whether they are called pastors, or elders, or bishops. And accordingly Jerome openly teaches in the apostolic letters that all who preside over churches are both bishops and elders."

The Smalcald Articles and the Treatise clearly disassociate themselves from the primacy of the pope and the other papal misuse of the Ministerial Office and consider the pope to be the antichrist.

In the later editions of the Small Catechism Luther added instruction concerning the power of the Keys. On the one hand he states that the power of the Keys has been given to the church of Christ (seiner Kirche) according to John 20, and on the other hand that the called servants of Christ, by God's command, are discharging the duties of their office when they remit the sins of the penitent and retain the sins of the impenitent.

The Apology, according to the German text, states: "For of all the acts of worship that is the greatest, most holy, most necessary, and highest, which God has required as the highest in the First and the Second Commandment, namely to preach the Word of God. For the ministry is the highest office in the Church." (Ap XV (VIII), German text, Triglotta p. 326). ("*Denn der allerhöchste, heiligste, nötigste, höchste Gottesdienst, welchen Gott in ersten und andern Gebot als das Grösste hat gefordert, ist Gottes Wort predigen; denn das Preditamt is das höchsten Amt in der Kirche.*")

Those in the Finnish State Church (Volkskirche) have perhaps become accustomed to the fact that many of Christ's parables dealing with the Ministry have been preached as pertaining strictly to those hearing the sermon and the instruction concerning the Public Ministry in the Biblical texts has been omitted. In the Apology, however, it is stated that in His parables Christ teaches us concerning the Church (Ap. VII-VIII, 49).

Supplement

Terminology

The terminology connected to the Ministerial Office that the Bible uses is extensive. The decisive factor is not the etymology of the terms, but the context in which the terms are used.

The Finnish word "virka" (office, Amt) has already of old emphasized and still emphasizes the following matters:

1. that its function does not belong to everyone, but only to those chosen to administer it; hence, it is in existence also because of organization (guter Ordnung).
 2. that it functions because it has been decreed and instituted by its originator.
 3. that it is administered in the name of the organization (state, church etc.), serves its corporate interests and has responsibilities connected to these interests (accountability, the one serving in the office does not himself determine what his duties shall be.)
 4. it is for life. (Even today the office of a judge cannot be revoked).
 5. it commands a certain rightful position.
- "Virka" is not just any type of service, work, duty or pastime.

* * *

In the New Testament the word 'office', 'Amt', 'virka' is in Greek διακονία, diakonia. The basic meaning of the word is service, as is the meaning of the Latin word "ministerium", but in certain contexts it means 'ministerial office' or 'ministry'. In order to understand the New Testament 'virka', it would help us only little to study all the New Testament passages, in which the word 'diakonia' appears. First of all we must rather center our attention on those passages, where this word refers to the Ministerial Office. Basic rule: The use of a term or word, or the context, is decisive.

Compare the word σῶμα, 'body', which may refer to 1. the live or dead body of a person or an animal. 2. the stem of a plant. 3. a heavenly body. 4. slave. 5. reality. 6. a live organism like the human body or church (Gemeinde, Kirche). As far as the doctrine of the Church is concerned, of significance of the word σῶμα is only the fact that the congregation is a living organism and entity formed by its members who are dependent on one another.

Concepts and Vocabulary

Note: In the listing below there are words, which the Bible uses not only of 'virka', 'office', 'Amt') but also of all believers. In each case the context determines the meaning. Because the original listing is made for Finnish readers and deals with Finnish terms, literal word by word translations are problematic. The original Greek or Hebrew meaning is decisive. German readers are recommended to use Luther's Bible translation and its German terminology.

Angel

Of people: מַלְאָכִים , ἄγγελος, Is. 33:7; Hag. 1:13; Mal. 2:7; Matt. 11:10; Mark 1:2; Luke 7:27; Rev. 1:20; 2:1,8,12,18; 3:1,7,14; 14:6. Of the ministry of the heavenly angels: Heb. 1:14; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Apostle

"Apostle": Matt. 10:2; Mark. 6:30; Luke 6:13; 11:49; 9:10; 17:5; 22:14; 24:10; John 13:16; Acts 1:2,26; 2:37,42,43; 4:33,35,36,37; 5:2,12,18,29,40; 6:6; 8:1,14,18; 9:27; 11:1; 14:4,14 (the word's most general meaning 'messenger', also Barnabas); 15:2,4,6,22,23; 16:4; Rom. 1:1; 11:13; 16:7; 1 Cor. 1:1; 4:9; 9:1,2,5; 12:28,29; 15:7,9; 2 Cor. 1:1; 8:23 (general meaning 'one who takes care of a matter', 'messenger'); 1:5,13; 12:11,12; Gal. 1:1,17; Eph. 1:1; 2:20; 3:5; 4:11; Phil. 2:25 (general meaning 'messenger', Epaphroditus); Col. 1:1; 1 Thess. 2:7; 1 Tim. 1:1; 2:7; 2 Tim. 1:1,11; Titus 1:1; Heb. 3:1 ("Apostle... of our profession", Christ; Luther's translation: "nehmet wahr des Apostels ... den wir bekennen, Christi"); 1 Pet. 1:1; 2 Pet. 1:1; 3:2; Jude 17; Rev. 2:2 ("are not"); 18:20; 21:14.

"The twelve": Matt. 10:1,2,5; 20:17; 26:14; Mark 3:14: "And He ordained twelve, that they should be with Him, and that He might send them forth to preach"; 4:10; 8:35; 19:32; 11:11; 14:10,17,20,43; 6:7; Luke 6:13; 8:1; 9:1,12; 22:3,47; John 6:67,70,71; 20:24; (see also Acts 2:14); 6:2; 1 Cor. 15:5.

"The eleven", Matt. 28:16; Luke 24:9,33; Acts 1:26.

Apostolic ministry Acts 1:25; Rom. 1:5; 1 Cor. 9:2; Gal. 2:8.

The apostles' testimony, John 15:26-27.

The apostles were put out of the synagogue, John 16:2, and along with them the entire Christian church.

Lamp, see this.

"Disciple" used to refer to the apostles: Matt. 5:1 etc. In the New Testament the word is used to refer to Jesus' disciples perhaps over two hundred times, very often referring to the apostles. The word "disciple" describes a student's relationship to his Master. Compare: student of a prophet.

The apostles are all equal, Matt. 23:8: "all ye are brethren"; 2 Cor. 11:5, Paul was in no respect inferior to the great apostles. The apostles have laid one and the same foundation, Eph. 2:20. See also the Lutheran Confessions: Tractatus, 24.

Aroma

Pleasant aroma: Gen. 8:21 (from Noah's sacrifice); 2 Cor. 2:14 (fragrance of the knowledge of Christ through the medium of the Ministry); 2 Cor. 2:15 (messengers of the Word); Eph. 5:2 (Christ); Phil. 4:8 (sacrifice of believers). Col. 4:6: "Let your speech be always with grace..." See also: to preach.

Builder, to build, building, cornerstone

Ἰκοδομέω, 'to build'; οἰκοδομή, 'building'. Ἀρχιτέκτων, 'builder' (understanding, wise, σοφός, compare Matt. 7:8), 'builder' 1 Cor. 3:10. Ἰκοδομέω, 'to build', Matt. 16:18; 21:42 and Acts 4:11-12; Ps. 118:22 (בִּנְיָ, 'to build', for example altar, house, city, tower, foundations); Eph. 2:20-21. God 'built' (בָּנָה) a wife for Adam from his rib; Christ's bride or the Church is also a building, 1 Cor. 3:9; Eph. 2:21 (Cf. Gen. 2:23 and Eph. 5:30). When God builds His Church, He builds it for lasting heavenly happiness and bliss, Jer. 24:6; Ps. 122:3; 147:2; Is. 58:12; Jer. 12:16; 31:4; 33:7; 42:10. Sarah's false Messiah-attempt, Gen. 16:2: "to be built" = receive a promised descendant. 'Rakentaja', 'creator' (city), Heb. 11:10. The building process is accomplished through teaching. אֲבִיבֵי אֲבִיבֵי, 'the cornerstone', of the princes and leaders of the people (!) Judges 20:2, 1 Sam. 14:38; Is. 18:13; Zech. 10:4; of Christ Ps. 118:22; In the New Testament Matt. 21:42 (λίθος); Eph. 2:20 and 1 Pet. 2:6 (λίθος ἀκρογωνιαίος). See also 2 Cor. 10:8; 13:10. Compare the builder of the tower Luke 14:28-30.

To comfort, Comforter, Advocate

To comfort Is. 12:1; 40:1-2. Παράκλητος, 'Advocate', 'Comforter', the New Testament of the Holy Spirit John 14:16; 26; 15:26; 16:7. The Holy Spirit comforts through the Word of the Bible, through the authentic pastoral office and through the witness of the royal priesthood. The Lutheran Confessions: *per mutuum consolationem fratruum*, "through the mutual comfort of the brethren". Christ is also an Advocate, John 14:16 ("another"), 2 John 2:1. One of the duties of the Ministerial Office is to comfort God's people.

Commandement, Giver of commands, one who obeys commands, to command

The Bible uses these terms in referring to teaching, that is to be done in the name of God and which, therefore, has the authority of God. This does not extend beyond God's Word and is not "being a lord over God's heritage". Neither does it apply to matters that are adiaphora. A shepherd can only repeat, that which God has commanded in His Word. Of the work of love for the benefit of Jerusalem, the apostle Paul said "I speak not by commandment" but "I give my advice" (2 Cor. 8:8,10.)

Is. 60:17: אֲבִיבֵי (pl. part. + suff. 2 pers. sg fem), LXX τούς ἐπισκόπους, hence 'shepherds, bishops' ! Luther: *Pfleger*, Gesenius: *Herrscher*. Is. 3:12 (complaining: "as for my people... women rule over them"), (LXX: οἱ κυριεύσαντες αὐτῶν; Zech. 10:4 ('oppressors'). compare (μηδ' ὡς κατακυριεύοντες, "neither as being lords over God's heritage" 1 Pet. 5:3.). אֲבִיבֵי, command, shepherd. The "leaders" and command givers of a congregation rule in a manner different from that of the world; they truly lead, but by example and service, not by being lords over God's people.

The correct practice: "These things command (παράγγελλε) and teach", 1 Tim. 4:11. Παραγγέλλω, 'command', also 1 Thess. 4:11; Matt. 10:5; Mark 6:8; Acts 10:42: "commanded us (apostles) to preach"; 1

Cor. 11:17; 1 Tim. 6:13; 2 Thess. 3:12; 1 Tim. 5:7; Παραγγελία, announcement, command, forbidding command, 1 Tim. 1:5,18; 1 Thess. 4:2.

The word ἐπιταγή, 'command', appears in the New Testament in the following passages: Rom. 16:25-26: "according to my Gospel... which... now is made manifest... according to the commandment of the everlasting God"; 1 Cor. 7:6: "I speak this by permission, and not of commandment"; 1 Cor. 7:25: "concerning virgins I have no commandment"; 2 Cor. 8:8: "I speak not by commandment"; 1 Tim. 1:1 (apostle by the commandment of God); Tit. 2:15: "These things speak, and exhort, and rebuke with all authority." Ἐπιταγή is translated into Latin with the words *imperium and preceptum*.

Ἐπιτηρέτης concerning serving in the Ministry: 1 Cor. 4:1: "ministers of Christ" (ὡς ὑπηρέτας Χριστοῦ); Luke 1:2: "ministers of the Word"; Acts 26:16 (Paul). Ἐπιτηρέτης is 'servant' ('käskyläinen'), who obeys the commands of his superior (in this context: the commands of Christ.) See minister of the Word. Compare Acts 1:2.

The verb ἐπιτάσσω, 'to command', 'prescribe', appears in the New Testament in the following places: Mark 1:27: "commandeth He even the unclean spirits, and they do obey Him"; Mark 6:27: "commanded his head to be brought"; Mark 9:25: "I charge thee, come out of him, and enter no more into him"; Luke 4:36: "With authority and power He commandeth the unclean spirits, and they come out"; Luke 8:25: "He commandeth even the winds and water, and they obey Him"; Luke 8:31: "that He would not command them to go out into the deep"; Luke 14:22: "And the servant said: 'Lord, it is done as thou commanded, and yet there is room"; Acts 23:2: "Ananias commanded them that stood by Him to smite Him on the mouth"; Philemon 8: "though I might be much bold in Christ to enjoin thee that which is convenient". In Latin ἐπιτάσσω = *imperare, praecipere*.

The use of the words ἐπιταγή and ἐπιτάσσω indicate that God's command concerning the Office of the Ministry must be obeyed, and that it has not been left as a matter of free choice. Even the evil spirits obeyed God's command, king Herod's servants obeyed his command, and the high priest was obeyed by those who were near him. "The commandment of the Lord" κυρίου ἐστὶν ἐντολή in 1 Cor. 14:37 is no weaker than the foregoing, the contrary rather is true, as is apparent from the following passages in which ἐντολή is used: Matt. 5:19 (the command cannot be repealed); 15:3 (the commandment is not to be broken); 19:17 (the Ten Commandments); 22:36, "the great commandment"; John 10:18 (the Father's command that the Son give His life).

Ψηρητης : 1 Cor. 4:1; Luce 1:2; Acts 26:16. Cf. Acts 1:2.

Cornerstone

See: to build

Counsellor

Counsellor, Christ, Is. 9:6; Spirit of counsel, Is. 11:2. The Ministerial Office must offer spiritual counselling, teach.

Disciple, see teach etc.

Elijah, in the sense of a preacher of repentance like Elijah

John the Baptist: Matt. 11:14; 17:10-12; Luke 1:17. (Paul, preaching repentance: 2 Cor. 7:8-10. The sermons of all preachers are to be the preaching of repentance: Luke 24:47: "repentance and remission of sins should be preached in His name among all nations"; Acts 17:30: "now commandeth all men every where to repent". See Acts 3:19; 14:15; 20:21; 26:20.

Elder

Πρεσβύτερος, 'elder', not according to age, but according to position Acts 11:30; 20:17; 1 Tim. 4:17; Tit. 1:5; 2 John 1,3. 3 John 1:1; 1 Pet. 5:1,5,; James 5:14. Πρεσβυτέριον, 'body of elders' 1 Tim. 4:14. אֲנָשִׁים, pl. אֲנָשִׁים, elders, (אֲנָשִׁים, 'beard'; אֲנָשִׁים, 'elder' [etymol.: 'bearded one']; compare Ps. 133:2: "the precious ointment... that ran down the beard, even Aaron's beard" and Micah 3:7), for example Ex. 3:16; 4:29; Is. 3:2. Is. 9:14; 24:23; Joel 1:2. One could serve in a public office in Israel only upon reaching the age of 30 (Num. 4:3: "all the men from thirty to fifty years of age"); Luke 3:23. The age of 25 was also a dividing line of some sort, Num. 8:24. Those over the age of fifty helped their brethren in the Tabernacle, but did not

themselves serve. In the New Testament there are no corresponding decrees regarding age, but we can make appropriate applications from these decrees for certain purposes. The word 'elder' presupposes service by a male.

The elders and the bishops are the same individuals, because the words are used *promiscue*, interchangeably Tit. 1:5; Acts 20:17,28. Luther also mentioned this fact.

'Επισκοπή, the office and work of a shepherd, bishop

The work of a shepherd", ׀ַקְרָא, LXX: ἐπισκοπή (Num. 3:32,36; 4:16; 1 Chron. 24:3,19; 26:30; 2 Chron. 23:18; 24:11; Ps. 109:8); 'inspectors' 2 Chron. 24:11; 'shepherds' Is. 60:17, LXX: τοὺς ἀρχοντάς. Luther: *Vorsteher lehren*. Acts 1:20; 1 Tim. 3:1 ἐπισκοπή. Note: This feminine substantive is used metonymically of people who serve as inspectors and shepherds. Compare כַּהֲנָן, 'preacher', and תַּמְבָּשְׂרֵי, 'evangelists', Ps. 68:12. A bishop is the same as a shepherd or the pastor of a local congregation.

Shepherd, ποιμήν, בּוֹקֵר, Amos 7:14; ׀ַעֲר, for example Ezek. 34:2,5,7,8,9,10,12,23; שֹׂמֵר, watchmen Is. 21:11; K.v. 3:3; Ps. 130:6, shepherds 1 Sam. 17:20, prophets Is. 21:11; 62:6), compare Luke 2:8: "keeping watch over their flock by night" and Matt. 13:25: "while men slept, his enemy came". שֹׂמֵר, keep his flock, Jer. 31:10; garden Gen. 2:15; 3:24, house 2 Sam. 15:16; the ark of the Lord 1 Sam. 7:1. "Watch" ἀγρουπνέω, Mark 13:33; Luke 21:36; Eph. 6:18; Heb. 13:17. The nature of a shepherd's work is described, for example, by David 1 Sam. 16:11; 17:34-37; Ps. 23; Amos 3:12; Ezek. 34, Is. 40:10-11. בְּקִרְיָ, care of the sheep, Ezek. 34:12.

Israel without a shepherd Num. 27:17; 1 Kings 22:17; Matt. 9:36.

Farmer, terms associated with farming and the raising of livestock

A farmer, 2 Tim. 2:6, James 5:7. Reaper, sower John 4:35-38; 1 Cor. 9:11. Is. 28:4. As an illustration, raiser of livestock, 1 Cor. 9:7. "Field" (= church) 1 Cor. 3:9. "planter", 1 Cor. 3:6-7, "he who waters" 1 Cor. 3:6-7. Compare Heb. 6:7-8.

Father (signifying teacher)

Judges 17:10 (a Levite was a "father" to mountaineer Micah); 2 Kings 2:12 (Elijah to Elisha); 6:21 and 13:14 (Elisha to the king!); 1 Sam.24:12 (Saul to David); (my son, 26:17,21,25, David was "a son" to Saul); Prov. ("my son" 4:10,20; 5:1:20; 6:1,3; 7:1,24): ("daughter" Ps. 45:11). Compare 1 Cor. 4:15: "not many fathers... I have begotten thee"; 1 Cor. 4:17 (Timoteus, "who is my beloved son, and faithful"); 2 Cor. 6:13; Phil. 2:20-22; 1 Thess. 2:11; 2 Tim. 1:2. See teacher. Note: 1 Thess. 2:7 "like a mother caring for her children" describes how a new congregation of weak and recent converts, is to be cared for, not given hearty food, but given the mother's milk of the Word and a mother's care, but through the medium of a masculine ministry. See 1 Cor. 3:2; Heb. 5:12,13; 1 Pet. 2:2.

Fishermen

Fisherman, יָדִי, יָדִי, ἀλιεύς. "I will make you fishers of men." Jer. 16:16; Matt. 4:19; Mark 1:17; Luke 5:10. The parable of the net, Matt. 13:47-50. See also Ezek. 47:8-10. The apostles fishing, Luke 5:1-11, verses 5, 5-6, 10-11; "we have toiled all the night, and have taken nothing; nevertheless at Thy word (ἐπὶ τῷ ῥήματι σου = relying on your word; note (ἐπὶ + dat. = 'jonkin varassa', 'auf etwas', 'relying on something', Phil. 3:9: 'uskon varassa', "supported by faith") I will let down the net. And when they had this done, they inclosed a great multitude of fish, and their net broke... And Jesus said unto Simon: 'Fear not; from henceforth thou shalt catch men'. And when they had brought their ships to land, they forsook all, and followed Him."

To follow

In connection with their office and call: Jer. 17:16; Matt. 4:19; 19:27; Luke 9:61; John 21:19 (After Christ's resurrection, when regular following no longer came into question!) All believers are also Christ's followers, 1 Thess. 1:6.

Good tidings, bringer of good tidings, Gospel, proclaim the Gospel, evangelist

Bringer of good tidings בְּשֵׂר. בִּשְׂרָה, pi., 'publish, bring the message'. בְּשֵׂרָה, 'announcement', 'message', also 'the reward for the messenger'; compare: "They which preach the Gospel should live of the Gospel". When

the good news is news of victory in a war, this emphasizes the fact the Gospel is the news of the victory already won by Christ and of His resurrection. Is. 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace". In Rom. 10:15 Paul quotes this passage from Isaiah. The news of a birth of a son is also good news, Jer. 20:15, compare Luke 2:10. See also Nah. 1:15 (2:1): "Behold upon the mountains the feet of him that bringeth good tidings. The mountains were places of worship, corresponding to present-day congregations. Compare Eph. 6:15: "feet shod with the preparation of the Gospel of peace." This Hebrew expression is the background for the New Testament concepts 'Gospel', 'evangelist' and 'proclaim the Gospel'.

Εὐαγγελίζω, 'proclaim the Gospel', a central concept in the New Testament, appears in the New Testament 50 times; 'tell the good news', 1 Thess. 3:6. Εὐαγγέλιον, 'Gospel', 73 times in the New Testament. Εὐαγγελιστής, 'evangelist' = proclaimer of the Gospel, 3 times in the New Testament: Acts 21:8; Eph. 4:11 and 2 Tim. 4:5.

Govern, judge or administer justice

תָּלַד, "govern" and מִשַּׁל "judge", "administer justice". 1 Sam. 8:5,20 (governing = administration of justice); 2 Kings 15:5 (judge = administer justice); κρίνω Matt. 19:28: "judging the twelve tribes of Israel"; συμβασιλεύω, 2 Tim. 2:12: "If we suffer, we shall also reign with Him" κατακυριεύω, 1 Pet. 5:3: "Neither as being lords over God's heritage".

Grace

As a gift connected to the Ministerial Office: Rom. 1:5; 12:3,6; 15:15; 1 Cor. 3:10; Gal. 2:9; Eph. 3:2,7.

High Priest

Decree of the Ceremonial Law, 3 Mos. 21:10. Josh., Zach. 3:1. Christ, Heb. 2:17 etc.

Honor

Τιμή, Heb. 5:4, of the office of the High Priest, the honor belonging to him. 1 Tim. 5:17 the honor given to the elders of the congregation.

Hunters

Jer. 16:16

Install into office etc.

As king, of Christ: Acts 2:30 (καθίζω); Hebr. 3:2 (ποιέω); Heb. 7:28 (καθίζω). Into office, of apostles: Mark. 3:16 (ποιέω); John 15:16 (τίθημι); 1 Tim. 1:1 (κατ' ἐπιταγήν); 1 Tim. 1:12 (τίθημι, of Paul); of apostles and shepherds of congregations, Acts 20:28 (τίθημι); 1 Cor. 12:28 (τίθημι); Tit. 1:5 (καθίστημι). Of task, office: Acts 22:10 (τάσσω). See: call, send, laying hands on. Propose as a candidate, zu stellen als Kandidat: Acts 1:23 (ἵστημι).

To judge, administer justice, judge

To judge, administer justice Is. 11:3-4. Those passages pertaining to the use of the Keys, such as Matt. 16:19; 18:15-20; John 20:23. Christ is not an earthly judge, Luke 12:14, neither is he, who follows Christ by serving in the Office of the Ministry. Compare 1 Cor. 6:1-8, which deals with solving the controversies among believers.

King

A king is a ruler who has a kingdom. The Lord Christ is a king. In Israel the king was also the shepherd of the people, 2 Sam. 5:2. In the New Testament God's people or εκκλησια are a "royal priesthood", 1 Pet. 2:9 'kingdom', Rev. 1:6; 5:10. See also 1 Cor. 4:8. The apostles also have a royal authority to administer justice, Luke 22:30.

Lamp

Lamp (Matt. 5:15, apostles; Mark 4:21). A lamp is placed on a lampstand, a pastor in a congregation, Rev. 1:20; 2:1. See star.

Laying hands on

Into Office: Acts. 13:3 (Paul and Barnabas); 1 Tim. 4:14 and 2 Tim. 1:6 (Timothy); in general: Hebr. 6:2; deacons: Acts 6:6; conveying the special gifts of the Holy Spirit: Acts 8:18; 19:6.

Leader, etc.

ἡγούμενος, 'leader', 'guide', 'teacher', 'overseer', 'ruler' (the opposite of διάκονος, servant), Luke 22:26; Heb. 13:17,24. Ὁ προϊστάμενος, 'Vorsteher'. 'Those who are over you', actually 'before you' = your leaders, 1 Thess. 5:12. The Hebrew מְשִׁיבֵי, 'leader', (actually one who leads straight along the right road and also one who is instrumental in bringing someone to faith. Is. 9:15 (here the leaders are those who lead people astray, the opposite of what they should be). See "giver of commands".

Man of God

The term does not refer so much to one's personal righteousness as to his calling from God, acting in God's name. Deut. 33:1; Judges 13:6,8 (the Angel of God); 1 Sam. 2:27 (the Angel of God); 1 Sam. 9:6-10 (Samuel); 1 Kings 13 (several times); 1 Kings 17:18, 24 (Elijah); 1 Kings 20:28; 2 Kings 1:9-13 (Elijah); 2 Kings 4 (Elisha, several times); 2 Kings 5:8,14 (Elisha); 2 Kings 6-8 (Elisha, several times); 2 Kings 13:19 (Elisha); 2 Kings 23:16-17; 2 Chron. 8:14 (David); 2 Chron. 25:7-9; Neh. 12:24 (David); Ps. 90:1 (Moses); 1 Tim. 6:11; 2 Tim. 3:17 (Timothy). John 1:6 has the same content: "a man sent from God" (John the Baptist).

Messenger, angel

See, 'angel'.

Minister of the Word

Luke 1:2 (minister of the Word); Acts 6:4 (ministry of the Word).

Office (Ministry)

"Ministry of service", διακονία, Acts 1:17; 6:1,4 (here, a service of assistance, as 1:29; 12:25; 15:31; 8:4; 9:1,12); 20:24; 21:19; Rom. 11:13; 12:7; 13:6 (government ministry); 1 Cor. 12:5; 16:15; 2 Cor. 3:7,8,9; 4:1; 5:18; 6:3; 11:8; Gal. 1:1; Eph. 4:12 (work of serving); Col. 4:17; 1 Tim. 1:12; 3:1; 2 Tim. 4:5,11 (service); Heb. 1:14 (ministry of angels); Rev. 2:19 (service performed while serving in some office, making sure one serves in his office faithfully). See: to serve.

Greek λειτουργός, government 'official', holder of a public office, servant; of God's servants: Rom. 13:6; 15:16; Phil. 2:25; Heb. 1:7; 8:2. Λειτουργία, 'office', 'service', 'office of a priest', 'worship service'. Luke 1:23; 2 Cor. 9:12; Phil. 2:17; (ministry as a sacrifice); Phil. 2:30; Heb. 8:6; 9:21. Λειτουργέω, 'to minister', 'serve', Acts 13:2; Rom. 15:27; Heb. 10:11. Λειτουργικός, Heb. 1:14. This expression is used in referring to serving in a government office at one's own expense, in referring to the official acts of the Old Testament priests and Levites, and to the works of love performed by Christians; Paul uses the expression in referring to his own Ministry as a sacrifice, Rom. 15:16; Phil. 2:17.

Those serving in an office are, on the basis of their service "the fragrance of the knowledge of Christ for God", 2 Cor. 2:14.

Ministry (Amt) = "work of service" (Luther: "Predigtamt", "Amt" and "Dienst"), 2 Cor. 3:3; "competance comes from God", 2 Cor. 3:5-6; ministry of the Law, "ministry of death", 2 Cor. 3:7, "ministry that condemns", 2 Cor. 3:9; ministry of the Gospel, "ministry of the Spirit", 2 Cor. 3:8; "ministry of righteousness", 2 Cor. 3:9, "ministry of reconciliation", 2 Cor. 5:18.

Ἀποστολή, 'apostolic Ministry' (Apostelamt), see: apostle.

Ἐπισκοπή, 'bishoprick' (das Amt des Aufsehers, Bischofsamt), Acts 1:20, 1 Tim. 3:1, also 'time of visitation', the time when God seeks one in a special way, Luke 19:44, 1 Pet. 3:25; Compare Matt. 18:12. The corresponding Hebrew word is מְשִׁיבֵי, which means 'shepherding', 'taking care of', 'watching' Ezek. 44:11, 'ministry', 'office of a shepherd', Ps. 109:8, of a person who has this office, 'overseer' 2 Chron. 23:18; 'examiner' 2 Chron. 24:11, 'ruler' Is. 60:17. The feminine word for ministry is used metonymically of men, who serve in this office.

Pastor, see ἐπισκοπή.

Preacher, to preach, sermon, also Old Testament conceptions of the congregation

Κήρυξ, 'herald', 'preacher', 'announcer', 'proclaimer', 1 Tim. 2:7 (Paul); 2 Tim. 1:11 (Paul); 2 Pet. 2:5 (Noah). Κηρύσσω, 'to preach', 'proclaim as a herald', 59 times in the New Testament, for example Matt. 3:1; 23:14; Acts 8:5; Rom. 19:8; 1 Thess. 2:9; 1 Pet. 3:19; Acts 5:2. Κήρυγμα, 'sermon', 'preaching', 'proclamation of a herald', Matt. 12:41; Luke 11:32; Rom. 16:25; 1 Cor. 1:21; 2:4; 15:14; 2 Tim. 4:17; Tit. 3. Preachers are heralds of Christ. In Hebrew קָרָא, 'cry', 'call', 'proclaim loudly for all to hear', 'to preach'. For example Gen. 4:26; Is. 12:4; 40:6; 58:1; Jer. 2:2; 3:12; 7:2; Micah 3:5 (proclaim peace); Zech. 1:4; Prov. 1:21; 8:1. קוֹל קוֹרֵא, 'the voice of one crying', Is. 40:3, (would be better to translate 'voice of a herald', John the Baptist). שְׁמֵעָה, שְׁמוּעָה, 'sermon', 'message', Jer. 49:14; Ob. 1; Is. 28:9, 19; 53:1. טְבִיבָה שְׁמֵעָה, 'good tidings', Snl. 15:30; 25:25. שְׁמוּעָה comes from שמע, 'to hear'. Corresponding word in Greek ἡ ἀκοή, 'sermon' [comes from ἀκούω, 'to hear']. Sermon = a heard proclamation, a heard word, also through the written Scripture. Rom. 16:25-26: "according to my Gospel, and the preaching of Jesus Christ... which now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith". Compare Acts 6:4: ἡ διακονία τοῦ λόγου, "ministry of the Word" or "office of the Word" or "preaching office" (Juuso Hedberg, Greek-Finnish New Testament lexicon: logos = keerygma = sermon). When the Bible, in addition, speaks of an office, in which preaching is the chief thing, as well as of sermons and preachers, "saarnavirka" (Predigtamt; "preaching office") is in every way a Biblical concept.

נטף, 'drops', 'to drip', 'be dripped with myrrh (aroma), honey' (taste), 'fall' of gentle speech and flowing preaching, Job. 29:22; Song of Solomon 4:11; 5:5,13; Ezek. 21:2,7; Amos 7:16; Micah 2:6,11. Christ, sacrificed on the cross is a "sweetsmelling savour" (Eph. 5:2), which truth must be made known in a priestly conducted service of the Gospel, and in the sermon, so that the Gentiles in turn might become an offering acceptable to God, Rom. 15:16. See aroma.

קַהֲלָה, 'preacher' or he, who publicly functions through word in a congregational meeting, Eccl. 1:1,2,12; 7:27; 12:8,9,10. Note קַהֲלָה is feminine, as are the Hebrew words pertaining to office and worth. In the text, however, the word is used masculinely! Gesenius p. 278, par.107, 3. c. Compare Ps. 68:12 in Hebrew: "proclaimers of the Gospel". Is. 60:17; "shepherds". קַהֲלָה, LXX: συναγωγή, meeting, coongregation. Deut. 33:4; Neh. 5:7. קַהֲלָה, for example Deut. 23:8; 31:30, LXX: ἐκκλησία, congregation. לָקַח congregare. קָהַל, 'congregation', for example Ex. 12:3, Ps. 111:1 LXX συναγωγή, but Ps. 1:5 LXX: βουλή, 'advise', Gesenius: "*die Gemeinde der messianischen Zeit*" = "the congregation of the Messianic age (!); also "of the congregation of evil", Ps. 22:17, compare "synagogue of Satan", Rev. 2:9; 3:9. קָהַל, 'congregation' comes from the verb יָעַד ni., 'come together', 'congregate'.

'To speak', λαλέω, meaning 'to preach', 'to teach', for example John 16:13; Heb. 1:1-2; 2 Cor. 4:13; James 5:10; 1 Pet. 4:11; 1 Thess. 2:2,4,16; 1 Cor. 14:34.

Ἀναγγέλλω, 'announce', 'proclaim', John 4:25; 16:13; Acts 20:20,27; Rom. 15:21; 1 Pet. 1:12; 1 Joh. 1:5.

Priest, office of the priest, priestly

כֹּהֵן, 'priest'. כַּהֲנֵי (fem.), 'office of the priest', כָּהֵן, 'serve in the priestly office'. Old Testament terms. In the New Testament all believers are priests, 1 Pet. 2:9. Ministering the Gospel of Christ in a priestly fashion, Rom. 15:16.

Prophets, to prophesy, prophecy, students of the prophet

Prophet, seer Is. 29:10; 30:10: seer and prophet. The Old Testament נָבִיא obviously comes from the verb בָּיָא, 'to come'. Prophets spoke of future matters and especially of the Messiah, who was to come. In the New Testament the word prophet has different meanings: **1.** The Old Testament prophets and their teachings, for example Matt. 5:12,17. **2.** Christ, for example (Deut. 18:15); John 1:25; 6:14; Acts 3:22,23; 7:37. **3.** One who received the news of some future matter from God (prophet outside the Ministerial Office), Acts 2:17; 21:9; 1 Cor. 11:4,5. **4.** One who explained the writings of the prophets or prophecies and taught and comforted, 1 Cor. 14:3,31. **5.** False prophets, see this. In the phrase "Prophecy unto us, thou Christ, Who is he that smote thee", means to reveal to the eye an invisible, secret matter. Amos 3:7: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

Προφητής, 'prophet' comes from the word πρόφημι, 'say beforehand'. This meaning, however, has an Old Testament background. In the New Testament it appears with various meanings over 100 times.

Προφητεία, 'prophecy', 'writing of a prophet', (or a passage of the Bible) 'spoken by a prophet', also a New Testament writing (The Book of Revelation), 'prophecy' (foretelling) and its 'explanation'. Matt. 13:14; Rom. 12:6; 1 Cor. 12:10; 13:3,8; 14:6,22; 1 Thess. 5:20; 1 Tim. 1:18; 4:14; 2 Pet. 1:20,21; Rev. 1:3; 11:6; 19:10; 22:7.

Προφητεύω, 'to prophesy' etc. for example Matt. 15:7; 26:68; Luke 1:67; Acts 2:17; 1 Cor. 14:1; 1 Pet. 1:10, in the New Testament 29 times.

Students of the prophet, 2 Kings 2:3,5,7,15; 4:38; 5:22; 6:1, built a larger school; Is. 8:18.; Amos 7:14. Corresponds to the New Testament word for 'disciple'.

Prophet (**seer, Magi**), Is. 3:2; Matt. 2:1,7,16.

Salt

Matt. 5:13: "Ye are the salt of the earth".

Scribes

Matt. 13:52: "Every scribe which is instructed unto the kingdom of heaven."

Sending

ἔπεμψεν, 'to send' and connected to it, 'to go' ἔβη. In the Old Testament, for example, Is. 6:8: "Whom shall I **send**? Who will **go** for us? I said: 'Here am I; **send** me.'" Note: Isaiah first received forgiveness for his sins (Is. 6:7), then he was sent. This emphasizes two things. 1. God's will is that those who are called and installed into office be believers. 2. The royal priesthood that comes with faith is not a call, or a sending, to serve in the Ministerial Office. The one sent serves in the name of God and the church ("will go for us"). The one sent "goes", others stay and serve where they are. See Jer. 1:7; Ezek. 3:5, Ob. 1, Jonah 1:2 and 3:2 ("arise, go"). In the New Testament ἀποστέλλω 'to send': Matt. 9:38; 10:5,16,40 (parallels); 11:10 (pll); 15:24; 20:2; 21:34; (pll); 22:3 (pll.) 23:34,37 (pl.); 28:19; ἐκπεμπω ('to go'); Mark 3:14 (pl.); 6:7 (pl.); 16:15 ("go... preach the Gospel"); Luke 4:18; 4:43; 10:3,16; 22:35; John 1:6,33; 3:17,28,34; 4:38; 5:23, 24,30,36,37,38; 6:29,38,44,57; 7:16,29,33; 8:16,18,26,29,42; 9:4; 10:36; 11:42; 12:44,45,49; 14:24; 15:21; 16:5; 17:3,8,18,21,23,25; 10:21; Acts 3:20,26; 14:4 (The Holy Spirit sent Paul and Barnabas); 22:21; 16:17; Rom. 8:3; 10:15; 1 Cor. 1:17; Gal. 4:4. 2 Tim. 1:1; 1 John 4:9; 4:10,14. To go: Matt. 28:19 (πορευθεντες, 'to go'); 16:15 ("go... preach the Gospel"); Apt. 22:21 (here also sending, ἐξαποστέλλω). Sender John 4:34; 6:39; 7:28; 16:19. The one sent John 13:16; 2 Cor. 5:20. The words "to send" and "the one sent" in these passages are not used to refer to the priesthood of all believers but they refer to the Ministerial Office, pertain to Christ, the prophets, the apostles and others, also to the office of the Holy Spirit Luke 24:49, John 14:26; 15:26; 16:7; Gal. 4:6; 1 Pet. 1:12; Rev. 5:6. Also of the ministry of the angels, Heb. 1:14. The words "to send" and "the one sent" and "go" can sometimes also be used in the general sense and of a temporary task, when the one sent is not in the Ministerial Office. See also 2 Cor. 8:23 "messengers of the churches", ἀπόστολοι ἐκκλησιῶν, who were the bearers of the gift of love in behalf of the congregation. The word 'apostle' (messenger) is sometimes used of others, who are not in the apostolic office. The congregation may of course give its members tasks that support the work of the Ministerial Office (for example, the distribution of tracts, and other important tasks in the area of mission work), but which are not necessarily lifelong duties, and those performing them are not in the Pastoral Ministry, but are only assisting it.

Shepherd, see ἐπισκοπή.

Servant, to serve

Διάκονος, one who presses forward, runner, servant, Luke 12:43. Διακονέω, to serve. Timothy and Erastus were servants of Paul (τῶν διακονούντων αὐτῷ), Acts 19:22; also Phil. 2:22 (Timothy served Paul as a son serves his father). Compare Luke 22:25-27: "And He said unto them: The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so, but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." Compare washing of feet. "But he that is greatest among you shall be your servant." Matt. 23:11. These terms appear in the New Testament frequently. See, for example, 2 Cor. 6:4 and 2 Pet. 1:1.

See also: Minister of the Word, the one who obeys commands, and slave.

Παῖς, 'servant', of the Lord's suffering servant as the Substitute of Israel and of the whole human race, Matt. 12:18, Acts 3:13; 4:27; of David, Luke 1:69; of the members of the congregation, Luke 12:45; of Israel, Luke 1:54. The word is not used of those Christ is an exception) serving in the Ministerial Office.

Θεραπεία, 'servants', Matt. 24:45, here actually a church. Θεραπών, 'servant', Hebr. 3:5 (Moses).

The seventy disciples

Luke 10:1,17. Jesus' larger group of disciples, whom Christ chose and sent as heralds to proclaim the news that the kingdom of God has come near you. Of these, however, many left Him and "walked no more with Him", John 6:66. Of those that remained some could have served later in the New Testament office, the ministry of the Word, after Christ's resurrection.

Slave

"Slave", δοῦλος: Matt. 10:24; 13:27; 22:3,4,6,8,10; 24:25 etc. The apostles are Christ's slaves, but are also His "friends", John 15:15, and therefore more than mere slaves.

Soldier, serving as a soldier

"Soldier of Jesus Christ", 2 Tim. 2:3. 1 Cor. 9:7: serving as a soldier. 2 Cor. 6:7: "the armour of righteousness on the right hand and on the left". 2 Cor. 10:3-4: "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The breastplate and helmet belonging to the armor of a soldier, 1 Thess. 5:8. See fellow soldier. Compare David and Goliath, also Luke 14:31.

Fellow soldier (συστρατιώτης), Phil. 2:25: Paul's fellow soldier Epaphroditus; Philemon 2: Paul's and Timothy's fellow soldier, Archippus.

Star

Star (Matt. 24:29; Luke 21:25; Rev. 1:20; 12:1; Dan. 12:31), of the apostles, of pastors or teachers of congregations. Of Christ (Num. 24:17; Rev. 22:16: "morning star"). Of all believers (Phil. 2:15).

Steward, stewardship

Steward, 1 Kings 1:2,4; Is. 22:15 (בְּנֵי, οικονόμος, useful, wise servant like Onesimus, Filemon 10-11); Luke 12:42; 1 Cor. 4:1,2; 9:17; Tit. 1:7; 1 Pet. 4:10. The word refers to a duty of high responsibility for which one must give account.

Οικονομία, 'stewardship', 'office of a steward' Eph. 3:2,9. Οικονόμος, 'steward', 1 Cor. 4:1; Tit. 1:7. Gen. 41:40: עָלַי הָאָדָמָה, 'be over' = 'take care of'. Appoint as manager, עָלַי בְּיָדְךָ, 'trusted one', 2 Kings 10:11. One in charge of one's possession, Luke 12:44.

Teach, teacher, disciple, make disciples of

Verbs that signify teaching; יָרָה, etymol. 'to show the way', Num. 10:11; 14:57; Deut. 24:8; 2 Kings 17:27; Micah 3:11; 2 Chron. 6:27; 15:3. The word *torah* is derived from this word, 'teaching', 'law'. לְמַד, for example: Ps. 25:5; Is. 40:14; Jer. 9:13,19. הִלְלֵנִי, pi.: Job 15:5; 33:33; 35:11. בִּינֵי, hi.: 'to give understanding by teaching', Is. 40:14; compare 1:3; Ps.119:27,34,73, 125,130,144,169; compare the Savior's teaching, that a steward must be "wise", Matt. 24:45; Luke 12:42. נָתַן: Prov. 9:9 *tradere*, παρατίθημι, med.: 2 Tim. 2:2 (a matter received can be promoted and spread through teaching). Παραθήκη = the proclamation of the Gospel or of a matter entrusted to one's care: 1 Tim. 6:20; 2 Tim. 1:12,14. Μεταδίδωμι, give (the Gospel) through teaching: 1 Thess. 2:8 (compare also Rom. 1:11; 12:8).

Teacher מוֹרֵה (from the verb יָרָה, 'to show the way', 'to guide', 'to teach', Job 36:22; Is. 22:21; 30:20; Joel 2:23; אָב, 'father' (see also: Father), 2 Kings 6:21; 13:14; Judges 17:10; 1 Sam. 24:12; (my son, 26:17,21,25); Prov. (my son 4:10,20; 5:1,20; 6:1,3; 7:1,24); (daughter Ps. 45:11). Compare 1 Cor. 4:15: "not many fathers... I have begotten you"; 1 Cor. 4:17 (Timotheus "who is my beloved son and faithful..."); Phil. 2:20-22; 2 Tim. 1:2. מְשֻׁכֵּל, 'teacher', (participle from the verb שָׁכַל, hi., 'to be understanding', 'to make understandable', 'to teach') Ps. 32:8; Prov. 16:23; 21:11; Neh. 9:20, Dan.9:22; 1 Chron. 28:19 (Is. 53:1, "to deal prudently" of Christ, Luther: 'shall act wisely'. The same verb in Gen. 3:6: according to Eve the fruit of the forbidden tree 'makes one wise' or teaches.

The purpose of teaching is to beget children for God and to act wisely by presenting the crucified Christ to the hearers, (Is. 53:1, Gal. 3:1-2; 1 Cor. 1:17-2:2) so that they receive the Holy Spirit and the gift of faith. At the same time a true spiritual father-and-son relationship is born between the pastor and the members of the congregation. A faithful teacher: "If you utter worthy, not worthless words, you will be my spokesman. Let this people turn to you, but you must not turn to them." (Jer. 15:19) The right kind of teaching and its benefit, Mal. 2:6-7: turns many away from iniquity. Mal. 2:8: False doctrine causes people to stumble, corrupts the covenant.

Μαθητεύω, be a student, be taught, make disciples of Matt. 13:52; 27:57; 28:19; Acts 14:21. Μαθητής, 'disciple'. תלמיד, תלמי, 'disciple'. Is. 8:16; 50:4; 54:13.

Καθηγέω, 'to teach orally', pass. 'to receive instruction', 7 times.

Καθηγητής master, teacher Matt. 23:8,10.

Διδασκαλία, 'doctrine', 21 times in the New Testament. Διδάσκαλος, 'teacher', in speaking of Jesus and John 30 times, other instances 27 times. Διδάσκω, 'to teach', 88 times. Διδαχή, 'instruction', 27 times.

See also leader.

The following terms also refer to preaching and teaching of the Holy Spirit: "Breath of his lips", Is. 11:4, "rod of his mouth", Is. 11:4 and "spirit of his mouth", 2 Thess. 2:8.

Evangelization, governing, the work of a steward, leading, guiding, shepherding, feeding etc. all are accomplished by teaching the Word of God and administering the Sacraments.

Vineyard, workers in a vineyard

"Vineyard", workers in a vineyard Matt. 20:1; 1 Cor. 9:7. Is. 5. The Lord is the Watchman of a vineyard (נֹצֵר) Is. 27:3.

Watchman, to guard, to watch

'Watchman', שומר, Is. 21:11 and 62:6 (of prophets); 56:10, Ezek. 3:17. שמר, to watch carefully (the flock Gen. 30:31, garden Gen. 2:15; 3:24, house Eccl. 12:3, 'to watch', 'to guard', 'to preserve', 'to keep' (covenant, commandments, promise). "to watch a flock" (φυλάσσω φυλακάς), Luke 2:8. "to watch (ὑπέρ = for the good of someone)"; ἀγρυπνέω, Heb. 13:17.

The wise, they that understand (משכילים)

Dan. 11:33: "They that understand among the people shall instruct many." Dan. 12:3; 12:10. Compare: "wise steward", Luke 12:42. Wrong understanding: Gen. 3:6: "to make one wise" or "teach" (השכיל). See teach.

Worker, workman, to work

Worker 1 Thess. 5:12: "those who labor among you"; 2 Cor. 11:27: "I have labored and toiled" (κοπιάω); 1 Tim. 5:17: "those who labor (κόπω και μόχτω) in the Word and doctrine"; Matt. 9:37-38: "The harvest truly is plenteous, but the laborers (οἱ κοπιῶντες) are few... laborers into His harvest". 2 Tim. 2:15: "Study to show thyself approved unto God, a workman (ἐργάται) that needeth not be ashamed, rightly dividing the Word of truth." "Workman" (ἐργάτην): Matt. 10:10; 20:1,2,8; Luke 10:7; 1 Tim. 5:18. 1 Cor. 16:10: "he worketh the work of the Lord" (ὁ ἐργάτης), 'experience trouble'; 'work diligently to the point of exhaustion', of the work of the Ministry: John 4:38: compare Luke 5:5; 1 Cor. 15:10; 16:16; Gal. 4:11; Phil. 2:16; Col. 1:29; 1 Thess. 5:12; 1 Tim. 4:10; 5:17; 2 Tim. 2:6.

Fellow worker, helper (συνεργός, συνεργέω), Mark 16:20: The Lord worked with the apostles; Rom. 16:3: Paul's helpers in Christ Jesus, Priscilla and Aquila; Rom. 16:21: Timothy; 1 Cor. 3:9: Laborers together with God ("we" = those serving in the Ministry); 1 Cor. 16:16: "everyone who joins in the work"; 2 Cor. 1:24: "we work with you for your joy"; 2 Cor. 6:1: "Christ's fellow workers"; 2 Cor. 8:23: Paul's partner, Titus; Phil. 2:25: Epaphroditus, Paul's companion in labor; Phil. 4:3: Clement, Paul's fellow laborer and others; Col. 4:10,11: Paul's fellow workers for the kingdom of God: Aristarchus, Marcus, the cousin of Barnabas, Justus; 1 Thess. 3:2: Timothy, God's fellow worker; Philemon 1: Paul's and Timothy's fellow worker, Philemon: Philemon 24: Paul's fellow workers Marcus, Aristarchus, Demas, and Lucas; 3 John 8: "that we might be fellow helpers to the truth".

Terminology pertaining to the opponents

The abomination of desolation

Dan. 12:11; Matt. 15:15; Mark 13:14.

Those who win the *admiration* of people for their own advantage

Jude 16.

Adversaries, opponents

2 Thess. 2:4: (of the antichrist); 1 Cor. 16:9: "there are many adversaries"; Phil. 1:28: "without being frightened in any way by those who oppose you"; 1 Tim. 5:14: "give the enemy no opportunity for slander"; 2 Tim. 2:25: "Those who oppose him he must gently instruct"; Tit. 2:8: "that those who oppose you may be ashamed"; Heb. 10:27: "a fearful expectation of judgment and of raging fire that will consume the enemies of God", 2 Tim. 3:8; 4:15.

Angel of light

2 Cor. 11:14.

Antichrist, opponent of Christ

The antichrist, Dan. 11:35; 2 Thess. 2:3-12; teachings of the Book of Revelation.

Other antichrists, 1 John 2:18; 2:22; 4:3; 2 John 7. See: false Christs, heretics, false prophets, false teachers.

See: abomination of desolation.

Beast

Rev. 11:7; 13:1; 13:11.

Betrayer

Judas Iscariot, Matt. 10:4. The Jews Acts 7:52. Fell from the ministry and apostleship by transgression, Acts 1:25.

Boasters

Col. 2:18; Jude 16; 2 Pet. 2:18; 1 Cor. 4:18-19; 5:2.

Carousers

Jude 12; 2 Pet. 2:13.

Those *commending* themselves

They cannot endure testing, 2 Cor. 10:12,18.

Those with an injured *conscience*

1 Tim. 1:19: those who reject a good conscience and have shipwrecked their faith.

1 Tim. 4:2: conscience seared with a hot iron.

Tit. 1:15: both mind and conscience corrupted.

Deceivers, deceitful workmen

Rom. 16:18: "by smooth talk and flattery they deceive". Deceitful workmen, 2 Cor. 11:13. Deceiver, 2 John 7.

Demons

For example 1 Cor. 10:20,21; 1 Tim. 4:1; James 3:15; Rev. 16:14: "They are the spirits of devils working miracles". Jesus complies with the request of the demons, Matt. 8:31. False teachers cast out devils, Matt. 7:22.

Deniers of Christ, the Lord

Jude 4; 2 Pet. 2:1.

Acts of *divination*, diviner, to divine, divination

Deut. 18:14; 1 Sam. 15:23; Is. 44:25; Ezek. 21:23; Acts 19:19.

Divisions (different sides)

1 Cor. 11:19.

Those causing *divisions*, cliques

Gal. 5:20; Jude 19.

Dreamers

Jude 8.

Enemies of the Cross

Phil. 3:18.

The *exploiters*, the covetous

2 Pet. 2:3; 1 Tim. 6:5; Tit. 1:11.

False apostles

2 Cor. 11:13; Rev. 2:2. They examine the apostles, 1 Cor. 9:3. "seek an opportunity", "masquerade as apostles of Christ", are "deceitful workers", 2 Cor. 11:13.

False brethren

2 Cor. 11:26; Gal. 2:4.

False christs

Matt. 24:24; Mark 14:22.

False prophets

1 Kings 13:18; Jer. 14:13-16; 23:9-14,21-22,25-28,31-40; Micah 3:5,11. Matt. 7:15; 24:11, 24. Mark 13:22; Luke 6:26; Acts 8:6; 13:6; 2 Pet. 2:1; 1 John 4:1; Rev. 16:13; 19:20; 20:10. The identifying marks that the Bible mentions in connection with these passages: proclaim lies, the deceit of their heart, false prophecies and vain hopes (compare Chiliasm), relate their dreams, causing the people to forget the name of God or His revelation as they listen to them, rock the people into a false peace and strengthen the hands of the wicked, lead people astray, appeal to idols (false church fellowship), adultery is in evidence, prohibit people from being converted, do not speak that which comes from the mouth of God, God has not sent them, they are of no benefit to God's people, twist the words of the Lord. Persecute those, who do not support and nourish them. Take bribes, serve for money and to make a living (compare Rom. 16:18). Disseminate destructive false doctrines, even deny the Lord. Appear in sheep's clothing, but inwardly are ravening wolves. False prophets therefore are all those who teach false doctrine, not just those who prophesy and serve with the title of prophet. They are a large group compared to the true prophets, 1 Kings 22:6, 23-24, relationship of 400:1, 1 Kings 18:22 relationship of 450:1. Punishment: everlasting shame and disgrace, Is. 45:16; Jer. 20:11; 23:40; Hosea 4:7.

False teachers

2 Pet. 2:1. They have another Jesus, another spirit, another gospel, 2 Cor. 11:4. "Whose glory is in their shame, who mind earthly things", Phil. 3:19.

Teachers who satisfy itching ears, 1 Kings 22:8; 2 Tim. 4:3.

Flatterers

1 Thess. 2:5.

Foolish shepherd

The opposite of a true shepherd is a foolish shepherd, Zech. 11: 15-17: "And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened." See also Ezek. 34:1-5.

Gainsayers

Tit. 1:9.

Heretic

Tit. 3:10.

Hired hands, shepherds who serve for profit

John 10:12; Jude 11. See: Stomach servers.

Those with false *humility*

Col. 2:18.

Infiltrators, those who slip in unawares

Gal. 2:4; Jude 4.

Teachers who satisfy *itching ears*

1 Kings 22:8; 2 Tim. 4:3.

Lawless men

2 Pet. 3:17.

Liar

1 John 2:22; Rev. 2:2.

Peddlers of the Word

2 Cor. 2:17; 1 Tim. 6:5.

Pharisees

For example Matt. 16:6.

Prostitute

Hosea 2; Rev. 17:1,5,15,16; 19:2.

Rationalists

Col. 2:8.

The recalcitrant

Jude 11.

Sadducees

See for example Matt. 16:6.

Satan

Zech. 3; Matt. 4 and others.

Scoffers

Jude 18; 2 Pet. 3:3.

Scribes

For example Matt. 23:13; 1 Cor. 1:20.

Seducers

1 Kings 22:21-22; 2 Pet. 2:14,18.

Those causing others to *sin*, to cause to sin, enticement to sin

Matt. 18:6-7; Mark 9:42; Luke 17:2; 2 Thess. 2:10; Rev. 2:14.

Slaves of depravity

2 Pet. 2:19.

Sorcerer, sorcery, witchcraft

Lev. 19:26; 2 Kings 21:6; Dan. 1:20; Acts 13:6 (Barjesus); 8:9 (Simon); 13:8: Elymas, who tried to turn the proconsul from the faith. Rev. 9:21; 18:23; 21:8; 22:15.

Stars

Of false teachers: wandering stars, Jude 13; "O morning star, son of the dawn", Is. 14:12, of Satan. "The powers of the heavens shall be shaken", Matt. 24:29. See Luther, St. L. VII, 1452.

Stomach servers

Rom. 16:18; Phil. 3:18-19. See: Hired hands.

Thief and robber

John 10:1.

Wise men (magicians)

Ex. 7:11; 1 Sam. 6:2; Jer. 27:9; Dan. 1:20; 4:6; Zech. 10:2; Acts 16:16.

The *wise*, philosophers of this age (of this world)

1 Cor. 1:19; 3:19-20.

Wolves, ravenous, savage

Ezek. 22:27; Zeph. 3:3; Matt. 7:15; 10:16; Luke 10:3; John 10:12; Acts 20:29.

* * *

The terminology relating to the Office of the Ministry in the Bible is derived mainly from earthly life, such as caring for animal husbandry (shepherd) and political life ('king', 'ruling', 'leading'). In this type of terminology the original use of the word reveals the nature of the work of the Ministry, but otherwise etymology is of little significance. The deciding factor is the context and the manner in which the term is used in its spiritual context relating to the office of the Ministry. Some of the terminology comes from the devotional life (Gottesdienstleben) of the Israelites, such as 'teacher' and 'high priest'. Also in these terms the etymology is of secondary significance and the usage of prime significance.

The Bible uses the name ἀποστολή for the apostolic office, and in speaking generally of the Ministry it uses the word διακονία, in Finnish 'palvelus' (service), 'palvelusvirka' (office of service) and διάκονος, 'servant'. In Latin the word *ministerium*, 'service', 'office' has been used. (The word *minister* = 'servant', 'helper', 'assistant'). In German the Confessions use the term *Predigtamt* or preaching office (note: not 'preacher's office' or 'priest's office'). *Prediger*, preacher. The English have a problem with their unclear word *Ministry*. In Russian I have begun using the term проповедное служение or preaching office. The Russian служение corresponds to the Greek word διακονία, 'service', 'office'. The word 'сан' used by the Ingrian church and others means position of honor. The German expression is: "*Nicht Würde, sondern Bürde.*" (The office is not a position of honor, but a burden.) (Compare Num. 11:11; Deut. 1:12.) In Russian in referring to ordination into the Office of the Ministry we use the term рукоположение в служение.

The word often used in Russia *освящение в сан* is not a correct, biblical term. When speaking of an 'office', we are to give the word its Biblical meaning, ministry of service. We are not to give a meaning, which stems from the bureaucratic conception of the ministry (ruling as lords) that society has, or a meaning conveying the thought that pastors belong to some sort of a higher caste than other Christians.

* * *

Each language has its own problems in using the correct terms for the Office of the Ministry. It is, however, important that the terms support the pure doctrine and do not provide room for false conceptions. The romanizing teaching concerning the Office of the Ministry, or that which leans toward papal doctrine, has found its way into many languages and with it a false theology of the Ministry has been accepted. From the Lutheran Confessions we can see, how the Lutheran confessors gradually freed themselves from the accustomed terminology of the Roman church concerning the Ministry, even though in speaking of the papists, they used their terms.

In the Finnish language in the State church the term "pappi" ('priest') and "papiksivikiminen" ('ordination into the priesthood') are used. These terms are originally from the Catholic period in Finland. The Reformation in respect to the doctrine of the Ministry never broke into the terminology of the Finnish State Church. If, however, you look at the terms relating to the Ministry in the index of the "Biblia" (an old Bible translation), you will see that they contain a great deal of correct Lutheran teaching concerning many matters. Also "opiskella papiksi" ('to study to be a priest') is incorrect, as priests are born in Baptism and one enters the Office of the Ministry through a call. The Finnish word 'pappi' (priest) is derived etymologically from the Russian language: поп, 'pappi', compare 'poppamies' (zauberischer Heilpraktiker).

The Swedish '*präst*' can be traced to the Greek *πρεσβύτερος* and can be understood in the right way. In the Bible the word 'priest' points either to the Old Testament priesthood or in the New Testament to the priesthood of all believers. Even though in the language of the people, and even in language generally, the word 'pappi' has been accepted as a concept (compare 'apupappi', 'papist'), it is recommended, that the pastors of Confessional Lutheran churches not be called 'priests'. In the Confessional Lutheran Church of Finland the official title is "pastori".

The term "papiksivihkimys" ('ordination into the priesthood') is the worst, because in ordination the main thing is the public confirmation of the extended call and its acceptance through the blessing by God's Word, prayer and the laying on of hands. Ordination does not impart any lasting seal (*character indelebilis*) on the one ordained. Ordination is not a sacrament. In the Old Testament "Elijah's mantle" (1 Kings 19:19) is transferred by the congregation by means of a call, and the efficacy of the office is in God's Word, not in the person, even though God has some things to say also about the person. The laying on of hands is blessing through the use of God's Word and intercessory prayer.

In the Finnish language we use the terms "virkaanvihkimys" or "ordinaatio" (ordination into office) and "virkaanasetus" or "installaatio" (installation into office).

In the English language the word Ministry has caused a great deal of conceptual confusion.

In closing I would refer you to the statement by the late Robert Preus, that dogmatics is largely a definition of concepts.

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