

# Baier's Compendium of Positive Theology

## Part Three

### Chapter Fourteen

#### On the Ecclesiastical Ministry

##### § 1.

For the gathering and preservation<sup>a</sup> of the church it is necessary that certain humans perform the office of preaching the word and administering<sup>b</sup> the sacraments, so that through these means faith is conferred on humans and being received it is confirmed and increased. And this is that office, which is called<sup>c</sup> *the ecclesiastical ministry*.

a) Truly God *is able immediately* to illumine any human he pleases and to confer faith on them, to conserve and increase these gifts; however *he is pleased* to prescribe a certain *order* and *means* and the use of them for the purpose of the faith which follows by his grace, and therefore he wishes it to be offered and published to many, also declared and inculcated, each one [gift] being believed and done, to be put forward for the comprehension and state of various humans, to be confirmed and defended from corruptions. From which, also especially, because the doctrine of faith exceeds the comprehension of human reason, and is learned only from holy Scripture, the necessity of the ecclesiastical ministry is easily recognized, although the light of nature also in a certain way teaches the necessity of the holy office being committed to certain persons and the gentiles recognize this to a certain extent. Compare *Musaeus Ableitung der Verl. von der Gewissener-Secte* p. 54. 66. *Adde Tract. de Eccl. Part. II. Disp. I. \_36, p. 16. 17.*

Luther: "Here it is important to note, although *God* from heaven spoke with Paul, *thus he will nevertheless not abolish the preaching office, besides making someone something special, but he calls him hence into the city to the pulpit or ministry; there he should hear and learn what there is to learn.* God wants that we should go there and hear from them the Gospel which is preached; there one should find him, *and nowhere else ....* Thus Paul came to the knowledge of Christ and the Word through Ananias. From his own little match he must receive his light, though he could not compare with Paul and was like a candle compared to the sun. Such is important here to note in this history, that one learns to hold the preaching office high. For here it stands loud and clear, that Paul, the great Doctor, has handed down to him the understanding, through that little Doctor, Ananias." (*Hauspostille for the Conversion of St. Paul. Vol. XIII. p. 2528ff.*)

Luther: "Where that (the preaching office) remains, thus will something be received among the crowd, who is sent rightly therein or yet comes hither. But where it also comes away from the pulpit, there it will help little, although one or a few can read the lessons for themselves, and presume, yet they allow no preaching." (*Kirchenpost. Epistelheil. Dom. 20. p. Trin. XII, 1218*)

Luther: "Yes, many may also well burst out and say: 'What do we need with more pastors and preachers; can't we after all read at home ourselves? Therefore go to that safe place and read it at home or not. Or where you already read it at home, so it *is yet not as fruitful, nor so strong, as strong as the Word is through the public preaching and the mouth of the preacher*, whom God has called to that office and or-

dained, that he should preach and talk to you." (Hauspostille. D. VIII. p. Tr. T. XIII. p. 1816-17)

Luther: "I would gladly explain 'the daily sacrifice' (Dan. 12:11) in this spiritual way, that it is the holy Gospel, which must remain till the end of the world together with faith and the church. But for all that it can happen that the world would become so epicurean, that one would have in all the world no public pulpit and the public talk would be an empty epicurean abomination, and the Gospel would be received only in the homes through the father of the house. And this would be the time, thus among the words of Christ on the cross: "It is finished" and: "Father, into your hands I commend my spirit." For just as Christ after such a consummation lived only a little time, so also the church could remain only a little time after the public silence of the Gospel. And as the Jewish daily offering was well abolished in the in the seventh week through the Apostolic Council, and yet afterwards it remained up to the destruction of Jerusalem, also from the Apostles themselves, where they wished (yet without necessity), it was kept, thus also the Gospel can well sleep and be silent in the pulpit, and yet through pious Christians in the homes it will be received. But such misery should not remain longer than 1290 days, that is, about three and a half years; for without public preaching the faith can not stand for long, because in this time the world would get worse in a single year." (Introduction on the prophet Daniel. VI, 1487. ff.)

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L. Hartman: "The ministry is able to be treated in two ways: 1. abstractly, just as the state itself, and the Christian office itself is subject to be considered, which is done with respect to the ministry in article 5 of the Augsburg Confession; 2. concretely or by reason of the persons, who are engaged in this sacred office; this article 14 of the Augsburg Confession deals with this theme, namely that 'no one ought to publicly teach or administer the sacraments in the church unless legitimately called.'" (Pastorale evangel. p. 25)

Augsburg Confession: "That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Spirit is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake. They condemn the Anabaptists and others who think that the Holy Spirit comes to men without the external Word, through their own preparations and works." (Artic. V. Lib. Conc. Ed. Muellerei p. 39. ff. [Triglotta, p. 45])

B. Mentzer: "This fifth article (A.C.) is selected out of the seventh among those seventeen chapters, in which Dr. Luther had grasped Christian doctrine not long before the diet of Augsburg, of whose words thus they have published in T. 5. Jensen, folio 15, p. 1, a. 75: "To obtain such faith or to give it to men, God has instituted the preaching office or the spoken Word, namely the Gospel, through which he permits the proclaiming of such faith and his power, profit and fruit, and gives also through the same, as through a means, faith with his Holy Spirit, how and where he wishes; otherwise there is no other means or way, neither road nor path, to come to faith. For the thought outside of or instead of the spoken Word, no matter how holy and good it appears, is only an empty lie and error." (Exeges. A. C. ed. 3, p. 221 ff.)

Formula of Concord: "And by this means, and in no other way, namely, through His holy Word, when men hear it preached or read it, and the holy Sacraments when they are used according to His Word, God desires to call men to eternal salvation, draw them to Himself, and convert, regenerate, and sanctify them" (Solid Declaration, II [, 50, Triglotta, p. 901]).

Formula of Concord: "We condemn also the errors of the Schwenckfeldians which they teach: ... 2. That the ministry of the church, that is, the Word of God preached and heard is not a means or instrument by which God the Holy Spirit teaches men, and through which he give the true knowledge of Christ" etc. (Solid Declaration, article XII [28, 30, Triglotta, p. 1101])

Gerhard: "Just because in Romans 10:17 it says "faith comes by hearing", this is not to be accepted exclusively, that hearing the word preached is opposed by reading the written word, but inclusively, that through the word not only heard, but also read God effectively decides for faith and salvation, with the word the same is and remains, whether it is preached or heard, whether it is written or read; from whence

knowingly John says referring to the history of the gospel in his writing, to the whole of both the Old and New Testament scriptures: 'These things are written, so that you may believe', John 20:31, 'We write these things to you, that your joy may be full', 1 John 1:4. Therefore also from the written word of God, through reading and meditation by being transferred to use, faith and spiritual joy and the consequent eternal salvation is able to be absorbed." (Exeges. loc. de S. S. \_ 364.)

b) Certainly those means of salvation are established *in the use* and the seed of the word is sown into the field of the church - baptism, as a sacrament of initiation, to those spiritual sons of Christ now being born into the church, and the sacrament of the body and blood of Christ for those more adult spiritually born for the confirming of faith and the conveying of spiritual nutriment to the soul. Cf. *Musaeus* 'On the Church,' loc. Cit.

c) Thus the *apostolic* office is called "service" Acts 1:17; 6:4; 20:19. Rom. 11:13. 2 Cor. 3:8-9. And Paul calls himself and others "servants of Christ and stewards of the mysteries of God." 1 Cor. 4:1 Elsewhere he calls himself a "slave of Christ." Titus 1:1

Smalcald Articles: "In 1 Cor. 3, 6, Paul makes ministers equal, and *teaches that the Church is above the ministers (ecclesiam esse supra ministros)*. Hence superiority or lordship over the Church or the rest of the ministers is not ascribed to Peter (in preference to other apostles). For he says thus: All things are yours, whether Paul, or Apollos, or Cephas', that is, *let neither the other ministers nor Peter assume for themselves lordship or superiority over the Church:....*" (Treatise on the Power and Primacy of the Pope, 11 [Triglotta, p. 507 - from the Latin])

Apology to the Augsburg Confession: "Gabriel [Biel] recounts among other reasons why both parts are not given that a distinction should be made between laymen and presbyters. And it is credible that the chief reason why the prohibition of the one part is defended is this, namely, that the dignity of the order may be the more highly exalted by a religious rite. To say nothing more severe, this is a human design; and whither this tends can easily be judged." (Article 22 [Triglotta, Ap. XXII, p. 359, from the Latin])

Apology to the Augsburg Confession: "This word [leitourgia] does not properly signify a sacrifice, but rather the public ministry, and agrees aptly with our belief, namely that one minister who consecrates tenders the body and blood of the Lord to the rest of the people, ...."(Article 24 [Triglotta, Ap. XXIV, p. 411] from the Latin)

Grauer: "The ecclesiastical order is called the *ministerium*, because it is not some civil lordship, in the manner in which it is falsely imagined by the pope. For Christ clearly subtracts lordship from the servants of the church, Luke 22:26. These servants in the Holy Spirit are [not] called lords of the church, but observers, planters, waterers, servants, etc. By which title each and every one is indicated, of this order is the office, not to domineer in the church, but to serve; from where also it is called the ecclesiastical ministry." (Preface to the Augsburg Confession, ed. IV, p. 1138)

Dannhauer: "Pastors of the church (not only of God) are (not slaves, but) *servants*, 1 Cor. 3:5, Col. 1:25; guides of the individuals, and servants of the community, *to whom final judgment is deferred.*" (Hodosoph. Phaenom. II. p. 79)

Dannhauer: "The *ecclesiastical* power is complete in the instruments and [they are] *servants of the whole community*, 2 Cor. 4:5; Col. 1:25; Rom. 13:4; indeed the *magistrate* is a *servant of God*, [but] *not likewise of the community.*" (Hodosoph. Phaenom. II. p. 71.)

H. Barner: "That they do not all conduct the public teaching office is a cause of a defective call, that besides they do not demand, still they are called. *Therefore one must distinguish between the estate and the office.* To the *office* belongs a special calling; for that one must be commissioned or ordered to it. But it is not the same for the *estate* .... All high priestly descendants were of the high priestly *estate* by their birth, but only one of them was high priest according to *office*, Tom. 7. f. 346" (Synopsis of the New Men. Approved by the theological faculty at Wittenberg. 1659. Book 2, chapter 20, page 379)

Luther: "Thus also is being a 'prophet' a higher *estate* than John's estate; although John's *office* is greater and closer."

Grauer: "Our pastors are less correctly called *priests*, because we do not have an external sacrifice; for where there is not external sacrifice properly speaking, there is no priest. Indeed the use is common in our churches, that preachers are called Priests, but less properly, since today there are not external sacrifices in the New Testament." (Graver rediv. h.e. praelect in A.C. Ed. IV. p. 763)

Luther: Therefore also the Holy Spirit in the New Testament had preserved with diligence, that the name "sacerdos", *priest* or pastor also no apostle, is given in addition to another office, but it is only the baptized or Christian name as an inborn, hereditary name from the baptism; then we will have born in baptism no apostle, preacher, teacher or pastor, but we were all born useless priests and pastors; thereafter one takes from such born pastors and calls or elects one to such an office, which *must be filled from all of us* because of such an office . . . . But that the Fathers have named their holy [office] 'sacerdotes' priest and thus in usage it has come, one should (I say) hold them to good, as [we do in] many more other passages. And it remained in connection with their initiation and order, thus the name has done no damage, because it has ordained reverend pastors. But the abomination has kept the name (because it was so splendid) and left the Father's initiation, instead of it has set up his crooked ordination and with it has horribly wasted and destroyed our pure priesthood and baptism." (Schr. v. d. Windelmesse u. Pfaffenweihe. 1533. XIX, 1536 ff)

Luther: "One has discovered, that the Pope, bishops, priests and cloister-folk became named the spiritual estate; princes, lords, laborers and farmers the worldly estate. This is entirely a subtle comment and hypocrisy. However no one should become shy on that account. And this is the reason: then all Christians are a true spiritual estate, and there is no difference among them, other than what the office alone has.... *Therefore the bishop's ordination is nothing else, than when the entire gathering names one from the group to the place and part [of the office], who all have a like authority, and commission him, to execute this same authority for the others; just as when ten brothers, princes, of equal descent, choose one to rule the family estate for them; yet, they are all kings and of equal authority, and yet one was commissioned to rule.* And I can tell this yet more clearly, when a small group of pious Christian laity would be seized and placed in a wilderness, who would not have with them a priest ordained by a bishop, and would take this action there, choosing one from among them, him being married or not, and would commission him to the office to baptize, to celebrate mass, to absolve and preach, and this one would truly be a priest, as if all bishops and popes had ordained him. *Thus it happens, that in an emergency anyone can baptize and absolve; that would not be possible, if we were not all priests.*" (Address to the Christian Nobility of the German Nation. 1520. X, 302 ff.)

## § 2.

The *efficient<sup>a</sup> principal* cause of the ecclesiastical ministry when seen *in itself<sup>b</sup>*, then by reason of the *ministers<sup>c</sup>*, who by that cause are affected, is the triune<sup>e</sup> God<sup>d</sup>, and Christ<sup>f</sup> the God-man.

a) To which sufficient strength and virtue works together for the *instituting* of the ministry and the *committing* of it to certain persons, on the contrary showering success, or *producing* through that office spiritual fruit.

b) Certainly that it is the *state* of ministers, for a certain reason instituted and sanctified; by which reason it is seen *abstractly*.

c) Without insofar as it is considered concretely, on the part of *humans*, by whom this office is

executed and conducted.

d) For the one who is the *author of grace*, the same one is the one who sanctifies the office, by which means grace is applied to humans. And it looks to this, 1) that God *revealed*, that which considers those things rightly bearing on the ministry, namely that which preaches *doctrine*, *Gal. 1:8-9, 12*, that which pertains to the teaching, proving, the emending and forming of morals, *2 Tim. 3:14 ff.*, and that which deals with the *sacraments*, and the way in which they are administered, *1 Cor. 11:23*, etc. 2) that God *has placed* this office on *certain* persons, or he sends humans to that office to perform it. See *Psalm 68:12, Matthew 9:38, Luke 10:2*, or where it is otherwise called a *vocation* according to *Romans 1:1, Hebrew 5:4*. 3) that he concurs with the actions of the ministers. See *1 Cor. 3:5 ff.*

Apology to the Augsburg Confession: "God has instituted and ordered the preaching office, and it has the glorious promise of God, Romans 1: 'The Gospel is the power of God to all those who believe on it,' etc. Isaiah 55: 'The word, which goes forth from my mouth, shall not return empty to me, but it will do what pleases me.' When one would thus understand the order of the Sacrament, thus one might also name the laying on of hands as a sacrament. For the church has God's command, that they should appoint preachers and deacons. Meanwhile such are very comforting, as we know that God preaches and will work through men and such workers, thus from men they are chosen, thus it is good, that one praises highly and honors such an election [Wahl], especially against the devilish Anabaptists, who despise and slander such an election along with the preaching office and the bodily word." (Artic. XIII. p. 203)

Smalcald Articles: "Since now Paul clearly testifies, he had not wanted to request from Peter, that he [Peter] allow him [Paul] to preach, also then, that he [Paul] came to him [Peter] at the last: we have a certain teaching, *that the preaching office comes from the common call of the apostle*, and it is not necessary, that all of these individual persons have the call or the confirmation of Peter." (Treatise on the Power and Primacy of the Pope, p. 330)

Luther: "I hope yes, that the believers and those who would be called Christian, would know very well, *that the spiritual estate is instituted and established by God*, not with gold or silver, but with the true blood and bitter death of his only Son, our Lord Jesus Christ. For from his wounds the Sacrament flows truly (as it was painted before in the letter), and it has truly cost him dear, so that we could have in the world such an office, to preach, baptize, loose, bind, distribute the Sacrament, console, warn, admonish with God's word, and whatever else *belongs to the office of the care of souls*.... But I believe that I was not in the present spiritual estate while I was in the cloister and monastery .... However *I believe that the estate, which has the preaching office and the service of the Word and the Sacraments*, which things give the Spirit and all blessedness, cannot be attained with songs and pomp, this state which is: *the pastoral office, teacher, preacher, reader, priest* (what one calls a chaplain), *sexton, schoolmaster, and whatever else belongs to such offices and persons*, which estate the Scriptures truly extol and praise highly.... Now this is sure and true, that God himself has instituted and established the spiritual estate with his own blood and death, and it is good to reckon, that he will have the same highly honored, and he will not endure, that it should go to ruin or stop, but he would have it remain until Judgment Day. For the Gospel and Christianity must remain until the Judgment Day, as Christ said in Matthew 28:20: 'See, I will be with you until the end of the world.'" (Sermon, that one should keep the children in school. 1530. X, 488. ff.)

e) For it is a work external to the Godhead. And thus Paul is given his calling by God the *Father* and *Jesus Christ*, *Gal. 1:1*, however elsewhere he teaches that *the Holy Spirit established overseers to nourish the church of God*, *Acts. 20:28*. See *1 Cor. 12:4-11*.

f) Certainly not alone, as *God*, but also, as *man*, he determines the parts of this office and commits it to certain men and efficiently it is done [cooperatur]. See *Matthew 18:19-20* and *Mark 16* to the end, *Ephesians 4:11-12*.

Kromayer: "Even if good ministers today are vicars of Christ in the church militant, however the definition of the same pertains to the office of his *king*, Eph. 4, where 'a giving of pastors and teachers'

verse 11 is closely connected to his royal ascension above all heavens in verse 10, and Matthew 28, where 'the sending to teach and baptize' in verse 19-20 is connected with 'all power, which has been given to me in heaven and on earth' in verse 18. The question is argued vainly with great exertion [contentione] in England between the Episcopalians [Hierarchicos] and Puritans, whether it pertains to the priestly, royal or prophetic office." (Th. posit.-pol. II, 530)

### § 3.

God calls humans to the ecclesiastical office sometimes *immediately*<sup>a</sup> or with no interceding arbitrary<sup>b</sup> works of other humans, sometimes *mediately*, through the church<sup>c</sup>, which in the name of God<sup>d</sup> commits that office to certain persons. Since it is done in this way, the church is able to be called the *lesser principal* cause of the calling of ministers.

a) In the manner in which *Moses, Exod. 3:10*, and many *prophets* in the Old Testament and likewise *apostles* in the New Testament were called, thus as God himself has named these persons, who have entered the sacred office.

b) However *others*, when the ministry of the church comes through humans, but are called by a unique effort and by a *clear divine command* (not by his own decision and work), nevertheless it is possible to say this calling is *immediate*. And the example of *Aaron* applies to this, whom indeed God called through *Moses*, but expressly by name. *Exod. 4:14ff, 28:1ff*.

c) To whom, after it was planted, right and ability agreed in the establishing of the ministry. For the church had to itself, as the bride, *the keys to the kingdom of heaven* given by the groom Christ, *Matt. 16:18, 18:17*, and therefore, just as he had the power, to open and close the kingdom of heaven, so it was of him, to establish the ministry, through whom he opens and closes. And if we regard the *church* as a kind of *republic*, and *ministers* of the word as *magistrates* or agents of public business, on whom lies the combined care of the whole republic, it is easily understood that the power to establish that ministry *in itself and by its nature* resides in the *whole church*, nor is it fitting to *one certain part*, unless it has been handed down to that one part by the consensus of the whole community. For it is sure that this was the *practice* of the primitive church from the time of the *apostles* on, that the public ministers are established by the consent of the whole church. See *Acts 6:5*, where the *deacons* were called (although appointed especially for the care of church funds, however they were not chosen from the office of another teaching, but rather as far as experience in sacred teachings, they were chosen before others, so that they were able to teach), by the collected votes of those who constituted the church. And *Acts 14:23*, where Paul and Barnabas *are made elders in the one church* by the *collected vote of the faithful* (χειροτονήσαντες, thus so that they voted by the raising of hands). And after the apostolic time down through the course of many ages ministers of the church were thus accustomed to be chosen, in addition to others, as M. Anton teaches at length, *de Dominis*, book III, de Rep. Eccl. chap. 3.

Melanchthon: "It is clear, that in sacred writings the ecclesiastical power and the keys indicate the same thing." (Corp. Reform. XII, 494)

Lyserus: "The phrase 'kingdom of heaven' embraces that function, power and authority, by which all things are perfected, which are necessary to the kingdom of Christ or the governing of the church." (Harmon. ev. ad. Matthew 16:19, I, 1617)

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Smalcald Articles: "Therefore, when the regular bishops become enemies of the Church, or are unwilling to administer ordination, the churches retain their own right. For wherever the Church is, there is the authority [command] to administer the Gospel. Therefore it is necessary for the Church to retain the

authority to call, elect, and ordain ministers. And this authority is a gift which in reality is given to the Church, which no human power can wrest from the Church, as Paul also testifies to the Ephesians 4:8, when he says: He ascended, He gave gifts to men. And he enumerates among the gifts specially belonging to the Church pastors and teachers, and adds that such are given for the ministry, for the edifying of the body of Christ. Hence, wherever there is a true church, the right to elect and ordain ministers necessarily exists. Just as in a case of necessity even a layman absolves, and become the minister and pastor of another; as Augustine narrates the story of two Christians in a ship, one of whom baptized the catechumen, who after Baptism then absolved the baptizer. Here belong the statements of Christ which testify that the keys have been given to the Church, and not merely to certain persons, Matt. 18:20: Where two or three are gathered together in my name, etc. Lastly, the statement of Peter also confirms this, 1 Peter 2:9: You are a royal priesthood. These words pertain to the true Church, which certainly has the right to elect and ordain ministers since it alone has the priesthood." (On the Power and Jurisdiction of Bishops, p. 341 ff. [Triglott, §66-69, pp. 523-525])

Smalcald Articles: "In addition to this, it is necessary to acknowledge that the keys belong not to the person of one particular man, but to *the whole Church*, as many most clear and firm arguments testify. For *just as the promise of the Gospel belongs certainly immediately to the entire Church*, so the keys belong *immediately* to the whole *Church*, because the keys are nothing else than the office whereby this promise is communicated to every one who desires it, just as it is actually manifest that the Church has the power to ordain ministers of the Church. And Christ speaks in these words: Whatsoever you shall bind, etc., and indicates to whom He has given the keys, namely to the Church: Where *two or three* are gathered together in My name, etc. Likewise Christ give supreme and final jurisdiction to the Church, when He says: "Tell it to the Church." (Tract. de potest. et primat. pap. p. 333 [Triglotta, p. 511, from the German version of the Treatise - the italics are those given in Baier/Walther]) "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. (Loc. cit. [Triglotta, p. 511, \_24, from the Latin])

Luther: "The keys do not belong to the Pope (as he lies), but to the Church, that is, to the people of Christ, the people of God, or the holy Christian people, as wide as the whole world is, or where Christians are. For they cannot all be in Rome, for before the whole world would be in Rome, that would take a yet longer time to happen. Likewise Baptism, the Sacrament, God's Word does not belong to the Pope, but to the people of Christ, and they are also called the keys of the church, not the keys of the pope." (Writing on the Councils and the Church. Vo. XIV, 2791)

Luther: "The keys are of the whole congregation of all Christens and each one, of which a member is of the same congregation, and the same nothing other than following the authority, but also following the custom and following all kinds of styles, which might be there; on this we do the Word of Christ no violence, which knocks down and says to all in common: 'He shall be to you' etc.. Also: 'Everyone, who you will bind' etc. I also like this saying: 'I will give to you the keys of the kingdom of heaven' which Christ said to St. Peter alone, here to give a confirmation. Likewise, the Matthew 18, 19: "Where two would be one on earth." Also verse 20, "Where two are gathered in my name, there I am in the middle of them." In which passages the all-perfect right and usage in totality is claimed and ratified, that they might bind and loose. It might be then, that we have been promised by Christ himself the right and the use of the keys, when he dwells in the midst of two." (Open Letter to the Council and Congregation of Prague, vol. 8, 1847).

Luther: "But it is to us that another passage speaks, Matt. 23:8: 'One is your master, Christ, but you are all *brothers*.' *Therefore we are all equally valuable and all have only one right*. Then it will itself not always allow, that those, who are called brothers and who all have one community, might be set one over another, claiming more of a share of the inheritance and a better right than the others, [standing] before them in spiritual matters, from which we now are acting.... But this we all have only from the common right and power promised to all Christians. Meanwhile, all Christians should have all things in common, the things which we have up till now been explaining, which we have also proved and established, so that we will not deserve one, setting himself forward from the rest, and [claiming himself] alone to be suitable, that belongs to all of us. These rights are intertwined and also the customs, so long as there is no individual who [claims to have] received such a right. That however requires the right of the community, that

one, or to as many as the congregation pleases, will be chosen and taken, who in the place of and in the name of all the others, thus has exactly the same right, exercises this office openly, so that no horrible disorder might be seen among the people of God, nor the church become a Babylon, in which [the Church] all things should be done honorably and orderly, as the Apostle has taught in 1 Cor. 14:40. It is two different things, that one fulfills the common right through the call of the community, or that one himself employs the same right in an emergency. In a community, there the right is free to all, [therefore] no one himself should take the same right without the will and election of the whole community, but in an emergency each one himself uses the same right, as they will." (An Open Letter to the Council and Congregation of the City of Prague, 1523. X, 1857)

Luther: "The keys were given to those, who stand on this rock through faith, to whom it is given by the Father. Now one can consider no person, who there stands on the rock, for the one falls today, the other tomorrow: as St. Peter fell. Therefore no one is appointed, to whom the keys belong, than the Church, that is, to those who stand on this rock. The Christian Church alone has the keys, and no one else, although these can be used by the bishop and the pope, as those to whom it is entrusted by the community. A pastor performs the office of the keys, baptizes, preaches, administers the sacrament and does the other offices with which he serves the community, not for his sake, but for the sake of the community" (i.e., for the sake of the communion). For he is a servant of the whole community, to whom the keys are given, even if he is a rogue. For these things he does in the place of the community, thus the Church does it. Because the Church does it, thus God does it; for one must have a servant. For if the whole community would jump in and baptize, they might well drown the child, for that would happen easily [with] a thousand hands. That does no good at all. Therefore one must have a servant, who takes care of such things in the place of the community. Now the keys, to bind and to loose, is the power to teach, and not only to absolve. For *the keys will show to all that, with it I can help my neighbor*, by the consolation, which one can give to another, by public and private confession, by the absolution, and what more of these things is there; *but yet synonymous with preaching*." (Postill. eccles.' XI, 3070. ff.)

Luther: "But what will happen here first of all: Christ, before he makes an order to forgive and bind sins, leads them in and says, 'Receive the Holy Spirit, to whom you will forgive sins, to them they are forgiven.' John 20:22-23 Here it [that argument] is closed, that no one can forgive sins because he has the Holy Spirit .... Where now are the pope's keys? I think that they must slip away from him here without thanks, and become public, that he with all iniquity alone puts these into his shield, for it stands clear here: He does not have the keys, for those the Holy Spirit has. Therefore one should paint the pope in his shield (I know well what it is) and tear out the keys. The coat of arms is a different man than the pope is. But, I should not formerly have had forgiveness of my sins, whether the father confessor had the Holy Spirit (and no one may be certain about the other whether he had the same)): when will I be certain of my absolution and accomplish a peaceful certainty. So it used to be. Answer: I have pointed out that on this point one must have a right ground for understanding. There is no doubt from here on, that no one binds or forgives sins alone, unless he has the Holy Spirit so certainly that you and I know it; as these words of Christ here point out to us. There is however no one [like this], for the Christian church, that is, the assembling of all believers in Christ, this alone has these keys, and this you should not doubt. And whoever would dedicate the keys over to you, he is a right crafty profaner (church-robber), whether it may be the pope or whoever else. About the same church it is certain for everyone that they have the Holy Spirit, as Paul, after Christ and all the Scriptures, amply shows, and [therefore] to make it short it is written in faith that we say: 'I believe that there is a holy Christian church.'" (Booklet on Confession, XIX, 1051 ff)

Luther: "That is and must be our ground and more-certain rock: where the Gospel will be preached, there must a holy Christian church be; and who doubts it, might even so also doubt the Gospel, whether it might be God's Word. But where a holy Christian church is, there must all the sacraments be, Christ himself and his Holy Spirit. Should we now be one holy christian church and have the greatest and most necessary part, that is; God's Word, Christ, Spirit, faith, prayer, baptism, the sacrament, office of the keys, and should not also have the least part, namely the power and right to call someone to the office where we present and serve the Word, baptism, the Sacrament, and forgiveness (which we already have) - what use is that kind of church to me? Where would remain there Christ's Word which he spoke in Matthew 18:20: 'Where two or three are gathered in my name, there I am among them'? And again verse

19: 'Where two of you agree on earth, whatever it is that you will ask, that will happen for you from my Father in heaven.' If two or three have such power, should not the whole Church have more?" (Writing on the Private-mass and the ordination of priests. 1533 vol. XIX, 1565ff.)

Luther: "Matt. 18:19-20. Here we hear, that also two or three, gathered in the name of Christ, have exactly all the power that St. Peter and all the Apostles had. For the Lord is himself there; how he also says John 14:23: 'Who loves me, he will keep my Word, and my Father will love him, and we will come to him and make our dwelling with him.' Thus it often happens that often one man who was believed in Christ, has opposed a whole crowd, as Paphnutius at the council of Nicea, as the prophets opposed the kings of Israel, the priests and all the people. In short, God will not be bound to the many, great, high and mighty and what there may be about human's persons, but he will alone be with those who love and keep his word, even if he should be an empty stable boy. What does God ask from the high, great, mighty lords? He is the Greatest, Highest, and Mightiest of all .... We have here the Lord himself over all angels and creatures: who says, *you alone should have all equal power, keys and office, even two low Christians who are gathered in his name.* The pope and all the devils should not thus make the Lord into a fool, a liar and even a drunk, but we should step on the pope with both feet and say, he is an undoubted liar, God-blasphemer and an ungodly devil, who has taken the keys to himself under the name of St. Peter, which Christ himself has given all equally in common." (Against the Papacy in Rome, established by the devil. 1545. XVII, 1346ff.)

Luther: "It happens that some are drawn from the pile, and that they lead and drive to the common place that they all have." (On 1 Peter 2:5 IX, 703)

Chemnitz: "Canon 10: 'If anyone says, that all Christians have the power to administer the word and all the sacraments, let them be anathema.' Examination: The words which are condemned in this canon, they take from the book of Luther 'On the Babylonian Captivity [of the Church]', but they also mutilate the words and depart from his opinion, so that they interpret the unseen teaching of Luther to the unskilled as if he is a disturber of all divine and human order in the Church; but Luther never held that any Christian promiscuously with without a legitimate call is either able, or permitted to arrogate to himself, or to usurp the ministry of the word and the administration of the sacraments in the church.... Against this tyrannical belief Luther taught from the Word of God that Christ gave and commended the keys, that is, the ministry of the word and the sacraments, to the whole church ... thus that the highest power of the word and sacraments might be in the possession of God, then the ministry might be in the possession of the church, that through this church God calls mediately, he chooses and sends ministers; thirdly then in the possession of those who are legitimately elected and called by God through the church, that is, in the possession of the ministers, to whom is given the use or administration of the ministers of word and sacraments. By this distinction, which is true and plain, Luther wished to restrain the arrogance of the sacrificing priests, who were puffed up by that persuasion, as if they alone had the pure and unmixed [? - mixtam] power in word and sacraments, so that the sacraments have force because of the sealing of [even of?] those ignorant of the character of orders. And the rest of the church does not dare to say even by a silent groan: What are you doing? They offer as an excuse that the rest of the church clearly has no power in word and sacraments. This ulcer happened because Luther attacked this point and from the Word of God he applied the truth, so that the pontiff with pain today after so many years is disturbed by this and fares badly." (Examination of the Council of Trent, Geneva edition, 222 ff.)

Lyserus: "The power of binding and dissolving, as is promised to Peter in Matthew 16:19 and in John 20:23 is handed to all the apostles, as in Matthew 18:18 it is given by Christ to the church, which ordinarily is able to *hand over* this power to persons legitimately called to it; however extraordinarily and in cases of necessity one true member of the church has the same right, and the same is able to use that right to the glory of God and the salvation that is near." (Harmony of the Gospel to Matthew 18:18, I, 1748)

Lyserus: "Christ left behind after himself the keys of the kingdom of heaven to the church - Matthew 18:18. Thus we do not pay attention to the mocking and laughter of the Jesuits, who cry aloud: 'Therefore with you cobblers and sowers, all dealers and artisans have the gospels and they exercise the right of the keys, and if you heap up the same Babylon and you introduce confusion in all things.' Response: Who will deny, that in cases of necessity anyone of the believers can baptize another believer,

teach, absolve from sin, and whatever else is added to the heavenly citizenship, as much is added to the keys, are they not able to do such? And this case of necessity the church always excepted, as Jerome testified against Luciferianus and Augustine to Fortunatus. But outside of the cause of necessity nothing of those things were permitted to anyone, unless he was legitimately called and appointed a minister of the church. For this [case of necessity] fought against the divine rule: 'How will they preach, unless they are sent?' Romans 10:15 Likewise: 'They ran, but I was not sending.' Jeremiah 23:21. However, nevertheless *to a single one of the faithful, even the least*, his right, which they have in the keys by the granting of Christ, remains complete. Consider how all the free citizens of a certain city, however many may inhabit that city, they have a common right and equal liberty, as far as the republic is concerned, although for the purpose of order they select senators, and these appoint a consul, to whom they hand over they keys to the city and the laws, by whom those watch over the common things in the name of all and in regard to those things he administers the republic: thus also the citizens of the city of God do. these have indeed a communion of all the holy, and all things are of them, whether Paul, or Peter, whether life, or death, whether the present, or the future, 1 Cor. 3:21; they have all things under one head, Christ, who gives all things necessary to the salvation of his church and in it the seal [of salvation] for each member, even the smallest, is acquired by the merit of his blood; however, for the reason of order, they choose certain persons, to whom they *entrust* the administration of the keys of the kingdom of heaven, such as there are among us deacons, pastors, doctors, bishops or superintendents and similar offices, that thus according to the teaching of Paul all things might be done among us decently and in order εὐσχημόνως καὶ κατὰ τάξιν, 1 Cor. 14, the last verse." (Harmony of the Gospel to Matthew f. 1620ff.)

Luther: "When was the pope chosen, or did he bring the keys with him, or not? If he brought them, then he was pope before he was selected; if he did not bring them from whom were the keys accepted? It wasn't from an angel from heaven, was it? It isn't from the church, is it? Likewise, when the pope dies, to whom does he relinquish the keys? Does he take them with him? If he did not take them, to whom did he entrust the keys, unless it is the Church, from which he received them? Therefore what can be said about this most clear experience is that the best interpretation of the gospel is that the keys belong neither to Peter nor to his successors, but they are given to the Church alone, from whom a minister receives them and for whom the priest uses them. Where now is it, that only to Peter is it said: to you I will give the keys; yes, indeed, where now is it, that only to the roman Church are the keys given? It is necessary, that in whatever church you look at, the keys must be there." (Lutheran Resolutions on proposition XIII: on the power of the pope p. 1519. See. 'Opp. lat. var. argum. Erlang. Vol. III, p. 310')

Gerhard: "Question: To whom have the keys of the kingdom of heaven been given? How unequal in the church might be the Roman Pontiff that hence he is the sole manifestation of the keys to all, that this illustrious dignity is given only to him and to his bishops; I do not know on account of what impressed character in their ordination they claim this, but he does not seize the keys without sacrilege from certain others, whom they call laity, as if they might be pigs, by excluding most despisingly even those who do not even dare to open their mouths against the clergy in this business, so much is absent from this, that judgment on them might be allowed to be obtained from them in any way. We establish our opinions of these proud opponents with Dr. Luther, the blessed Chemnitz, and other orthodox theologians, that this privilege has been conceded from Christ to the whole Church, his most beloved spouse, which is the dispenser of heavenly goods, inasmuch as to the church already before a promise about this was most fully done Matthew 18:18. Why not also on this matter in same place (John 20), if someone would scold for the opposite part, where this power pertains to all those who have been saved by the Holy Spirit. Nevertheless when all true Christians have the holy Spirit, it follows that all are equipped with this power. Thus Dr. D. Brentius concludes in Exegesis on John chapter 20. However this is not a defense from that which approaches the madness of the Anabaptists, who, where God has separated things, they badly mix things up among themselves and they bring in the most disgraceful confusion. Indeed those accused of such an error are mentioned as J. B. Ficklerus maintains in his Replica contr. Heilbron., p. 87, when he writes thus: "The work is not there" (understood in our church), in the way that without discrimination everyone says: You John might go and if you wish be a collector; you Michael accept the bread and wine and as a neighbor you administer the supper; you Barthold go and forgive the rustics.." From such suspicions we will easily be free by a genuine explication and distinction of our opinions, as they apply in this investigation of our theology. For those constitute a triple power, and they teach, *the highest and omnipotent power* of the

word and sacraments belongs alone to *God*. Then the *ministry* belongs to the *church*, that through the church God immediately calls, chooses and sends ministers. And then third the *execution* belongs to those who are legitimately chosen and called by God through the church, to the *ministers*, to whom is given the use and administration of servants of word and sacraments. And therefore the same *power of the whole church* indeed is common, however the *use* and exercise of this power (clearly belonging to all in the church, in which everything ought to be done decently, as instructed by the apostle 1 Cor. 14:40, and confusion is to be avoided) is not permitted to individuals unless they are set out from the church for this office through a legitimate call, and likewise they possess the name, that is, legitimate *ministers* of the church, who dispense those heavenly goods, created by the bloody sacrifice of Christ, in the name of the church. From the apostles they are called 'servants of Christ and stewards of the mysteries of God' 1 Cor. 4:1. This, I say, by this distinction is a most safe middle way between the two sides, and the arrogance common to the papal clerics is not with us, and we are not favorable in any way to the confusion of the Anabaptists, but we reverently honor his church. See Luther's book on the Abuse of the Mass." (Explic. eiegctikh evang. dominic. p. 732 ff).

Baldwin: "The church of Christ is the bride (John 3:29) and the wife (Psalm 45:10) and the matron in his house (Ps. 68:13); therefore as the keys of the master of the house are given to the mother of the family, thus also Christ, the Lord of his house, which is the church, gave his keys to his betrothed, which gives them up to his ministers, who are called stewards or dispensers of the mysteries of God." (Tract. de cas. consc. p. 1104)

#### ANTITHESIS

Quenstedt: "*Antithesis*: 1. Of the *popes*, who say that this power is imputed to the ecclesiastical state alone, placing everything under the magistrates of the ministry, which some call papo-caesarism.; thus the Council of Trent decreed on the sacrament of ordination, chapter 4: 'The holy Synod teaches, that in the ordination of bishops, priests and other orders, neither the people nor whatever kind of secular power and magistrates, either [by] calling or authority, is required, as if without it ordination is invalid.'" Belarmino book 1, 'on the clergy,' chapter 2, last section, Tome 2: "The catholic doctors teach with the greatest consensus the episcopal law for ordaining and callings is in no way able to apply to the people, however the law of choosing sometimes and in some ways belongs to the people, but by papal concession or permission, not by divine law." Cornelius Lapidus in Rom. 1 on the words 'called an apostle': "To ordain holy things and holy leaders does not belong to the magistrate, nor does the right to call belong to the laity." 2. *Of the Donatists, Socinians and Anabaptists*, who think that the magistrates of the republic are to be put aside and admit only the unskilled and rude people to all the rights, thus also the right of calling they grant to these alone. 3. *Of the Arminians*, who transfer the power of calling solely to the secular magistrates, which some call caesaro-papism." (Theol. did.-polem. Part IV, chap. 12, section 2, question 2, column 1509ff).

d) Not however by *his* authority. For the thing *is of God* and is concerned with the *salvation* of the soul. And thus we renew not only the practice of *prayers* with the act of calling as was done formerly, see. Acts. 6:6, 14:23, but also a more recent *practice* teaches to insert this formula in the words of the call: *In the name of the Holy Trinity*.

Kromayer: "This office is not indeed conferred with the impression of an indelible character, as the pope wishes; however ordinarily it is *perpetual*, because to be freed or permitted [to leave the office] outside of the cause of necessity is not able to be shown either from being deposed from the call, or from the call made through the method of contracting for a certain number of years, or from being dismissed from the calling because of the reservation of declining facilities. Rather, 1. according to the general warnings about preservation. For 'everyone should remain in the calling in which he was called,' 1 Cor. 7:20, compare with Luke 9:62; 2. because of special rules, 1 Tim. 4:15: 'do these things, remain in this', compare 2 Tim. 4:5; 3. from this reason, that because of the inferior good the greater good is not to be neglected once chosen, such as in respect to the good of this world is the ministry of the church. Not least, because the fac-

ulty of calling, thus contracting [to the ministry] to no one is committed or permitted by God. *Also neither the calling nor the called is able to have a calling and discharging of this kind before divine [things].*" (Th. posit.-pol. II, 530.)

§ 4.

And this right or power of constituting ministers applies also to *particular*<sup>a</sup> churches separated from the community of other churches through an unjust *excommunication*.<sup>b</sup>

a) For to the *catholic* church in order toward the *common end*, which is the spiritual building, it is conceded, that rightly they put forward *particular* churches, through which the catholic [church] ought to be built and in so far as it applies to the catholic church. Compare b. *Mus.* P. II. de Eccl. Disp. III, §7 ff., p. 166 ff.

b) For *not* through an unjust excommunication, as they experience it, *do they cease to be the true church*, and so far as by law, which have come to all the true church of Christ, they are sent away. Compare *Mus.* loc. cit., Disp. IV. §35, p. 318-319.

Luther: "But we confess that under the papacy many Christian goods, yes all Christian goods might exist, and also that the same may come to us: namely, we confess, that in the papacy there was the right holy Scripture, the right Baptism, the right sacrament of the Altar, the right keys for the forgiveness of sins, the right preaching office, the right Catechism - as the Ten Commandments, the articles of faith, the Lord's Prayer. In the same way he [the pope?] also confesses, that among us (just as he damns us as heretics) and among all heretics there might be the Holy Scripture, Baptism, Keys, catechism, etc. 'Oh, are you a hypocrite here?' How then am I a hypocrite? I say, that the Pope has in common with us. Thus he plays the hypocrite with us and the heretics again, yes the more, and he says, what do we have in common with them. I will certainly be more of a hypocrite, but it will not help me. I say, that under the Pope the right Christianity exists, yes the right model of Christianity and many great pious saints. I should stop to be a hypocrite? You hear yourself, what St. Paul says in 2 Thess. 2:4: 'The Antichrist will sit in God's temple.' Now the Pope (and I do not believe otherwise) is the Antichrist, so he should not sit or reign in the Devil's stall, but in God's temple. .... If now Christianity is to be found under the pope, so it must truly be the body and limb of Christ. It is his body, so he has the right spirit, Gospel, faith, Baptism, Sacrament, keys, *preaching-office*, prayer, holy Scripture and everything which Christianity should have .... So the speech of the Anabaptists and Enthusiasts is not right when they say: What the Pope has is wrong, or "Because in the papacy thus and so happens, so we will have something else. In this way they would prove themselves to be the great enemy of the antiChrist; however they don't see that with this they strengthen him to the highest, and weaken Christianity to the greatest and they deceive themselves. They should help us to reject the abuse and additions; but these they don't have great honor from, since they see that in that matter they can not be the first. So they attack that which no one has attacked, so that on this also they would possibly be first and have honor. But the honor must become disgrace, because they attack the Temple of God, and miss the antiChrist, who sits inside; like the blind grasping after water, they grab the fire. Yes, they do even like one brother does to the other in the Thuringian forest: one going with the other through the forest, and meeting a bear, the first threw his brother under himself; thus will the one brother help the other, lunging at the bear, missing but hitting and he miserably smothers the brother under the bear. It is just the same with these enthusiasts also. They should help poor Christianity, whom the antiChrist has under his control and torments, and should place themselves dreadfully against the Pope; instead missing but hitting and they murder Christianity miserably under the Pope. Because when they permit Baptism and the pure Sacrament, Christians might yet escape with their soul under the Pope and become holy, as it has happened up till now.; but now the Sacrament will be taken from them, and they must certainly be lost, because through it Christ himself will be taken away. Beloved, it should not be done to explode thus against the Pope, because holy Christians lie under him. Such inactivity belongs to a selfish and retiring spirit, which allows those to remain under him, where God's Temple is, and defends his additions, with which he destroys the Temple of God." (Letter on the Anabaptists. 1528, XVII, 1647,

1648ff.)

Luther: "But what do you say about the statement of *Gregory* announced over there: 'Our ban is to be feared, when one is *wrong*'? This is what I say to you: Whether the saying might be of *Gregory* or his mother, it is the Devil that has spoken; I am allowed cheerfully to examine the doctor who teaches that I should be afraid of wrong and lies, as if he might be an angel from heaven, and would be allowed to name his frightful ban and to lead, to hinder, to wipe his nose on it, sitting there on Adam's children. What then could be such disgraceful blasphemy, which we Christians allow to be demanded so outrageously, to fear evident wrong and well-known lies and to worship such a God? Where *St. Gregory* said such a thing, he intended and has not paid the penalty, so he must be in the abyss of hell, that is beyond question. Yes I will not condemn *Gregory*." (Writing on the Keys. 1530 XIX, 1170)

Baldwin: "There also is some part of the church which has baptism complete in its substance, some part of the divine word, that is the gospels and the dominical letters, the history of the passion, the apostolic symbol, there also is the true ordination to the ministry possible, although as far as the corrupt external rites, only in its substance is the completeness omitted, that is, the power to teach the word through the prayers of the church is entrusted to someone; that this is done in the papistical church we are not able to deny, although the ministry might be impure. Our reasons for this assertions are these: 1. because ordination is not of a corrupt minister, but an act of the whole church, which even a corrupt ministry is able to accomplish .... This opinion we are able to make firmly because of *Luther* and others, who were ordained in the papacy, as against the accusations of the Romans, who repeatedly claim that we do not have a legitimately ordained ministry. For they are brought to confess willingly or not that those in the papacy have accepted true ordination .... However they object what they consider to be in opposition, 1. an ordaining person, who was not the pastor of the church, but a wolf, is not able to entrust the feeding of the sheep to another; 2. corrupt doctrine, if one is ordained for extending it, [the false doctrine] certainly [including] hearing confession, communicating under one kind, anointing the dead, and the use of other idol-madness. Response: This is their distinguishing between offices, to which they ordain people in the papacy. For certain of them do these things, as wolves or servants of the pope - such as they are - which they recount in these objections, and all the rest, which are from the pope and commanded by the pope and are pure human inventions; certain ordinary ministers of the church, since they agree with the divine commands, they baptize infants, ordain other ministers, marry couples, bury the dead, etc. In this office the works of *God* are distinguished from the works of *men*. *The latter* are from the servants of the anti-Christ, because they are without the command of *God*; *the former* are prescribed by *God* himself, who is also accustomed to act through the works of corrupt ministers, in the same way that in the Jewish church even idolatrous priests could bring forth sons and daughters to *God* himself, *Ezekiel* 16:20, and he cut through the most corrupt ministry of the Pharisees, he ordained priests, and he did similar things, even when the Pharisees themselves are properly told that they are a brood of vipers, and that they raise their own traditions to commands of *God*. *Matthew* 3:7, 15:3. If now *Luther* was ordained in the papacy, he was ordained by a proper minister; however, if he was ordained for masses and other abominations, it was from a corrupt ministry, because he agrees with the ordinary ministry; therefore when *Luther* at last perceived the impurity of doctrine and the papal abominations, he left them behind, as the droppings of impure ministers, but he retained ordination and the office of ordinary ministers. And truly not for the mass and the other papal abominations which he was fighting against, but he was ordained for the teaching of the Word of *God*; for he distinguished the costly from the cheap and, having left behind the papal abominations, he rightly taught the Word of *God*, and by ordination he did not have a new work, but by accepting ordination in the papacy, at length the *use* was correct." (Tract on cas. consc. p. 1040-1042 ff.)

§5.

To the *calling* of ministers, which is done mediately by the congregation, *three* things are present: 1. The *election*<sup>a</sup> or judgment about the dignity of the person brought to the sacred ministry, by reason of learning and gifts for the acts of the office rightly meeting the requirements, and the designation of that person to the ministry. 2. *Ordination*<sup>b</sup> or the solemn inauguration

through certain rites of an elected person to the sacred office. 3. The *call* in it's special use, or a concession and entrusting of the function of the power to teach the Word of God in public gatherings, and administering the sacraments.

a) Just as *the apostles* said to the *multitude of disciples* or faithful: "*Consider carefully, brothers, men from among you, of tried honesty, full of the Holy Spirit and wisdom, to whom we will delegate this business*", Acts 6:3, and verse 5. And Paul *1 Tim. 3:2ff, Titus 1:6ff* willingly recounted those things required for the election of bishops.

b) Which most rightly, by apostolic custom, is accomplished through *prayer* and the *imposition of hands*, Acts 6:6. Compare *1 Tim. 4:14, 5:22*.

Smalcald Articles: "Then came a bishop, either of that church or a neighboring one, who confirmed the one elected by the laying on of hands; and ordination was nothing else than such a ratification." (Tract on the Power and Jurisdiction of Bishops, p. 342 [Triglotta, p. 525, §70])

Luther: "The reason for it, is whether the church and the bishop are one, and the church hears the bishop and the bishop wants to teach the church. Thus it happens. The imposition of hands, which blesses, confirms and testifies such, as a notary and witness points to worldly things, and as the pastor, thus blessing the bride and bridegroom, he confirms their marriage, or he witnesses that before him they have taken and publicly taken their vows; it might be that the pastor is an angel or a devil, but because of the office, the bride is blessed." (Example of a Proper Christian Bishop to Bless, 1542. XVII, 156)

J. Fecht: "Ordination is an ecclesiastical rite, which on account of its goal (which has three special points to it), is valued of the greatest merit: 1. It is a public testimony, that this candidate for the ministry is fit and found worthy, to whom they are able to entrust the souls of humans; 2. This rite makes the same candidate publicly certified, to be legitimately called, and so obliged to be a pious minister of the church; 3. The prayer of the whole church is poured out over that individual, so that given to the same, those things necessary for the church for the care of the health of souls is granted, and also the spirit of the same individual might be strengthened for constantly serving God. From what has here been distinguished about ordination, what may be said about the necessity of this rite? Truly two extremes are to be guarded against. First, it is not an absolute necessity as has been added by the *papalists*, according to whom this rite imprints a character on a human, that from the profane he is made holy, a cleric out of a layman, that is, that he is able to administer sacred things, especially to administer the sacraments. From which also they do not ordain the called [monks?], so that the called might be able to steadfastly go about their duties. Then, with the *Calvinists* it doesn't matter, as if it is too little a thing to be in that place . . . From which two observations follow. 1. The call - if a case of necessity presses or through some hindrance it is not possible to ordain at once, it is possible to enter both the office of publicly proclaiming and administering the sacraments, and in this case the church ought to be informed, but the call does not depend on ordination, as if it were an instrument of imprinting a holy character, without which a minister is not able to enter into the sacred things. 2. Outside of a case of necessity not having an ordination, although having a call, is such an act that one ought not to enter blindly, not that it is not valid, once done, but so that we do not offer the material of offense, as if in a thing so sacred and of such importance we do not have a work of the *prayers* of others and we are able to fly into the office, as wild animals fly into their food. And that is the reason, why that custom, which formerly the Argentorati maintained, of ordaining pastors often after several years of administering the office, was done away with." (Pastoral Instructions, ed. 2, ch. 5, p. 47 ff.)

Huelsemann: "The Catholics, since they hold that the imposition of hands is a sacred rite, which they recognize as being used from the time of the apostles in the ordination of ministers, thus they retain it in the church, nor do they doubt that God, by the prayers of the ordainer, which by apostolic custom is attached to the imposition of hands, moves, by ordaining to bestow the grace of the Holy Spirit; whether rushing in to ordain by the extension of certain words, or by a certain number of gestures, they neither believe, nor do they demonstrate up till now that anything comes from an apostolic rite." (Manual of the Augsburg Confession, p. 487)

Huelsemann: "What we said about the ordination of papistical priests, how it may be damaged, but yet is not made void through the addition of the command about sacrificing for the living and the dead, is always understood with the condition in the appropriate text: 'provided that the power of teaching the Word of God and administering the sacraments is especially conferred to the ordained.' For by this deficient condition is not only corrupt, but truly it is also *empty*. And thus the doctors of our country are able to reconcile the apparent contradiction, since one part of them claim that those ordained in the papacy need to be ordained again or more truly ordained, the other part asserting that ordination is not a work to be repeated; that can be seen from the council of Dedekenn, appendix 1, the section on the calling and ordaining of ministers of the church; for they differ not only in Italy, but also between the churches of Rome and Milan, likewise in Gaul, Germany and the other kingdoms of the papistical kingdom as far as the form of ordaining." (Lectures to Breviar. ch. 19, p. 1224 ff.)

c) Of which today it is accustomed to be done through *letters of vocation*, which is what they call them.

## §6.

And to this in diverse ways applies<sup>a</sup> the *ecclesiastical*<sup>b</sup> and *secular*<sup>c</sup> order. The *former* is, to explore erudition and the other necessary gifts of the one<sup>d</sup> who is chosen and then to bring judgment to those things; then to ordain the chosen or elect person by solemn<sup>e</sup> rite; both of those are done in the name<sup>f</sup> of the church. The *secular* order almost agrees in the judgment of ecclesiastical order about the aptitude of the person, since the assembly<sup>g</sup> has heard about the external gifts and sincerity of doctrine<sup>h</sup>, and also about the person's way<sup>i</sup> of life, it pays attention whether by merit the person will justly admonish. Likewise *joined* with the ecclesiastical order it designates or selects a person for the ministry, and thus with unanimous consent it confers the power of teaching the word and administering the sacraments to the elected<sup>k</sup> person.

a) For although the order of the ministry of the whole church agrees *in itself and by its nature*, however just as *the parts*, of which the church consists, are *diverse*, thus, as far as it is desired for the appointing of ministers, *to all*, whose pastor *he* is, to them the selection should be left.

Kromayer: "However through the church the clergy and the people are understood in common. About the clergy the papists and the Anglican hierarchy agrees with us, even if those from the pope, derive the power of the church only from the bishops in the other branches of the church. Thus for the laity we argue: from them is consent required for the establishing of deacons (who are distinguished in that way from the spirit of the pastors by the primitive church), from them is great consent required for the calling of pastors. Nevertheless it is the consent of the laity, etc. 1 Cor. 16:2 {3?} Also see Hueselmann's Brev. ch. 19, thesis 5. *Also nothing from this estate is able to be refused by this right*. For if it is not possible for the pastor or official to resign the discretion of doctrine for the whole, much less are these then able to resign the discrete right about their future pastor. Nevertheless the laity also etc. Matt. 7:15 1 John 4:1 " (Theol. posit-pol. II, 531)

b) Whom they commonly call *clergy*, not so much by the power of the words of Scripture (which by this name indicate the church or the multitude of the faithful, 1 Peter 5:3), as by ecclesiastical tradition.

c) Or *political*, which in this place embraces in his circuit both the magistrate and the people.

d) As in this matter the *examination* of the ordinands are held, who are *called* rightly and are sent ahead, as they succeed.

e) However it is in like manner, whether it be the *bishop*, or *priest*, who goes through the rite of ordination. For by *divine law* the bishop and priest *are not different* as it is clear from *Acts 20:17, 28 and 1 Peter 5:1-2*. Also it is possible to be done this way, that as a servant of some church, in which there are not many other ministers, or for other causes, in *other* locations (e.g., in academies or colleges of the other ministers of the church) he is ordained; there it is enough, that clear testimonies of the establishing of the worthiness and the fact of ordination are to be exhibited to that church, which he is serving.

Smalcald Articles: "Here Jerome also speaks with clear words, that bishops and presbyters are not differentiated, but that all pastors together are bishops and priests." (Tract I. p. 340)

Huelsemann: "In a case of necessity not only the priest, but also the various elders of a particular church are able to ordain others, because the power of ordaining does not belong to one member of the church, for example the bishop, through the mode of *aptitude* or permanent character, but through the mode *of a commission and transmission of power*, such as the doer of a command or business which he accepts from his superior; this is most clear from what is said in 2 Tim 2:2: 'What you have heard from me, these thing hand over, that is transfer, these things entrust to others, that also they may teach the same things to others.'" (Lectures on the Book of Concord, p. 838)

Grauer: "The papalists stress, that the church is not able to exist, unless orthodox bishops succeed in the same regular, continual and uninterrupted *succession* that is theirs. Truly this is most false, as it will be demonstrated in the locus on the church. For the church through a corrupt ministry is able to be saved by the Holy Spirit; not only was the church saved thus in the Old Testament at the time of Aaron, Elijah, and John the Baptist, but also in the New Testament, especially in that time, when the church was compelled to flee into the desert during the time of the persecution of tyrants. Finally, the same papalists are not able to demonstrate the same succession in their church. For, though I do not urge this, among many papalists they disagree a great deal from the roman pontiff, nor are they able to demonstrate this certainly, who was second or third or fourth pope, whence Bartholomew Garanza, a papalist writer, the judgement in this matter confused to such a degree is permitted to the will of the reader; the papalists are never able to demonstrate this, that all those pontiffs and bishops, which they number continuously from the time of the apostles to this day, thought and taught always and in all things, what the apostles thought and taught. Therefore if the papalists are greatly able to demonstrate a personal and local succession in their bishops, they are never able to demonstrate a continuance of faith and a non-interrupted succession. (The Greeks today certainly are able to demonstrate their succession, rather than the papalists, because John the Evangelist taught in Asia.) Therefore as we conclude this argument, we say, that in the legitimate and true call of the ministers of the church a succession of faith or doctrine is enough, since a continual personal succession, and indeed one of such a kind, in which there were always orthodox teachers, is not able to be demonstrated." (Lectures on the Augsburg Confession, edition 4, p. 765ff.)

Baldwin: "Is anyone able to be admitted to ordination, who has not yet been called to a certain ecclesiastical office? Response: By no means; for ordination is the confirmation of the call; therefore, lacking the call, it is not yet possible for an ordination to take place. Therefore rightly the custom of the Genevan church incurs censure, where some instructed in theology were sent into France, being set over the churches, although they were not called by any church. For the church has no power to send ministers to another, which has not consented in his call, indeed someone who is given against one's will." (Tract. de cas. consc. p. 1045 ff.)

f) Truly by the power conceded by the church. From which also ordination is accustomed to be performed in a gathering of the church, prayers being united by the people of faith.

Baldwin: "In the possession of *the church* is the ordination of the ministers of the word; though in that matter truly this right *is executed* through the ministerium, the administration of which execution is exercised through the bishop or inspector of the church not because of some superiority, which has no di-

vine right, but in respect of order and decency, just as the church arranges things for its liberty." (Disp. de cap. 1, Phil. B.3)

g) Which therefore they call approved.

h) For not only to distinguish appropriate speech and action from inappropriate, truly also the things *of the spirit, or those things which are from God*, they are able to text, beyond ecclesiastical men, also other humans. See *1 John 4:1*.

i) For occasionally the customs and actions of those, who seek the ministerium, are more noted by the people, than by ecclesiastical persons.

k) Thus in the protesting of the churches it is received by frequent use, that by the *patron* of the church (or he, who at one time *founded* and *endowed* the church, or who *succeeds* in his place) the right of choosing, or he requests the right of *nominating and presenting*; the right of *examining* as it is named, and about the same, whether it might be proper for the ministerium to judge, or to be granted to the *bishop* and to be exercised through the *consistory* or a *theological college*. Recognized in dignity or examined in regards to aptitude, that one is caused to appear *to the whole church*, so that publicly it is heard, and thus *either* from the church, *or* from the patron, by the consent of the church, *he is called*; however from the bishop, or by his command, being in possession of what are the episcopal rights, through the ministers of the church *he is ordained* and finally *he is confirmed*.

## §7.

The ecclesiastical ministry introduces the *power*<sup>a</sup> and the *office* 1. of publicly<sup>b</sup> *teaching* and regularly administering the *sacraments*<sup>c</sup>, 2. the power and duty of *forgiving*<sup>d</sup> and *retaining* sins.

a) Commonly it is distinguished in the power of *order* and of *jurisdiction*. And it is customary, that those things which we speak of in these theses, as they are in the papacy are otherwise explained at the end.

Gerhard: "That (the power of preaching the word and administering the sacraments) they call the power of *order*, this (the power of the keys) they call the power of *jurisdiction*; in which nomenclature although *some deterioration* is possible, however, when it may be received by the use of the church, we may retain it *in a proper sense*." (Locus on the ecclesiastical ministry, § 192)

Gerhard: "If a consideration is had towards a power by a certain grade of the ministers *granted from the church*, then it is possible to distinguish the power of *order* from the power of *ministering* in a mode of speaking, certainly that which is called a power of *ministers*, which, consisting in the preaching of the word and the administration of the sacraments, is held by all ministers equally; truly the power of *order*, which according to a grade in the ministry is specialy to certain eminent persons of the church, is not by divine right, but by the institution of the church. If the bishops have a greater power, than the priests, it is certainly not in respect to ministry, but in respect to order, from which it is easily seen, that the power of order is accepted in diverse ways. They refer to it (the power of *order*) a certain *legislative* power, which sanctifies useful and healthy regulations which agree with the Word of God, looking toward decency and order, 1 Cor. 14:40, of which certain regulations deal with rites and ceremonies, others consider discipline and a right rule of living etc.; but because these regulations are sanctions not only to the ministerium, but also to Christian magistraties, thus to the custodians of both tables of the law, it is appropriate

that this ought also to be done with the consent of the church, therefore it is not enough rightly to be referred properly by the ministry to the power of order. Certain theologians subdistinguish *the power of order* into two kinds, namely a *dogmatical*, which is the power of the church about doctrine and the dogmas of faith, namely the power of watching over the Scriptures as documents, carefully reading it, judging dogmas according to Scripture, discerning genuine and real writings from false and adulterous ones as a defender, doctrines being established from Scripture and false doctrine being disproved by Scripture, and *dispositional or constitutive*, which is the power of the church in external and indifferent things to make canons and regulations for order and decency, establishing certain rites and establishing or also repealing external rights for the support of the members of the church, as the necessity or utility of the church requires. *But these powers pertain to the whole church*, and they are not proper for the ecclesiastical order, although, we readily grant, that the first and chief part of these powers belong to the ecclesiastical ministry." (Lectures on the ecclesiastical ministry, §§ 192-193)

b) For this is also distinguished between *public* and *private* doctrine (or *the propositions of faith*, as they are called). Outside of the public assembly the faithful are able to inform whomever they wish about Christian doctrine according to *Acts 18:26*, where *Aquila* and *Priscilla*, his wife, are said to have more accurately expounded the way of God to Apollos of Alexandria. Also the office of parents teaching their children, what pertains to piety, agrees with the law which Paul taught in *Eph. 6:4*. Likewise he commends the mutual instruction of the faithful through shared conferences and prayers and hymns, *Col. 3:16*. He says, *Let the Word of Christ dwell in you richly in all wisdom. Teach and remind each other. To which Baldwin adds these words: We use the divine Word for our mutual instruction and warning. For that reason God grants the word and the understanding of his salvation, that not for us only, but also that we might serve others for mutual edification: which is the thing no one ought to be missing toward his neighbor.* However the office of public teaching is fit neither for women (who ought to be silent and in silence to learn in the church, according to *1 Cor. 14:34* and *1 Tim. 2:12 ff.*), nor to any believing man (for they are not all teachers, *1 Cor. 12:29*), but it especially belongs to those chosen to this office. Compare *Musaeus* on the church Part 1, Disputation VII, sections 17-19, p. 391-2.

Miesler: "And a crowd having been brought together by grace, can it be said to have been called to be a gathering? The end is the same, namely, the conversion of people. And such assemblies are sent from this, by whom an inspection of the church is begun. Indeed the call is not a public nominating, but a private sending. Luther distinguished between the call of faith and of love. It was called the call of faith, when those from them, who have the right of calling, call to the ordinary teaching ministry: the call of charity, when the group calls and sends by grace for the purpose of assembling for others. (New Work on PracticalTheological Questions, folio 4746)

## ANTITHESIS

Quenstedt: "*Antithesis*: 1. *Of the Anabaptists*, who give power in the church to anyone without a call for teaching. Dr. Chemnitz' part 3 of the loci on the church: 'The Anabaptists say', he says, 'if anyone understands the doctrine of the Gospel, whether he might be a cobbler, or hired hand, or artisan, he is able to teach and to celebrate.' Truly among modern Anabaptists it is done, a schismatic action, that when some are called to the office of teaching, the fitness of the person being called is assumed, some asserting that it is necessary, others denying: which can be seen in the 1638 writings of the Amsterdam edition which they call 'Freidenschrift', p. 95-96. 2. *Of the Socinians*, who deny a special call for entering and necessary to the ministry. On the contrary they assert that a mediate call is not given through humans, and thus they deny existence or truth to a mediate call, and at the same time to the demand and to the necessity of the ministry. Thus Catech. Racov. chapter 2, on the church, p. 344. Socinus' treatise on the church f. 10 T. 1 Op f. 325.: "To whichever Christian it is permitted, even without any special legitimate entrusting to them as an office of this thing, to exercise charity towards neighbors.' . . . Volkel's response to the empty Refut. Dissolut. Nodi Gord. ch. 17, folio 171 says: 'Ministers rationally administer the Lord's Sup-

per and baptism as established in the church, as Paul and perhaps others did, by serving the cause of decency and order, not however, because of necessity, as these alone are held to do.' 3. *Of the Arminians*, who almost agree with the Anabaptists and Socinians about the necessity of the call of ministers of the word. Apol. Conf. ch. 21. 'Being sent,' they say (f. 225), 'whether immediately, as the apostles were, or mediately, the kind of which we speak, such as the ordination of bishops through the apostles or their successors, is not considered precisely to be a necessity for the establishing of the evangelical ministry of to this, that by law and legitimately the gospel is preached through the apostles to other humans.' Indeed they distinguish between the founding assembly and the assembly being founded or restored; and in the latter they recognize a place for a mediate sending, and they even admit it to be necessary, but by a necessity of order and decency, not by a necessity of divine command.... 4. *Of the Weigelians*, repudiating a mediate call: see Weigelius, part 1, letters p. 44, part 2, p. 31 and part 3, p. 60, where he says: 'The sending of the servant does not happen from men, but from God himself.'; compare the sermon 'on Christianity' p. 71ff., where he said: 'A doctor you are, but you are not promoted by the Holy Spirit,' moreover Weigelius confuses doctors with the ministry of the word. For the one who attains the highest grade of theology and is distinguished with the title of doctor is not the one who is continually allowed to exercise the ministry of word and sacraments. 5. *Of the Puritans* in England and *of the Brunists*, the call of the ministry of the word is necessary, yet denied. 6. *Of the Tremblers* or *Quakers*, who straightforwardly reject the ecclesiastical ministry, see also the 'Quaker Horror' of the Ministerium of Hamburg, chapter 6, p. 215." (Loc. cit., question 1, folio 1502 ff.)

c) *Baptism* can indeed be administered in cases of necessity by laymen or women. See above, chapter X, section 4, note *c* and *d*. But this is *extraordinary*. From which can be seen that *the holy supper*, which is not necessary, nor the other things of the ministry, are *not* permitted to be administered by someone other than the ordained minister. See chapter XI, section 4, note *c*.

Miesler: "Whether an *exiled* minister is able to perform baptism and the holy supper, and to administer to others the other parts of the ministry? - To a church to which one is not ordinarily called, in it also, in as many other things as a pastor and someone called to the ministerium may do, he is unable to administer the sacraments. Thus an exile is not able to administer baptism and the holy supper and the other parts of the ministry. For he is called and ordained to a certain church, and where the call of this church is not present, there also the strength of ordination expires, unless such a one obtains the care of anew church through a new, equally legitimate, call. God wishes everything to be done decently and in order. Ordination to the ministerium is not enough, unless a call to a certain church is present; the sickle is not sent into another's harvest. But rather indeed it is not permitted to enter the pulpit in a church, to which there is no call, where I am not known or have not been summoned to the place of their pastor. For the Spirit of God orders, 'that whoever feeds the flock is sent to them.' 1 Peter 5:2 Anyone who wishes to care for another flock, belonging to another bishop, does something contrary to the warning of God. 1 Peter 4:25 {sic} Walther. Brochm." (Loc. cit., folio 476 b)

d) It is otherwise called the *power of the keys, binding and loosing*. See *Matt. 16:19, John 20:23*.

Luther: "So the office of the Word is a loan, as all the offices are loaned, which are established through the Word in the church." (Letter to the Council and Congregation at Prague, 1523, X, 1862)

Luther: "On those on whom the preaching office is laid, on them is laid the highest office in Christianity; accordingly the same may also baptize, hold Mass and bear all the care of souls; or, perhaps he will not, he might remain only with the preaching, and leave the baptizing and other underoffices to others, as Christ did and Paul and all the Apostles, Acts. 6." (Foundation and Cause about the document, that a Christian Congregation etc., 1523, X. 1806)

Chemnitz: "Because many offices pertain to the ministry of the church, which in a great assembly of believing people they are not rightly able to perform one and all for one or for a few, therefore for order, all things being done decently and for edification, they began, by assembly, a multiplying of the church, distributing those offices of the ministry to certain *grades* of ministers, which are thereafter called

'orders' or 'commands,' that these have a certain designation as if they were a station, in which certain offices of the ministry of the church serve. Thus the apostles at first cared for the ministry of the word and the sacraments and also at the same time the contributing and dispensing of alms. Afterwards, because of the increasing number of the disciples, part of that ministry, which pertained to alms, they entrusted to others, who were named deacons, .... Truly those grades, about which we have spoken thus far, were not something beyond and outside the ministry of the word and sacraments, but were themselves truly offices of the ministry in those distributed grades according to the causes already explained." (Examination of the council of Trent, Geneva edition, p. 574-578)

Calov: "The *grades* in the holy office are indeed of order, not in respect of jurisdiction; however there were some difference retained in the Old and New Testaments. For there was a certain ecclesiastical authority, for example to Aaron in the priests and Levites and door-keepers, which however we now relinquish to their place in history; but in the New Testament church, which is of divine law, we allow nothing, unless the general statement that everything in the church might be done in order and decently. However by positive and human law of the lord of the territory, or through the consistory alone, or also through superintendents, just as it happened when Titus was in Crete, when he exercised jurisdiction or by whatever other reason he pleased, decency was not injured by the mode of order." (Systematic Theological Topics, volume 8, p. 288)

Gerhard: "We say, the *office* of ministers is most rightly estimated from its purpose, according to which it was divinely instituted and by which even now the ecclesiastical ministry is preserved ... Therefore in total the offices of the ministers of the church are *seven*, under which any others may be categorized: 1. preaching the heavenly word, 2. dispensing the sacraments, 3. prayer for the flock entrusted to them, 4. guiding the virtues of life and customs, 5. administration of the discipline of the church, 6. preservation of ecclesiastical rites, 7. care of the poor and the visitation of the sick." (Locus on the ecclesiastical ministry §265)

Luther: "In this history (Acts 6:1ff) you see first, how a Christian congregation should be shaped; besides this you will see a right picture of the spiritual authority, which the Apostles used here. They equipped the souls, being occupied with preaching and with prayer, yet they also arranged, that the body was supplied, raising up several men, who distributed those good things, which they had heard. Thus the Christian authority supplied the people both in body and soul, that no one had any need, as Luke says, and all were fed abundantly and were well supplied both in body and soul." (Church sermons XI, 2754ff.)

Luther: "When a true shepherd or caretaker of souls supplies his little group with the preaching of the Gospel before all things, he should afterwards allow nothing to concern them so much, as that the poor might also be fed and supported. For it never fails, that where a church or congregation of God is, there must also certainly be some poor there, who usually are the only righteous students or disciples of the Gospels." (Explanation on Galatians, 8, 1762.)

§8.

It pertains to the office of teaching<sup>a</sup>, that the revealed *doctrines*<sup>b</sup> of the divine<sup>c</sup> faith be clearly<sup>e</sup> put forward and be solidly<sup>f</sup> confirmed for the comprehension<sup>d</sup> of the hearers, also the *errors* of the opposition, which<sup>g</sup> are to be feared, lest they are insinuated into the mind from other directions, are to be distinctly demonstrated and, fighting with the Word of God and arguing against harmful<sup>h</sup> things, similarly, those things which are *to be done*<sup>i</sup> according to the law and offices of the Christians in whatever state they are, are to be clearly taught and set forth to them, being led to firm arguments and persuading by the appropriate<sup>k</sup> things humans are excited and moved; however *sins* and *vices* being fled from, as far as the guilt and determined punishment are concerned, these things are to be pointed out, and from them the minds of humans are re-

strained and<sup>l</sup> changed; finally the consolation<sup>m</sup> of minds from afflictions and anxiety, by agreement of the same and by an offering of divine things they are encouraged and strengthened.

a) According to the words of *2 Tim. 3:15-16*, where the *good works of the man of God* or the ministers of the church are reviewed. See the Prolegomena, chapter 11, §11.

b) By which is seen the name "teaching" (loc. cit.)

c) For they ought *not* to form new teachings, *but*, as it has been known from the beginning, to show honestly what is brought out from Scripture. And thus the minister is commanded *to be tenacious in this, which is according to doctrine, the word of faith*, or of this, those things, which being useful from divine inspiration, are certain and confirmed of the faith, *Titus 1:9*. See *Musaeus* preface to Introduction in Theology from the beginning.

d) Clearly it is proper that he is *apt for teaching*, *1 Tim. 3:2* and *2 Tim. 2:24*. And thus entirely *some plan of teaching is applied to the mixed multitude of the faithful in the church gathered around the pulpit, another plan to the chosen, youths having the freedom for the study of the good arts and theology, being educated in the hearing of theology from the academic chair in the doctrines of faith and morals*. See an extended treatment, *Musaeus* loc. cit.

e) Which is called by some *to explain*, the ambiguous word, if they occur, the explanation, to paraphrase; on the contrary, to handle properly, *to rightly divide the word of truth*. *2 Tim. 2:15*

f) Truly the hearers *corresponding to youths being tossed about to any place by the winds of doctrine allowing it to carry them around*, *Eph. 4:14*, but rather *they grow in the name of Christ*, *2 Peter 3 last verse*, *Col. 1:9*. Compare *Musaeus* loc. cit., p. 9-10. From which also at the same time it happens, that *no part of doctrine is to be put forward as things necessary for believing for salvation (or done for the purity of life) which is missing from Scripture, nor anything applied to its explanation or confirmation, which does not conform to it*. *Ibid.*, p. 5.

g) For not all, however worn out or buried, errors are unreasonably reviewed, much less thus, that they are seen to be taught or to be recommended.

h) To which an examination pertains, of which mention is made *2 Tim. 3:16* and *Titus 1:9*. Sacred doctrine is defended against the enemies of truth and therefore freed from the objections and exceptions of those, and the same are compelled, that not having , what under the appearance of truth they oppose further, the are compelled to become speechless. And this is "to bridle the idle talkers and deceivers," *to stop up the mouth of the lying and deceiving minds*, *Titus* loc. cit. Compare *Musaeus* loc. cit.

i) Just as among the works of the minister 'education in righteousness' is referred to, the *education* (otherwise, as *of sons*) *in justice* or holiness of life, *2 Tim. 3:16*.

k) For if the intellect has been taught, at the same time the will is turned toward action.

l) Hither one sees that "amendment" 2 *Tim. 3:16*, or *the correction of morals*, by which it is done, that, just as by those things they have fallen and were distorted, in his rectitude, erect or bent back, they are brought back.

m) See 2 Cor. 1:4 However this *consolation* is referred either to discipline or to teaching as *Gerhard* teaches in his Commentary on Romans (1:54). Compare what we say in the Compendium of Homiletical Theology, part 1, chapter 7, section 3, p. 128.

## §9.

In the administration of *the sacraments* the ministers ought to be attentive, not only that they observe accurately the uniformity of *the institution*<sup>a</sup> of these sacraments, but truly also, that they confer these means of grace at the right time<sup>b</sup> on those who have the *need* nor are *unworthy*, but they do not equally<sup>c</sup> admit the *unworthy*.

a) Just as Paul, I Cor. 11:23, writes about the Eucharist: *I accepted from the Lord, and that I handed down to you.*

b) And so far not lest that by their guilt they allow the *infant* to die without baptism, or the *adult* human, contrite and lost, without the eucharistic meal.

c) Indeed *the sacred to the dogs and the pearls to the pigs are thrown*, Matt. 7:6. However, we are speaking about this, those who openly are seen to be unworthy and whom *they are able* to banish; this matter is taught more extensively in Moral Theology.

## §10.

As far as the office of *forgiving* and *retaining* sins, it is observed, that the *forgiveness* of sins<sup>a</sup> is announced not only *universally*<sup>b</sup> and indeterminately to all those who are penitent and believing in Christ, but truly also determinately and *to the individual*<sup>c</sup> who has proclaimed the probable signs of penitence and faith by *confession*<sup>d</sup> and they ask to be absolved from their sins. Nor is that a bare declaration, but it is *efficacious*<sup>e</sup> for the confirmation of the remission of sins worked by God.

a) It is certain, that the *authority* and power of the remitting of sins does not *formally* belong to anyone, unless for the one who is *God*. See *Isa. 43:25. Mark 2:7*. But God and the God-man Christ *exercise* it *through the ministerium*, by a sensible voice announcing it to humans; though this announcement is not ineffective, as we will soon mention.

Luther: "They (the keys) are the executors, performers and agents of the Gospel, which preach directly at those two parts, repentance and the forgiveness of sins, Luke 24:47." (Writing on the Keys, 1530, XIX, 1184.)

b) Just as in our churches, on each *Lord's Day*, a *general* formula of confession is read out, also the absolution generally understood is applied.

c) Which they call *private absolution*; and it *is to be retained in the church*, as the Augsburg Confession teaches, Article XI.

Augsburg Confession: "Thus also the Gloss in the decretals teaches, on penitence, distinction 5, chapter 'Consideret', that confession was *not* commanded *in the Scriptures*, but was instituted *by the Church*. However these parts will be learned earnestly through the preacher, so that confession might be received on account of the absolution, which is the chief part and the necessary thing in it, for the trust of the frightened conscience, which bothered by some cause wants the absolution for that purpose." (Artic. XXV, p. 54)

d) Truly in the presence of that same minister of the church, by which *either* sins in common, *or*, if they are especially tormenting, the sins that a human confesses specially and specifically. Indeed other sins are confessed and in the presence of God, according to *Ps. 32:5 and 51:5-6*, and before *the neighbor*, attacked by us, see *James 5:10*. Truly *these* are especially seen, which are done in the presence of *the minister* and are demanded for obtaining by asking for absolution or the remission of sins from the office of the keys. Compare *Matth. 3:6*. And this *private confession before the minister of the church, which they call auricular confession, although the expression does not have either a special command or is not an absolute necessity, however, it is used with much utility and is not the least part of the discipline of the church, received by the public consent of the church, therefore without good reason it should not be annulled blindly or negligently, but it should be used in piety and in the true fear of God, especially from those, who agree with the holy covenant*: which are the words of *Gerhard*, volume III, the locus on penitence, section 99.

B. Meisner: "The adversaries distinguish between necessary for being and necessary for being good. The rite of private confession does not simply apply to the remission of sins and the use and fruit of the supper, and if those are able to be obtained without that rite, but by reason of expediency and propriety. For 1. by possessing it he is able to more firmly believe in the word of absolution, certainly since it is announced and applied to the individual by the minister of the place and in the name of the same Christ; 2. he is better able to prepare himself for the worthy eating of the holy supper, with the mode of preparation in a private talk and he might hear attentively and might learn diligently. And none of our doctors censure or condemn as impious the mode of *general absolution*, although not only in the Reformed (the Calvinists formerly were speaking this way), but also some Lutherans say this about this use of the church. We know certainly through the grace of God that the word of absolution, which the minister there, in the name and command of Christ announces to all confessing in general, to be that same word, which in our churches the minister announces not only to all in general, but also to any who ask in person, and therefore that general absolution is true and effective, and this private absolution is not only true and effective, but also we say above that it is fitting because of the reasons noted." (Colleg. adiapho. Disputation 7, E2b)

Luther: " Therefore he, who desires our counsels in this matter, should therefore hear us, that there are two parts in confession: First the part that confesses sin; in which part we also have the conscience (here the enthusiasts would dream something else), redeemed through the grace of God and made free from the unbearable load and impossible obedience of the papal law, within which he commands, that all sins be confessed, and arranges it with such fear and woe, that the weak conscience had to despair. . . We ourselves should have been content enough at such a great, splendid freedom, and should thank God for it without ceasing, for that great, unspeakable, comforting gift. . . Beside this freedom, we hold to the custom in which a penitent mentions several sins, that press him the most. And we don't do that for the sake of the intelligent: for our pastor, chaplain, Master Philip and such people, know well, what is sin, from them we demand nothing. But because the youth grow daily, and the common man understands little, for the sake of the same we hold to such a custom so that they are educated to Christian discipline and understanding. For also such confessions do not alone consist of this, that they confess sins; but that one also questions them, whether they can recite the Our Father, the Creed, the Ten Commandments, and the other things found in the Catechism. Because we have indeed experienced, that the crowd and the youth learn little from the sermon, therefore they are not especially questioned and examined. Where can one do better, and where are the necessary things, so that they might go to the Sacrament? Certainly it is true, where the preacher gives only bread and wine for the Sacrament, there it does not matter much, to whom they pass it, or what they know and believe, who commends it. There one sow gobbles with another, and

there are such empty pains remaining; for they want to have desolate, absurd holy things, thinking also to educate no Christians; but wishing to do this, in three years all is destroyed, and neither God, nor Christ, nor Sacrament, nor Christians remain any more. But because we remember to educate Christians and to leave them behind us, and to distribute in the Sacrament Christ's body and blood is enough, we will not and cannot give the Sacrament to anyone, unless he is questioned before, what he has learned from the Catechism, and whether he wants to leave his sins, and what he has done against the law. For we don't want to make a pigsty of Christ's church, and let someone go unexamined to the Sacrament, like the sow is permitted to run to the trough. We leave such churches to the enthusiasts. . . For our practice is an old, praiseworthy, Christian, necessary discipline, in which one practices and prepares the Christian to live properly and to know Christ and to confess him before the world; thus one can certainly notice from this how these, as untaught, unskilled teachers, are damned, as not received from God; exactly as they know very clearly, what God's commandments are. It is without doubt a commandment of God that one teaches his word and should learn it, both publicly and privately, and as one can only for the best. He doesn't now express and appoint particular places, persons, manner and times, within which one teaches and learns his word: yet such coarse teachers should have their ignorance taught from this, that he wants his word transmitted in all sorts of way daily, at all places. As he commanded also in Scripture (Deut. 6:5-6 ff.), that they should remember his commandments, going, standing, sitting, and written in all places writes. Because now a pastor cannot now take God's Word to all times, places, persons, and take this time, place, person for study, one has that in the confessional: oh devil! how even that one acts without and against God's command, and even how holy are the enthusiasts, who hinder such study, that one doesn't teach God's word at this place and time, so yet at all places and times, where we can, we are responsible to be teach. . . *If thousands and yet thousands of earths there might be, so would I lose all these dear things, because I to come want to this confessional as the smallest little piece from the churches . . .* The other piece in the confessional is absolution, which the priest speaks in God's place; and therefore it is nothing other than God's word, with which he comforts our heart and strengthens against that evil conscience, and we should believe and should trust him [the pastor] as God himself. . . And this part is not only useful the youth and the rabble but usable and necessary, and no one should despise it; he wants it to be taught and he wants it sanctified. For who is it that is so great that he doesn't need God's word, or might despise it? And for the sake of this part [absolution] I need the confessional most of all, and want and cannot do without it; for often and even daily gives great solace, if I am saddened and distressed. But the enthusiasts, because they are safe and know nothing about sorrow and trials, lightly despise this medicine and solace, desire to seize and fight against that which they needs and must have. . . So now we need confession as a Christian practice. In the first part we exercise ourselves in the law, in the second in the gospel. For in the first part we properly need to learn the law, as St. Paul says, namely to confess and hate sin. In the second part we exercise ourselves in the gospel, learning God's promise and properly grasping his solace, and bringing into practice what one preaches from the pulpit. And though a preacher in the pulpit also teaches about the law and gospel, thus let us remain with it, practice, ask and search so that no one, however he listens, whether he can see either, whether one is missing, whether it comforts further or should punish because he has no particular person before himself, so that he may practice. And although the listener hears also both in the sermon, still he grasps them much stronger and more certain, if especially to him, as to a single person, it is said." (Warning to those at Frankfurt, to be on guard against Zwinglian teaching. 1533. (XVII 2448--54.))

e) For sins that are confessed are by reason *fixed guilts and penalties* and to such a point as *dissatisfactions*, which distress us and from which, through Christ, we desire *to be freed*.

f) For what is signified by the voice of the minister, that itself in truth by contrition and believing, by that mediating voice, is offered and exhibited, or is divinely confirmed, so firmly, as when Christ personally said to repent, as when he said to the paralytic *Matt. 9:2; Believe, your sins are forgiven*. This is also seen in *John 20:23: Of whom you forgive sins, they are forgiven*.

Augsburg Confession: "Our people are taught that they should highly prize the absolution, as be-

ing the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty, and they are reminded what great consolation it brings to anxious consciences; also that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins." (Artic. XXV, p. 53. ff. [Triglotta, p. 69, 3-4])

Chry. Chemnitius: "Is it known about the *form (of absolution)*, whether it ought to be *categorical*, or truly *conditional* and hypothetical? For thus Tarnovius says, locus 2, chap. 23, p. 829: However the form and the mode is always conditional.... Which words are said both about *the wholesome fruit* of absolution and about the application on the part of the one confessing, and thus it is true, that the forgiveness of sins is given though absolution truly alone to the penitent. Or they say about the *form* of absolution considered to be offered on the part of God, who, with all that is in him, offers grace and the forgiveness of sins to all humans. They are understood in both ways, though they do not prove, that the *form* of absolution ought to be conditional, conceived in this way: If you repent of your sins and you believe in Jesus Christ, I forgive you. But the form out to be categorical or considered to be through the mode of causal proclamation: And I forgive you, etc., or : since therefore you repent of your sins and you believe, your salvation to have made satisfaction for them, therefore I in the place of God and by the authority of my office forgive you. For to the ministers of the church it is given, that according to externals, brought forward by mouth or deeds, if they have them rightly, they distribute the sacraments and announce the absolution, leaving the internals to God. However, since it is possible sometimes for someone to be a hypocrite and to fake penitence, nevertheless absolution offered on the part of God remains settled and it begins to strengthen the individual toward salvation, so that that fiction disappears into truth by confession. "For the gifts and the call of God are irrevocable." Rom. 11:29, Rom. 3:4. Thus it appears, the opinion of Tarnovus, which he teaches, that the form and manner always ought to be conditional, is not able to be proved, but it ought to be categorical, or at least causal or syllogistic and conclusive. For other wise 1. to adults both baptism and the holy supper would be administered conditionally, 2 in whatever way it is tried, the certainty of absolution and the remission of sins comes not from contrition or the faith you accept or confess, but this forgiveness depends on being promised by and offered from God. For whether one might be a hypocrite or not in confessing and as far as being truly penitent in external things, on the part of God absolution is always settled, firm and certain. And because the confessor sits in the place of God, not as an all-knowing investigator of the heart, but as a minister, bound by external words and deeds and also by the judgement of charity, nor is he commanded to absolve conditionally: therefore he ought to absolve categorically, not conditionally. 3. Nor is this a question about the fruit and efficacy, but about the form and essence of absolution, how also hypocrites accepts wholeness.... That we pass over in silence 4., how easy it is possible to give to the confessing individual an opportunity of doubting about the truth of absolution and forgiveness. For if contrition was not sharp enough or faith was weaker or if in the words of confession someone hesitated, it would be most easy for him to be terrified and begin to doubt, whether sins are truly forgiven to them through absolution? 5. If however the confessor finds that the confessing one truly does not confess or believe or wish to amend his life, then commanding him to return another time with true repentance in his heart, how can he absolve conditionally? For we also require diligent attention to this, however we repudiate conditional absolution along with others, and even the majority." (Instruction for future ministers. 1660. p. 286-292)

Luther: "The absolution is truly certain and eternal, even if you do not believe in your turn.; for as the sun shines from heaven and illuminates and is the right son, whether you don't see it or whether you crawl in the cellar, so that you can't see it, that is not the fault of the sun, but your own fault.... Thus God knows also about that shiny key of the pope, but on the contrary the absolution is completely certain. That you do not believe the absolution is not its fault, but yours. Why do you not receive it? If I would distribute gold or silver, if I would distribute it, then you would have it; how then do you despise and refuse my gift, which remains gold and silver in its nature and worth. Thus God is not lacking here, but we are; we frequently receive absolution without faith, but that does not change it to ashes and crap, but it remains God's gift." (Sermon on the last chapter of Matthew. Erlangen ed. XLIV, p. 167ff) Compare the words of Luther above with those written in Part III, chapter 5, p. 263ff.

## AN T I T H E S I S

Quenstedt: "*Antithesis*: 1. *Of the Calvinists*, who have established that the words of the minister do not forgive sins, not indeed as an instrument, but exactly by a sacramental phrase and metonymically, *with* the minister when he happens to administer forgiveness to the elect, but not truly *through* the minister. Thus Zwingli in volume 2 of his "Response to the Lutheran Confession" p. 430 : 'Christ's words,' he says, ' of which John 20:23 says: Of however many you will forgive sins, they are forgiven to them, etc., by no means maintains the sense that by this saying Christ wanted to concede to the disciples the power to forgive sins, nor is any other creature, no matter how outstanding and excellent, able to remit sins.' Thus also Beza part 1 of the response to the Colloquy of Mompel. p. 31 says, 'God does not forgive sins truly and effectively through men, but out of himself and through himself, i.e., immediately.' Grynaeus in the Heidelberg disputation, thesis 6, statement 4 says: "Being honored by his external ministry therefore the effect of the sacramental phrase is distributed to the internal ministry." Likewise Fisher teaches in Matthew at the place mentioned. 2. *Of the enthusiasts, Schwenkfeldians, Weigelians and Anabaptists* who in general deny that the external ministry of the word and sacraments are a means of conferring faith and salvation, in opposition to which they truly yield such a status to the internal word and the interior inspiration of the Holy Spirit .... 3. *Of the Socinians*, who have decided that the ministers of the church do not in truth (as if by means of an instrument) forgive the sins of penitent people, but only by means of signifying and declaring such forgiveness. Wolzogenius' commentary on Matthew 16:19, vol. 1, column 317: 'The apostles did not have,' he says, 'in this by their power and authority the ability to grant the forgiveness of sins to any successor, but with their departure from this world this authority was given back to God and Christ.' Likewise Volkelius teaches locus 6 On the Old Revelation chapter four, f. 639ff and in The Solution of the Gordian Knot by Smiglecius f. 72, where he affirms that the forgiveness of sins even by the apostles by concession is by no means proper and effective, but is only a declaration or an announcement. On the contrary they even deny to Christ himself on earth the power of forgiving sins; for thus Volkelius: 'Christ, while he was dead, did not have the power truly and completely of forgiving sins. '; that same one judged the Jesuit Smiglecius to blaspheme. 4. *Of the Arminians*, likewise, who teach with the Socinians; see their Confession and Apology, ch. 21 and 23. (Loc. cit. question 5, f. 1522ff.)

## §11.

Similarly as far as the *retention* of sins is concerned the ministry of the church is, that not only the wrath<sup>b</sup> of God and punishment is *universally*<sup>a</sup> declared to unbelieving humans and to all the impenitent, and truly also in the particular and *singular*<sup>c</sup> the forgiveness of sins for enormous<sup>d</sup> and notorious<sup>e</sup> sinners is denied, and they are disbarred by the decision<sup>f</sup> of the church *or* prevented from the use<sup>g</sup> of the holy supper, *or* ejected straightforward from the society of the church<sup>h</sup> and handed over to Satan. This action is not a bare declaration, but it is<sup>k</sup> an *effective*<sup>i</sup> sentence.

a) Just as Paul said *anathema* to all those bringing false doctrine, *Gal. 1:8-9*, and to all *not loving Jesus Christ*, *1 Cor. 16:22*. And for this reason the *general* formula for the retention of sins is added to the general absolution in our church, pronounced in public gathering.

b) For in the same way that absolution from sin brings in the announcement of grace, thus the retention of sins brings in the announcement of divine wrath. And the minister retains the sins of people not by his own authority, but by the authority and in the name of Christ and the church.

c) Certain persons being determined; just as Paul with *the incestuous man 1 Cor. 5:2*, and Hy-

*menaeus and Alexander 1 Tim. 1:20.*

d) *For the one who sins from ignorance or weakness, a soft warning is enough for him, with an exhortation to beware of future lapses:* says Gerhard Locus on the Ecclesiastical Ministry, §286.

e) Where public scandal arises from a fall. For such *are to be exposed before all, so that others might have fear,* warns the apostle *1 Tim. 5:20.*

f) Which is referred to in *Matth. 18:17: tell it to the church* (i.e., the priests and the gathering of the elders, who represent the church). *If he does not hear the church,* (then at last) *he is to you as a gentile and a tax-collector.* For although this is being done about a cause of *private* offense and about a seeking for conciliation from the group, it is rightly seen to refer to the administration of ecclesiastical *discipline*, as far as whoever is sinning, being seen that it refers to them by reason of a certain *grade* of admonition and of *extreme* decision. See. *John Major* Introductory Tract against Valerian M. Capue.

Smalcald Articles: "Likewise Christ gives supreme and final jurisdiction to the Church, when He says: *Tell it unto the Church.*" (Treatise I, p. 333. [Triglotta, §25 (German), p. 511])

Gerhard: "*Of the presbyters*, who in Latin are called *seniors*, there were two kinds in the apostolic and primitive church, as can be inferred from 1 Tim. 5:17. For certain ones were occupied with providing the *teaching*, or, as the apostle himself said, 'they labor in word and doctrine', whom they called bishops, pastors, etc.; certain ones certainly presided over the *censure of morals* and the *maintaining of church discipline*, when by this teaching in the church the gentile magistrate forsakes the censure of morals in part; these were called steersmen, governors, as it is concluded from 1 Cor. 12:28, and presidents Rom. 12:8. Ambrose on 1 Tim. 5, at the beginning: "And the synagogue and afterwards the *church* had seniors, without whose consultation nothing was done in the church, and by what negligence these went out of use, I do not know, unless accidentally by the indifference of the teachers, or rather pride, when they alone wanted to be seen." To both commonly they are called 'presidents' 1 Tim 5:17, and 'leaders' Acts 15:22. Heb. 13:7, 17, 24. From both of these joined at the same time was gathered that sacred college, which Paul called a *council of elders*, 1 Tim. 4:13: "Do not neglect the grace which is in you, which was given to you through prophecy with the imposition of the hands of the elders." (Locus on the ecclesiastical ministry. §232).

Gerhard: "It happens that the name of the church is given through the figure of synecdoche 1. to the presbytery or to the ecclesiastical senate, Matth. 18:17; 'If he will not hear them, tell the church.' However no one works in absurdity here for the total faithful congregation also in understood in this place by the name of church, just as Paul is seen to explain in this way in 1 Tim. 5:20: 'Rebuke sinners before all, that also the others might have fear.' And this later significance at first is preferred on account of the tricks of the papists, who give to prelates a ruling authority from this verse, and arrogate to them al one the name of church, which the call the representative church, as Aristotle, *Ethics* book 9, chapter 9 says: 'that citizenship is greatest when it is first in rank.'" (Locus on the church §14)

Luther: "You hear here (Matth. 18), that it must be a certain public sin, a certain known person, that a brother sees the other one sinning, for it to be such a sin to be brought before brotherly punishment and finally publicly rebuked before the congregation, therefore the bulls and letters of excommunication, within which these words stand 'We excommunicate you for the same deed, the sentence is given; however a triple warning is sent ahead. Likewise from the plenitude of power...', these might be called in German a ban of crap. I call this the Devil's ban and not God's ban, that one bans people with this iniquitous action, before they are openly convicted in front of the congregation against Christ's order. Likewise are all the bans which the officials and spiritual overseers juggle, and track down people over ten, twenty or thirty miles away with a banning slip of paper before a congregation, yet they are never punished or accused before the same congregation and before the pastor, yet they are convicted; but this bat comes from an official conference without a proof and without God's command. Of such a crappy ban you are permitted to not be afraid. A bishop or an official will place such a ban on someone, and so he goes or sends hence in

the congregation and before the pastor, and there the same things should be done in the ban, and do to him what is right according to this word of Christ. And thus I say to all about this: because the congregation, should such banning be retained, should know and be certain, how one deserves the ban and how he has come to that, as here the text of Christ gives, for otherwise they might be misled and accept a lying ban and with that do wrong to the neighbor. In that case that would cause the keys to be slandered, and God defamed, and the love for the neighbor injured, which a Christian congregation is not to allow. For they also belong to you, if someone near you would be banned, Christ says here, and here they are not guilty, the official paper, better yet the Bishop's letter says to believe that there they are guilty, here you are not to believe; for one should not believe men in God's business. Thus it is not a Christian congregation that is the official's maidservant, or the Bishop's jailer, that he might say to them: there, Greta, there, Hans, for me hold these or those as banned. Oh, yes, you are welcome to us, dear official. In worldly authority there is indeed such a view, but here, that is where the soul is dealt with, the congregation also should be judge and wife. St. Paul was an apostle, yet he wanted nothing to do with the ban with the one who had taken his stepmother; he wanted the congregation also to be involved with it: 1 Cor. 5:1-5." (Writing on the Keys. 1530. XIX, 1181 ff.)

Calov: If you consider the material cause (of excommunication), it should not be done either by the word of the minister alone, or by the congregation alone, but by the minister and the assembly of the church at the same time; as the apostle also was himself absent in the body, but being present in the spirit he called and the church gathered in the name of Jesus Christ, one with his spirit; when Grotius dares without cause to understand not all Christians but the best, as if thus they were being gathered, or who might be considered the best, [then] he was in darkness .... Although the apostle joins himself to the ecclesiastical assembly in this action, he does this not as an apostle but as a minister of the church as can be seen from 1 Cor. 4:1 . . . . Nor does the church pour out prayers alone to God, but it comes to a judicial sentence settled in assembly." (Biblical Illustrations on 1 Cor. 5:5)

g) Truly *the sacred things are not to be thrown to the dogs, etc.* according to *Matt. 7:6*. And they call this *minor excommunication* and this is done by the minister of the church alone, they teach that it is not to be accepted without the consent of the church or of the consistory.

Eckhard: "If they were unworthy in the matter of the body and blood of the lord and they eat and drink judgment to themselves, it follows, that the minister who knowingly admit such are a cause of this sin, and participate in giving what is bad to them and offend God gravely, on the contrary judged as liars from the word of God; for he promises the grace of God, and above that he renews the wrath of God on those same people, John 3:36, he offers eternal life saying it to those whose conscience deserves death, Rom. 6:23, for which reason Cynos. Oecon. of the church of Wuertemburg, p. 40, says: Ministers may in the examination for communion counsel against, forbid or otherwise suspend, but the public ban no minister should exercise on his own authority." (The Conscientious Pastor, p. 177)

h) Which they call *major excommunication*; which one sees in *1 Cor. 5:3ff*, where Paul, by a solemn act in a *gathering* of the whole church, to which though he was *absent in the body* yet he was present *in the spirit, in the name and with the power of our Lord Jesus Christ* orders the incestuous man to be ejected from the communion of the church, and *handed over to Satan for the destruction of the flesh, so that the spirit might be saved on the day of the Lord Jesus*. For actually the damnation of the excommunicated is not sought, but their eternal salvation.

J. Meisner: "That power of binding and loosing even if it is promise to Peter alone in *Matth 16:19*, in *John 20:23* it is granted to all the apostles at the same time; however as far as the exercise of this is concerned, that someone is declared a 'gentile' (we call this major excommunication), this is particularly given to the church, as opposed to one or even many ministers, because she is granted that certain judgment which it holds through the universal rights of her bridegroom, but it is exercised through the ministerium." (The Practice of Theology in the Gospel of Matthew. Viteb., on chapter 18)

Luther: "The apostle orders a reproachful destruction in the *flesh*, so that the spirit may be saved. Therefore they think wrongly who through excommunication think to hand the spirit to the devil. Upon inspection, it happened for the destruction of the flesh in punishment and for the assistance of the spirit and for the renewing of the human interior." (Disputation on excommunication. 1521. Latin Works pertaining to the Reformation History. Erlangen. Vol. 14. p. 343ff.)

i) For that application of a legal threat to humans has an enormous accusing weight; however sinners, who not only *sin* against God, but also *against the church*, are able to be bound by the church nor do they attain grace from God, unless *they return to grace with the church* and by them *are freed*. Unjust excommunications are another matter.

k) However, for the restoring of a collapsed ecclesiastical *discipline* the *ministers* of the church *alone* are *not* sufficient, but of those who hold the *episcopal jurisdiction* work is required, which they are not able to arrogate to themselves. Meanwhile, there are opportunities for ministers of the church to convert the sinners, or to restore those who were without excuse. See *Mus.* Preface to the Tract on Penitence against Stengerus up to d. 3. a. b.

Luther: "The laws rightly say that doing and *consenting to wrong* are punished by penalties. This if the bishop sees errors, heresies, evil morals in the church, and does not attack or excommunicate the impenitent, he places himself within all the things of those sinners." (to Gen. 19:15. See the exegetical works, latin works, Erlangen edition, vol. 14, 295ff.)

Luther: "We have raised no other ban yet to this time than this one, that they who are in open vice and do not stop will not be allowed to the Sacrament of the body and blood of Christ; and this comes along with that, that among us hands the Holy Sacrament to no one, before he might be questioned before the Pastor or Deacon. We also cannot observe, how to this time, another bann should be raised; among many other things an investigation before the bann is needed. Now we cannot see how the investigation should be ordered and how it should be arranged; but the worldly authority will not be involved with this investigation. So at this time all that can be said is that the one who lies in public vice and remains there does not receive the Holy Sacrament." (To the noble landholders, 1532, de Wette IV, 388ff.)

Gerhard: "All those things" (order, diocesan law, jurisdiction, position) "are said to pertain to the episcopal jurisdiction, not that by divine right it alone pertains to the bishop exclusively by Christian magistrates and people, but that in the pontifical kingdom according to canonical law they will often sell the most received order and practice of the bishop to themselves, and they still sell . . . . Neither the episcopal nor the patron's right, introduced by the ecclesiastical canons, is able to prejudge the power of the whole church by divine right in agreeing to ministers by election." (Locus on the ecclesiastical ministry. § 112, 114) Compare below the annotations to Part III, chapter 15 [On Political Magistrates] §8. i.

Walch: "The church finds itself in the natural position, that it endures such a person who lives outside the civic society, so the entire congregation has the authority; which either through the collection of such voices fills itself, or through unity with the one commissioned with supervision, or one of the church regents can arrange such things." (Lexicon, Article on Church Order, p. 1556)

Walch: "Now from this saying it is altogether easily judged what the plan of government was in the apostolic church. That was nothing else, than the power, established of the saints in the external parts, which they were observing, conserving the proper order and more easily aiming toward the goal of the church, thus arranged, that by teachers and hearers in common and by order from all it is removed. It was granted not only to the apostles and ministers of the church, though these were before others because of their authority, but also we read in the New Testament that also hearers are provided with this authority, and from that we recognize, that if something is to be considered and decided, the people also are to be given their vote." (Ecclesiastical History, p. 431)

Gerhard: "(Pontifical warning) 'Paul writes in 1Cor. 11:34: When I come, I will arrange the other

things, and this is certainly given by divine power, 2 Cor 10:8. Therefore the apostle claimed for himself the absolute power of arranging things in the church for decisions.' Response: that itself is not by some omnipotent power, but the apostle was arranging things along with the consent of the church, 2 Cor. 8:8, 'I do not speak according to command.'" (Locus on the ecclesiastical ministry, §201)

Fercht: "The whole building of the church rests on two posts: on the proclamation of sound doctrine and on the administration of church discipline. The latter is responsible for the internal life of the church, the former rules and governs the external life . . . . In this the old ones were more rigid, but we are becoming more negligent at this end of the age of the world. And this failing of discipline is the chief cause of the corrupting of our church." (Pastoral Instructions, ed. 2, p. 164.

## §12.

And then the ministers of the church also are concerned about the *external<sup>a</sup> things* of the church or *rites* and *ceremonies<sup>b</sup>*, in themselves indeed<sup>c</sup> indifferent, but intended for the edification<sup>d</sup> of the church, done by the *public<sup>e</sup>* authority of the church, *not* however for the reason of *reverence<sup>f</sup>* or *merit<sup>g</sup>* toward God; being instituted<sup>i</sup> *for the external<sup>h</sup> education*, they are celebrated, and not changed or eliminated<sup>l</sup> unless it is done prudently<sup>k</sup> and from the use of the church.

a) From whence the name of *external jurisdiction* reckons its origin; by which name however some refer to *excommunication*, *suspension* from participation in sacred things, however these penalties of ecclesiastical *law* and constitutions, ecclesiastical *visitations*, etc., usually refer to the *rights of bishops*; we will look at these in the locus On Magistrates.

b) To which apply certain forms of *singing*, the use of musical *instruments*, certain *feasts*, *fasting*, rites of *marriage*, *baptisms* (among which is *exorcism*), *holy suppers*, *burials*, etc.

c) Certainly because they are not defined in Scripture, but are exclusively hallowed by a *positive* human law.

d) That is, things which contribute toward good *order*, to exciting the *attention* and *devotion* to sacred things or rather to the *spiritual things* which they *represent*. However non-useful, neutral and scandalous ceremonies do not deserve the name of 'ecclesiastical.'

B. Meisner: "Also in the schools of theology *adiaphora* are said *generally* to be something which from its nature is neither good nor bad, but which is able to be used either well or badly; but it *especially* refers to those things which partly in the public administration of sacred things and partly in the private exercise of the divine worship is an indifferent usage, as that which is neither the divine worship in itself, nor something that increases or hinders the eternal salvation of humans, but, instituted for a proper cause, they add a certain something which gives glory to religion and ecclesiastical discipline in respect to men. *Generally* thus they are said to be, of those things seen in common life, such things as food, drink, marriage, celibacy, clothing, civil contracts, pilgrimages, and in all these they apply to almost the whole in respect of places, times, and persons; in this, as Paul says in 1 Cor. 7:15, 'the brother or the sister is not bound', neither sister nor brother is subject and obligated to necessary servitude and fulfilling the worship by God, and it does not return grace from God wither it is observed or not observed, but, whether one does it or omits it, he does not sin, unless another circumstance happens which brings about a wrong action, as if the wrong nourishes the performance of wrong, if they bring the opinion of worship, merit and necessity with them; the words of grace to live celibate or to contract a marriage is certainly an *adiaphoron*, 1 Cor. 7, but if in truth one remains celibate, as if either he is fleeing offspring or domestic things, or is deserving of eternal life and by this celibate ilfe living in a way pleasing to God before the rest of the world, or who

contracts a marriage, so that it is possible more safely to associate with prostitutes, this is wicked. Thus to eat or to abstain from flesh and wine is a certain 'middle thing' for in food and drink no one judges you, Col. 2:16, cf. Rom. 14:1-2ff, 1 Cor. 6:13 and 8:8 and 10:25ff. 1 Tim. 4:1-2ff, and if either one of these was done for the care of the body, it is good. But if in truth you drink wine to the point of drunkenness, or you eat meat along with the offending of your brother, this is bad, the former about drunkenness Eph. 5:18, the latter about the person of the neighbor, Rom. 14:20, 1 Cor. 8:11ff. Likewise it is the plan, if someone abstains from a certain food or drink for certain days under the opinion of necessity or merit, and meanwhile in other things luxury is not avoided, then surely abstinence is not different from non-abstinence. And thus Augustine formerly, to the Manicheans letter 2, appraised ecclesiastical customs, also thus by law it is daily restrained in the fasting of the papists. Truly other adiaphora are thus called *special*, which in the orthodox church the use is cleansed from this pontifical yeast; they are partly the thing, partly the indifferent things of the ceremonies and traditions of the church, neither prohibited nor commanded by the express word of God, but for proper order and for the building up of grace legitimately instituted by the church in free will, by which, as long as they are such and remain, as or as not it is possible for them to be free and without wounding the conscience or causing the loss of religion. Such things are images, temples, festivals, holidays, musical forms and musicians, the instruments themselves; likewise in baptism, a triple immersion and sprinkling, baptistries, women's baptisms, the sign of the cross, the renunciation of the devil, exorcisms, etc.; in the administration of the supper, unleavened or leavened bread, the matter and form of the utensils or talbe, the color of the wine, the breaking of the bread, etc.; in the distinctive ministerial order, the distinguishing of clothes, auricular confession, etc. We say these rites and these ceremonies are adiaphora, by which word the internal quality of those things are signaled and indicated; for by that sign and by that definition they match this name, they are adiaphora necessarily, that is, free and neutral, of course nothing expressly either commanded or forbidden by law in the sacred canon; for those things or special ceremonies which are commanded or forbidden by the word of God, when they are placed by free will among humans none of the former are to be forbidden or annulled, and none of the latter are able to be introduced or commanded, hence they are unable to match the name of adiaphora." (Collection of Adiphorist., disputation I. B. 1. 2. )

e) For these things do not equally and *precisely* match the office of teaching and administering the sacraments by the minister, but *through them* or rather *to the whole church*, or tho those who hold the ecclesiastical *right* (which are called *episcopal* rights); just as in our churches through the *Passau Agreement* and the *religious peace* they are handed over to the *civil magistrates*, thus however, that in part the same cares ought to come to the *ministers of the church*, others also through the same to be exercised, or constituted in use, and concerning the reason and use of them the people of that place ought to be informed.

Augsburg Confession: "What, then, are we to think about Sunday and other similar church ordinances and ceremonies? To this our teachers reply that bishops or pastors may make regulations so that everythin in the churches is done in good order, .... It is proper for the Christian assembly to keep such ordinances for the sake of love and peace, to be obedient to the bishops and parish ministers in such matters, ...." (Art. XXVIII p. 67. [Tappert, p. 89-90, §53, 55, Latin ] ) To which Carpozov adds these explainin words: "It is directed, when this right is conceded to the bishops in a place in the Augsburg Cnfession, it happens 1. *for the reason of that time*, where *from human right* it was agreed, just as the section "If they have which" (p. 64, §29 [Triglotta, §29, p.86; Tappert, §29, p. 84]) mentions; 2. nothing is to be taken away *from the right of the whole church*, just as the Augsburg Confession indicates clearly at the same time; 3. this is done in no other way than *moderately* under debt and method and goal, section "Such ordinances" (p. 67, sections 55-56 [Triglotta, §55, p. 90; Tappert, §55. p. 90])." (Isagogics in the Symbolical Books, p. 750)

Apology to the Augsburg Confession: "For it is certain that the expresson Luke 10, 16: *He that heareth you heareth Me*, doesnot speak of traditions, but is chiefly directed against traditions. For it is not a *mandatum cum libera* (a bestowal of unlimited authority), as they call it, but it is a *cautio de rato* (a caution concerning something prescribed), namely, concerning the special command [not a free unlimited or-

der and power, but a limited order, namely, not to preach their own word, but God's Word and the Gospel], *i.e.*, the testimony given to the apostles, that we believe them with respect to the word of another, not their own. For Christ wishes to assure us, as was necessary, that we should know that the Word delivered by men is efficacious, and that no other word from heaven ought to be sought. *He that heareth you heareth Me*, cannot be understood of traditions. For Christ requires that they teach in such a way that [by their mouth] He Himself be heard, because He says: *He heareth Me*. Therefore He wishes His own voice, His own Word, to be heard, not human traditions. Thus a saying which is most especially in our favor, and contains the most important consolation and doctrine, these stupid men pervert to the most trifling matters, the distinctions of food, vestments, and the like. They quote also Heb. 13:17: *Obey them that have the rule over you*. this passage requires obedience to the Gospel. For it does not establish a dominion for the bishops apart from the Gospel. Neither should the bishops frame traditions contrary to the Gospel, or interpret their traditions contrary to the Gospel. And when they do this, obedience is prohibited, according to Gal. 1:9: *If any man preach any other gospel, let him be accursed*. We make the same reply to Matt. 23:3 *Whatsoever they bid you observe, that observe*, because evidently a universal command is not given that we should receive all things [even contrary to God's command and Word], since Scripture elsewhere, Acts. 5:29, bids us *obey God rather than men*. When, therefore, they teach wicked things, they are not to be heard. But these are wicked things, namely, that human traditions are services of God, that they are necessary services, that they merit the remission of sins and eternal life." (Article XXVIII, p. 289ff. {Triglotta, §18-24, p. 449 - Baier quotes from a German version, while the Triglotta gives the translation of the official Latin})

Luther: "A bishop, as bishop, has no power to impose on his church an ordinance or ceremony without consent of the church in clear words or in a silent way. The church is free and is the wife [of Christ] and the bishop does not rule over the faith of the church, yet they dare to burden and to annoy the church against its will. For they are only servants and housekeepers, but not the lords of the church. But when the church, as a body with the bishop, agrees, then they can do with each other whatever they want, as long as godliness does not suffer; also they can be allowed against the same at well. But the bishop doesn't seek such authority, he wants to rule and have all things free. That we must not allow, yet in a way to take part at these wrongs or oppression of the church and the truth .... For that reason we cannot allow to the bishops either through churchly right, nor through the might of worldly law, to command something to the church, even when it might be right and godly, for one must not do evil so that good follows from it. They would also go with that power, and compel us by it, so we must not obey, nor be willing, but rather die: we must maintain the distinction between these two powers, that is, to be for the will and the law of God, and against godlessness and sacrilege." (Answer to Melanchthon in Augsburg on the questions transmitted to him on human rules, from the year 1530, XVI, 1207-9)

Luther: "The spiritual power is placed on sin alone. Where sins enter, there should the power also enter, and otherwise not.... But here we talk about sin, right and true sins, which no man has invented, but with which we are born; these are against God's law, and lead against God's law, not just human laws." (House Postil XIII, 1186, 1188)

Luther: "Therefore I say, neither the Pope, nor a bishop, nor any man, has the power to set a single syllable over a Christian man, unless it happens with his agreement; and whatever else might happens comes from a tyrannical spirit." (Tract on the Babylonian Captivity, from the year 1520, XIX, 83)

Luther: "We have one Lord, who is Christ, who rules our souls. The bishop should not do the same, as they now gloat. Here has St. Peter now with a word overturned and condemned every authority which the pope now uses, and says clearly that they have no power to command a word, but that they all should be servants, and say; 'Thus says your Lord Christ, *therefore* you should do this.' As Christ also say Luke 22:25-26." (Exposition of 1 Peter, 1523 IX, 821)

Luther: "Among *Christians* there should and can be no authority, but each one is at the same time subject to the others; as Paul says in Rom. 12:10, 16 'Each one should hold the other as his superior.' And Peter in 1 Peter 1:5: 'All together should serve under others' - That also will Christ say, Luke 14:8: 'When you are invited to a wedding, thus set yourselves under others.' There is among Christians no superior, only Christ himself alone. And what can there be for superiority, when they are all alike and all have law,

might, good and honor; and no one desires to be over another, but each one will be under the other? Can one still, when people are like this with no one raised to a superior level, do something since art and nature does not allow one to have superiors, so that no one can have superiors. But where such people are not, there also there are not true Christians. What then are the priests and bishops? Answer: Their order is not a superiority or power, but a service and office; they they are no higher and better than other Christians. Therefore they should lay no law or command over another without the individual's will and leave, but their order is nothing other, as God's word teaches, that with which they lead Christians and overcome heretics. Then, as we said, one can rule the Christian with nothing, only alone with God's Word." (Writing on Worldly Power, 1523. X, 465ff)

Chemnitz: "If anyone wished to assign to the apostles living in the flesh, that they had divine authority for the making of laws, about which they had nothing, either a command, or a testimony from the divine Word; more, that they were able to restore what Christ had repealed, or to repeal what He had instituted: without a doubt with a loud voice and by torn clothes the apostles reveal that the neither knew nor proved such a thing." (Examen, on Good Works, p. 179)

f) For which in itself pertaining to the worship of God, it is necessary to be commanded by god, if not expressly, at least as a necessary consequence. From which it is observed, *they are not burdensome to the church*, according to the warning of the Augsburg Confession, article XV. And thus they observe the *fourth* degree of our *Christian liberty*, namely, *from human traditions in the Church, that they do not have by reason of worship or by absolute necessity, outside of the cause of scandal they were able to neglect or omit* [such traditions] *without sin*.

g) Either *condignent* merit, or *congruent*.

h) According to what we say in note *d*.

i) Clearly the use of the church determines *where, when* and *how long* [these traditions are used].

k) And so [eliminated] *without* levity or scandal, *without* tumult and impudence, *not* [eliminated] *unless* because of serious causes, and *that* at the same time the people are sufficiently informed about the causes of the change and likewise about the change of ceremonies.

l) Especially it is to be observed, that the change of rites does *not proceed immoderately on account of adversaries* in the case of religion. For in a case of confession *adiaphora* changes its nature and from indifferent things they become necessary. See the Formula of Concord, Article X.

### §13.

A *correlate*<sup>a</sup> of the ministers of the church, and also the *end to which*<sup>b</sup> of the minister, is the assembly<sup>c</sup> of those who hear them<sup>d</sup> teaching and the sharers of that teaching are restored by their ministry and by the administration of the sacraments<sup>e</sup>.

a) For the name of minister is *relative* and it looks to others, to whom he ministers.

b) In which the ministerium is a good or proper institution.

c) Scripture calls it a *flock*, from which comes the name of *pastor*, which ministers of the church are called, *Acts. 20:28-29. 1 Peter 5:2-3*, otherwise it is called the *church*, *Acts. 20:28*, however the church *strictly* speaking includes in its concept *both* teachers *and* hearers. See *Musaeus* on the church, part II, Disputation 1, sections 36-37, p. 16-17.

Luther: "The apostles also first went into strange houses and preached, and they had the command and were ordered, called and sent to it, that they should preach in all places, as Christ said in Mark 16:15: 'Go into all the world and preach to all creatures.' But thereafter no one has such a common apostolic call, but each bishop or pastor has his distinct parish or pastorate, which St. Peter in 1 Peter 5:3 also calls 'cleros', that is, a part, that each one is given his part of the people, as St.. Paul also writes to Titus, that there should be no one different or strange should without his knowledge and will dare to teach his parishoners, either secretly or openly, and no one should attend on him by body and soul, but to announce and report his pastorate or authority. And these one should hold strongly, that also no preacher, as pious and upright as he may be, should preach or secretly teach the people of a papist or a heretical pastor without the same pastor's knowledge and will. For it is not entrusted to him. But what is not commanded, that one should allow to stand. We have enough to do, if we would achieve the things that are commanded. It also does not help them, that they pretend that all Christians are priests. It is true, all Christians are *priests*, but they are not all *pastors*. For over and above the fact that he is a Christian and a priest, he must also have an office and a called parish. The call and command makes a pastor and a preacher." (Explanation to the 82nd. Psalm. 1530 V, 1060ff.)

Wittenberg Theology: "The call will not alone apportion a certain number of *parishoners*, but also a certain *place*."

d) From which also the assembly is occasionally called the *auditorium*, certainly because of the obligation of hearing.

e) And the same absolution, proclaimed, is equal to the same by confession. The Germans use as synonyms the words "confesser," "parishoner."

§14.

*The nearer end for whose benefit<sup>a</sup> of the ecclesiastical ministry is the reconciliation of humans with God<sup>b</sup> through faith in Christ and the increase in faith and other Christian virtues<sup>c</sup>; the ultimate end is the eternal<sup>d</sup> salvation of the same.*

a) That which the author of the same sacred ministry intends, as through the acts of this office being performed, by him truly divine virtue is produced. From which also it is rightly called an "*effect*". Compare 1 Cor. 3:5, where the corinthians are said *to believe through the ministers*, see also *vese* 6ff. However the legitimate efficacy of the word does not depend on *the sending* of the one proclaiming or teaching. See. *Musaeus* Tract, on the church, part 1, Disputation VII, p. 383ff.

Compare the notes to §1, a.

Dannhauer: "That, which is given by the minister, does not have the *power* to effect supernatural eating unless it is *organic* (*not as a secondary principal cause, which indeed depends on the primary, however it has a proer and natural character, and active power, by which in itself and its own power flows in a proportionate effect; thus fire burns by its own virtue.*") (Lib. conc. I, 856)

Gerhard: "Minister of the church, who, destitute of a legitimate call, by a daring deed place themselves on a nearby ministry, are not sent by God or ordained, Jer. 23:21; meanwhile the same ministerium does not cease to be divinely ordained." (Locus on magistrates, § 34)

Wittenberg Theologians: "The strength of the middle of holiness, the Word and the Sacraments do not depend on the person, but on God the Lord, who through his Word and the Sacraments is strong, when the same is rightly taught and explained, even if already things are not going rightly with the ministerium, and God gives to the Church servants person, life and call, not the strength of the means and the Sacraments; from there Paul delights himself, if the Gospel and Christ would be proclaimed in all sorts of ways, by coincidence it might happen in the right way, Phil. 1:18. And when one should first be sure from the legal call of the preacher, who then could certainly insure and trust themselves to their offices, since it would soon come to this, that soon a piece would be missing, or yet that a listener must carry apprehension over it, so the simple would err more and be troubled; the parents would worry over their children's baptism and over their own, if it arises, whether they are baptized by a legally called preacher and whether their baptism was done rightly; they would be saddened in their knowledge and would not be able to constantly trust the strength of the Word and the Sacraments, yet their salvation is certain. The Lord Jesus himself had need of the Israelite servants of the church, as he knew well, that it was not right to enter the high priesthood without a commission and how some sold or confused such an office against God's command, is known from the New Testament and the Jewish historian Josephus. He has also made reference to other things on the Levitical priesthood and on those sitting in the seat of Moses; and what will one say from other Christians, thus those under the Patriarch at Constantinople and others in the Orient should stop being Christians, not having God's Word nor Holy Baptism, since the Patriarch himself must be confirmed in his office by the Turks. So Dr. Luther eagerly says in his 6<sup>th</sup> Jena volume, f. 101, in the book on the Private Mass; "There it appears, that he (the pastor) has the pastoral office internally, which is not true, but it is the office of Christ; don't be mistaken, whether he had been called properly or has bought it for himself or pressed himself forward for it; as he has come in, over head or over feet, he might be a Judas or St. Peter, but there you should not ask or separate the office from the person and the holiness from the corruption." (Wittenberg Opinions, II, f. 195).

Chemnitz: "It is not doubtful, that through the voice of the gospel the announcement of God is effective, by whomsoever it is announced. Wherefore then is the Tridentine chapter so confused about this question? Response: because they do not establish the integrity, truth and efficacy of the sacraments simply in the firm words of Christ, but also in part on the character, which they imagine as imprinted in the ordination of priests. Therefore also the consolation of absolution does not depend on the word of the gospel, but they wish to hang absolution on the person [of the priest]." (Examination of the Council of Trent, Geneva edition, f. 395)

b) Just as it is called *the ministry of reconciliation*, so that reconciliation might hang from it and spring from it. 2 Cor. 5:18 Compare vs. 19-20

c) See Eph. 4:12ff., where it is said that the *ministers of the church* are given for the joining together (καταρτισμόν or arranged just as formed in certain proportions or συμμετρία) of the saints in the building of the body of Christ, in which an increase to the body b each member coming together they receive through love.

d) Thus Paul in 1 Tim. 4:16, when he orders Timothy to attend to himself and to doctrine, he adds: *If you will do this, and you will save yourself and those who hear you.*

§15.

The ecclesiastical ministry is defined as a public<sup>a</sup> office, ordained by<sup>b</sup> God, in which certain persons, legitimately called and ordained, teach the Word<sup>c</sup> of God, administer the sacraments, forgive and retain sins, and they care for and direct other things, which pertain to the church, for<sup>d</sup> the conversion, sanctification and eternal salvation of humans.

a) Because common to them is the magistrate with the office, and it rightly goes under the general locus.

b) Thus the efficient cause is noted. See §2.

c) In which this same office formally consists. See §7.

d) The end *to which* and *from which* of the ministris is indicated. See §§13.14.