

## ***Kirche und Amt* Theses and Translations**

### Thesis 1 on the Church:

Walther [1] - Die Kirche in eigenlichen Sinne des Wortes ist die Gemeinde der heiligen, d. i. Die Gesamtheit aller derjenigen, welche, durch das Evangelium aus dem verlorenen, verdamnten Menschengeschlecht vom h. Geiste herausgerufen, an Christum wahrhaftig glauben und durch diesen Glauben gehilicht und Christ einverleibt sind.

Graebner [2] - The church in the proper sense of the word is the communion of saints, i. e., the community of all those who, having been through the Gospel called from out of the lost and condemned human race by the Holy Ghost, truly believe in Christ and are by such faith sanctified and embodied in Christ.

Dau [3] - The church, in the proper sense of the term, is the communion of saints, that is, the sum total of all those who have been called by the Holy Spirit through the Gospel from out of the lost and condemned human race, who truly believe in Christ, and who have been sanctified by this faith and incorporated into Christ.

Mueller [4] - The church in the proper sense of the term is the congregation [*Gemeinde*] of saints, that is, the aggregate of all those who, called out of the lost and condemned human race by the Holy Spirit through the Word, truly believe in Christ and by faith are sanctified and incorporated in Christ.

Tappert [5] - The church, in the proper sense of the word, is the communion of saints, that is, the sum total of all those who through the gospel have been called by the Holy Spirit out of the lost and condemned human race, who truly believe in Christ, and who have been sanctified by this faith and incorporated into Christ.

Drickamer [6] - The church in the proper sense of the term is the congregation (*Gemeinde*) of saints, that is, the totality of all those who have been called by the Holy Spirit through the Gospel out of the lost and condemned human race, truly believe in Christ, and are sanctified and incorporated into Christ through this faith.

Harrison [7] - The church in the proper [*eigenlichen*] sense of the term is the congregation [*Gemeinde*] of saints, that is, the entirety [*Gesamtheit*] of all those who, called out of the lost and condemned human race by the Holy Spirit through the Word, truly believe in Christ and by faith are sanctified and incorporated in Christ.

### Thesis 2 on the Church:

Walther [1] - Zu der Kirche im eigentlichen Sinne des Wortes gehört kein Gottloser, kein Heuchler, kein Unwiedergeborener, kein Keber.

Graebner [2] - No one who is godless, a hypocrite, irregenerate, or a heretic, is a member of the church in the proper sense of the word.

Dau [3] - To this Church in the proper sense of the term belongs no godless person, no hypocrite, no one who has not been regenerated, no heretic.

Mueller [4] - To the church in the proper sense of the term belongs no wicked person, no hypocrite, no unregenerate, no heretic.

Tappert [5] - To the church, in the proper sense of the word, belongs no godless person, no hypocrite, no unregenerate person, no heretic.

Drickamer [6] - No godless person, no hypocrite, no unregenerate person, and no heretic belongs to the church in the proper sense of the term.

Harrison [7] - To the church in the proper [8] sense [*eigentlichen Sinne*] of the term belongs no wicked person, no hypocrite, no unregenerate [individual and] no heretic.

Thesis 3 on the Church:

Walther [1] - Die Kirche im eigentlichen Sinne des Wortes ist unsichtbar.

Graebner [2] - The church in the proper sense of the word is invisible.

Dau [3] - The Church, in the proper sense of the term, is invisible.

Mueller [4] - The church in the proper sense of the word is invisible.

Tappert [5] - The church, in the proper sense of the word, is invisible.

Drickamer [6] - The church in the proper sense of the word is invisible.

Harrison [7] - The church in the proper sense of the word is invisible [*unsichtbar*].

Thesis 4 on the Church:

Walther [1] - Diese wahre Kirche der Gläubigen und Heiligen ist es, welcher Christus die Schlüssel des Himmelreichs gegeben hat, und sie ist daher die eigentliche und alleinige Inhaberin und Trägerin der geistlichen, göttlichen und himmlischen Güter, Rechte, Gewalten, Aemter &c., welche Christus erworben hat, und die es in seiner Kirche gibt.

Graebner [2] - This true church of believers and saints it is to which Christ has given the keys of the kingdom of heaven, and which is, therefore, the real and only possessor and bearer of the spiritual, divine and heavenly blessings, rights, powers, offices, etc., which Christ has procured and which are to be found in His church.

Dau [3] - This true Church of believers and saints it is to which Christ has given the keys of the kingdom of heaven. Therefore this Church is the real and sole holder and bearer of the spiritual, divine, and heavenly blessings, rights, powers, offices, etc., which Christ has gained and which are available in His Church.

Mueller [4] - It is to this true church of believers and saints that Christ gave the keys of the kingdom of heaven, and it is the proper and only possessor and bearer of the spiritual, divine, and heavenly gifts, rights, powers, offices, and the like that Christ has procured and are found in His church.

Tappert [5] - It is to this true church of believers and saints that Christ has given the keys of the kingdom of heaven. This church is consequently the real and only possessor and bearer of the spiritual, divine, and heavenly blessings, rights, powers, functions, etc., that Christ has secured and that are available in his church.

Drickamer [6] - It is this true church of believers and saints to which Christ gave the keys of the kingdom of heaven. And it is therefore the proper and only possessor and bearer of the spiritual, divine, and heavenly goods, rights, powers, offices, etc., which Christ has procured and which are found in His church.

Harrison [7] - It is to this true church of believers and saints that Christ gave the keys of the kingdom of heaven, and it is the proper and only possessor [*Inhaberin*] and bearer [*Trägerin*] of the spiritual, divine, and heavenly gifts, rights, authority [*Gewalten*], offices [*Aemter*], and the like that Christ has procured and are found in His church.

Thesis 5 on the Church:

Walther [1] - Abwohl die wahre Kirche im eigentlichen Sinne des Wortes ihrem Wesen nach unsichtbar is, so ist doch ihr Vorhandensein (definitio) erfennbar, und swar sind ihre Kennzeichen die reine Predigt des Wortes Gottes und die der Einsekung Christi gemässe Verwaltung der heiligen Sacramente.

Graebner [2] - Although the true church in the proper sense of the word is, as to its essence, invisible, yet its presence is perceivable, its marks being the pure preaching of the word of God and the administration of the holy sacraments according to Christ's institution.

Dau [3] - Although the true Church, in the proper sense of the term, is invisible as to its essence, yet its presence is perceivable, its marks being the pure teaching of the Word of God and the administration of the holy Sacraments in accordance with their institution by Christ.

Mueller [4] - Though the true church in the proper sense of the term is essentially [according to its true nature] invisible, its existence can nevertheless be definitely recognized, namely, by the marks of the pure preaching of God's Word and the administration of the sacraments according to Christ's institution.

Tappert [5] - Although the true church, in the proper sense of the word, is invisible as to its essence, yet its presence is (definitively) discernible, its marks being the pure preaching of the Word of God and the administration of the holy sacraments in accordance with their institution by Christ.

Drickamer [6] - Although the true church in the proper sense of the term is essentially invisible, its presence can nevertheless be definitely recognized, and its marks are indeed the pure preaching of God's Word and administration of the sacraments according to Christ's institution.

Harrison [7] - Though the true church in the proper sense of the term is essentially [*Wesen*] invisible, its presence [*Vorhandensein*] can nevertheless be definitively recognized, namely, by the marks of the pure preaching of God's Word and the administration of the sacraments according to Christ's institution.

Thesis 6 on the Church:

Walther [1] - Zu einem uneigentlichen Sinne wird nach der heiligen Schrift auch die sichtbare Gesamtheit aller Berufenen, d. h. aller, die sich zu dem gepredigten Worte Gottes bekennen und halten und die heiligen Sacramente gebrauchen, welche aus Guten und Bösen besteht, Kirche (die allgemeine [catholische] Kirche), und die einzelnen Abteilungen derselben, d. .h. die hin und wieder sich findenden Gemeinden, in denen Gottes Word gepredigt und die heiligen Sacramente verwaltet werden, Kirchen (Particularkirchen) genannt; darum nämlich, weil in diesen sichtbaren Hausen die unsichtbare, wahre, eigentlich sogenannte Kirche der Gläubigen, Heiligen und Kinder Gottes verborgen liegt und ausser dem Hausen der Berufenen seine Auswählten zu suchen sind.

Graebner [2] - In an improper sense, the visible community of all that have been called, i. e., of all who attend the preaching of the word, professing adherence thereto, and partake of the sacraments, a community consisting of good and evil men, is also, in accordance with holy Scripture, called the (universal catholic) church, and the several divisions thereof, i. e., the congregation here and there existing, in which the word of God is preached and the sacraments are administered, are called (particular) churches, and that, because in these visible gatherings the invisible, true, properly so called, church of believers, saints, and children of God is concealed, and since without the aggregate of the called no elect must be sought.

Dau [3] - In an improper sense the term "Church," according to Holy Scripture, is applied also to the visible sum total of all who have been called, that is, to all who profess allegiance to the Word of God that is preached and make use of the holy Sacraments. This Church (the universal [catholic] Church) is made up of good and evil persons. Particular divisions of it, namely, the congregations found here and there, in which the Word of God is preached and the holy Sacraments are administered, are called churches (particular churches), for the reason, namely, that in these visible groups the invisible, true Church of the believers, saints, and children of God is concealed, and because no elect persons are to be look for outside of the group of those who have been called.

Mueller [4] - In an improper sense Scripture also calls the visible aggregate of all the called, that is, of all who confess and adhere to the proclaimed Word and use the holy sacraments, which consists of good and evil [persons], "church" (the universal [catholic] church); so also it calls its several divisions, that is, the congregations that are found here and there, in which the Word of God is preached and the holy sacraments are administered, "churches" (*Particularkirchen* [particular or individual churches]). This it does especially because in this visible assembly the invisible, true, and properly so-called church of believers,

saints, and children of God is hidden; outside this assembly of the called no elect are to be looked for [anywhere].

Tappert [5] - In an improper sense, the word “church” is also applied by the Holy Scriptures to the visible sum total of all who have been called, that is, all who profess and adhere to the Word of God as it is preached and who make use of the holy sacraments. This church (the universal, Catholic church) consists of both good and evil persons. The several divisions of it—that is, the communities scattered here and there in which the Word of God is preached and the holy sacraments are administered are called churches (particular churches) because in these visible groups the invisible, true, properly so-called church of believers, saints, and children of God is hidden and because no elect persons are to be looked for outside the number of those who have been called.

Drickamer [6] - In an improper sense Holy Scripture calls “church” (the universal [catholic] church) also the visible totality of all the called, that is, of all who confess and adhere to the proclaimed Word and use the holy sacraments, which consists of good and evil persons; so also it calls “churches” (particular churches) its several divisions, that is, the congregations that are found here and there, in which the Word of God is preached and the holy sacraments are administered. It does so because in these visible assemblies the invisible, true, and properly so called church of believers, saints, and children of God lies hidden, and outside this assembly of the called no elect are to be looked for.

Harrison [7] - In an improper sense Scripture also calls the visible entirety [*Gesamtheit*] of all the called, that is, of all who confess and adhere to the proclaimed Word and use the holy sacraments, which consists of good and evil [persons], “church” (the universal [catholic] church); so also it calls its several divisions, that is, the congregations [*Gemeinden*] that are found here and there, in which the Word of God is preached and the holy sacraments are administered, “churches” (*Partikularkirchen* [particular or individual churches]). [9] This it does especially because in this visible assembly [*Haufen*] the invisible, true, and properly so-called church of believers, saints, and children of God is hidden; outside this assembly [*Haufen*] of the called no elect are to be sought.

Thesis 7 on the Church:

Walther [1] - Wie die sichtbaren Gemeinschaften, in denen Word un Sacrament noch wesentlich ist, wegen der in denselben sich befindenden wahren unsichtbaren Kirche wahrhaft Gläubiger nach Gottes Word den Namen Kirche tragen: so haben dieselben auch um der in ihnen verborgen liegenden wahren unsichtbaren Kirche willen, wenn dies auch nur zwei oder drei wären, die Gewalt, welche Christus seiner ganzen Kirche gegeben hat.

Graebner [2] - Even as the visible communities in which the essentials of the word and sacraments remain do, because of the invisible church of true believers in them contained, according to the word of God bear the name of churches: so likewise they, because of the true invisible church contained in them, though there be but two or three, have and hold the power which Christ has given to the entire church.

Dau [3] - Even as the visible communions in which the Word and the Sacraments still exist in their essence bear, according to God’s Word, the name of CHURCHES because of the true invisible Church of the true

believers contained in them, so likewise they, though there be but two or three, possess the POWER which Christ has given to His entire Church.

Mueller [4] - As visible congregations that still have the Word and the sacraments essentially according to God's Word bear the name "church" because of the true invisible church of sincere believers that is found in them, so also they possess the power [authority] that Christ has given to His whole church, on account of the true invisible church hidden in them, even if there were only two or three [believers].

Tappert [5] - On account of the true, invisible church of true believers found in them, the name "church" is applied by the Word of God to the visible communities in which the Word and the sacraments still exist in their essence. Even on account of the true, invisible church hidden in them, though it may be composed of only two or three, these communities have the power which Christ has given to his whole church.

Drickamer [6] - As visible congregations which still essentially have the Word and the sacraments bear the name "church" according to God's Word because of the true invisible church of true believers which is found in them, so also they possess the authority which Christ has given to His whole church, on account of the true invisible church which is hidden in them, even if there were only two or three [believers].

Harrison [7] - As visible fellowships [*Gemeinschaften*] that still have the Word and the sacraments essentially according to God's Word bear the name church [*Kirche*] because of the true invisible church of genuine believers that is found in them, so also they possess the authority [*Gewalt*] that Christ has given to His whole church, on account of the true invisible church hidden in them, even if there were only two or three [believers].

Thesis 8 on the Church:

Walther [1] - Obgleich Gott sich da, wo Gottes Wort nicht ganz rein gepredigt wird und die heiligen Sacramente nicht völlig der Einfassung Fesu Christi gemäss verwaltet werden, eine heilige Kirche der Auserwählten sammelt, wenn da Gottes Wort und Sacrament nich gar verleugnet wird, sondern beides wesentlich bleibt; so ist doch ein jeder bei seiner Seligkeit verbunden, alle falschen Lehrer zu fliehen und alle irrgläubigen Gemeinden oder Secten zu meiden und sich hingegen zu den rechtläubigen Gemeinden und ihren rechtläubigen Predigen zu besennen und resp. zu halten, wo er solche findet. A. Auch in irrgläubigen, fessereischen Gemeinden giebt es Kinder Gottes, auch da wird die wahre Kirche an dem darin noch übrig geliebten reinen Wort und Sacrament offenbar. B. Ein jeder ist bei seiner Seligkeit verbunden, alle falschen Propheten zu fliehen und die Gemeinschaft mit irrgläubigen Gemeinden oder Secten zu meiden. C. Ein jeder Christ ist bei seiner Seligkeit verbunden, sich zu den rechtläubigen Gemeinden und ihren rechtläubigen Predigern zu bessennen und resp. zu halten, wo er folsche findet.

Graebner [2] - Although, wherever God's word and sacraments are not wholly denied, but essentially remain, though the word of God be not there preached in all its purity, nor the sacraments administered in full conformity with Christ's ordinance, God still gathers unto himself a holy church of his elect: yet every man is, for his salvation's sake, bound to flee from all false teachers and to turn away from all heterodox churches or sects, and by word and deed to adhere to the orthodox church and its orthodox preachers, wherever he may find them.

Dau [3] - While God gathers for Himself a holy Church of the elect in places where the Word of God is not preached in entire purity and the holy Sacraments are not administered altogether in accordance with their institution by Jesus Christ, provided the Word of God and the Sacraments are not utterly denied but essentially remain in those places, still every one is obliged, for the sake of his salvation, to flee from all false teachers and to avoid all heterodox churches, or sects and, on the other hand, to profess allegiance, and adhere, to orthodox congregations and their orthodox preachers wherever he finds such. A. Also in erring, heretical congregations there are children of God; also in them the true Church becomes manifest by means of the remnants of the pure Word of God and the Sacraments that still remain in them. B. Every one is obliged, for the sake of his salvation, to flee all false prophets and to avoid fellowship with heterodox churches, or sects. C. Every Christian is obliged, for the sake of his salvation, to profess allegiance, and adhere, to orthodox congregations and their orthodox preachers wherever he finds such.

Mueller [4] - Although God gathers for Himself a holy church of elect also where His Word is not taught in its perfect purity and the sacraments are not administered altogether according to the institution of Jesus Christ, if only God's Word and the sacraments are not denied entirely but both remain in their essential parts, nevertheless, every believer must, at the peril of losing his salvation, flee all false teachers, avoid all heterodox congregations or sects, and acknowledge and adhere to orthodox congregations and their orthodox pastors wherever such may be found. A. Also in heterodox and heretical churches there are children of God, and also there the true church is made manifest by the pure Word and the sacraments that still remain. B. Every believer for the sake of his salvation must flee all false teachers and avoid all heterodox congregations or sects. C. Every Christian for the sake of his salvation is duty bound to acknowledge and adhere to orthodox congregations and orthodox pastors, wherever he can find such.

Tappert [5] - Although God gathers a holy church of the elect even where his Word is not preached in all its purity and the holy sacraments are not administered altogether according to their institution by Christ (provided God's Word and sacraments are not utterly denied but both are essentially preserved), yet everybody is obliged, as he values his salvation, to flee from all false teachers, to avoid all heterodox associations or sects, and to profess allegiance and adhere to orthodox congregations and their orthodox preachers wherever he finds such. (a) There are children of God even in erring, heterodox congregations, and the true church will be manifest in the remnants of the pure Word and sacraments that are there. (b) Everybody is obliged, as he values his salvation, to flee from all false prophets and avoid fellowship with heterodox associations or sects. (c) Every Christian is obliged, as he values his salvation, to profess allegiance and adhere to orthodox congregations and their orthodox preachers wherever he finds such.

Drickamer [6] - Although God gathers for Himself a holy church of elect persons also there where His Word is not taught in complete purity and the sacraments are not administered totally according to the institution of Jesus Christ, if God's Word and the sacraments are not denied entirely, but both essentially remain; nevertheless, everyone is obliged by his salvation to flee all false teachers, to avoid all heterodox congregations or sects, and to acknowledge and adhere to orthodox congregations and their orthodox pastors, wherever he finds such. A. Also in heterodox and heretical churches there are children of God, and also there the true church is made manifest by the pure Word and sacraments which still remain there. B. Everyone is obligated by his salvation to flee all false teachers and avoid fellowship with heterodox congregations or sects. C. Every Christian is obligated by his salvation to acknowledge and adhere to orthodox congregations and their orthodox pastors, wherever he finds such.

Harrison [7] - Although God gathers for Himself a holy church of elect also where His Word is not taught in its complete purity and the sacraments are not administered altogether according to the institution of Jesus Christ, if only God's Word and the sacraments are not denied entirely but both essentially [*wesentlich*] remain, nevertheless, every believer must, at the peril of losing his salvation, flee all false teachers, avoid all heterodox congregations [*Gemeinden*] or sects, and acknowledge and adhere to orthodox congregations [*Gemeinden*] and their orthodox preachers [*Predigern*] wherever such may be found.

A. Also in heterodox and heretical churches [*Gemeinden*] there are children of God, and also there the true church [*Kirche*] is made manifest by the pure Word and the sacraments that still remain.

B. Every believer for the sake of his salvation must flee all false teachers, and avoid fellowship [*Gemeinschaft*] with heterodox congregations [*Gemeinden*] or sects.

C. Every Christian for the sake of his salvation is in duty bound to confess [*bekennen*] and adhere to orthodox congregations [*Gemeinden*] and orthodox preachers [*Predigern*], wherever he can find such.

Thesis 9 on the Church:

Walther [1] - Zur Erlangung der Seligkeit unbedingt notwendig ist nur die Gemeinschaft mit der unsichtbaren Kirche, welcher ursprünglich allein alle jene herrlichen die Kirche betreffenden Verheissungen gegeben sind.

Graebner [2] - Fellowship with the invisible church only, to which alone all those precious promises pertaining to the church have been given, is unconditionally necessary in order to obtain salvation.

Dau [3] - The only indispensable requisite for obtaining salvation is fellowship with the invisible Church, to which all those glorious promises that concern the Church were originally given.

Mueller [4] - To obtain salvation, only fellowship in the invisible church, to which alone all the glorious promises regarding the church were originally given, is absolutely necessary.

Tappert [5] - The only thing that is absolutely necessary for the attainment of salvation is communion with the invisible church, to which alone all the glorious promises pertaining to the church were originally given.

Drickamer [6] - Absolutely necessary for the obtaining of salvation is only the fellowship in the invisible church, to which alone originally and all the glorious premises regarding the church have been given.

Harrison [7] - To obtain salvation, only fellowship [*Gemeinschaft*] in the invisible church, to which alone all the glorious promises regarding the church were originally given, is absolutely necessary.

Thesis 1 on the Ministry:

Walther [1] - Das heilige Predigtamt oder Pfarramt ist ein von dem Priesteramt, welches alle Gläubigen haben, verschiedenes Amt.



Graebner [2] - The holy ministry, or the pastoral office, is an office distinct from the priesthood possessed by all believers.

Dau [3] - The holy ministry, or the pastoral office, is an office distinct from the priestly office, which belongs to all believers.

Mueller [4] - The holy ministry or pastoral office is an office distinct from the priesthood of all believers.

Tappert [5] - The holy office of the ministry, or the pastoral office, is distinct from the priesthood that all believers possess.

Drickamer [6] - The holy ministry of the Word or pastoral office is an office distinct from the priestly office which all believers have.

Harrison [7] - The holy preaching office [*Predigtamt*] or parish pastoral office [*Pfarramt*] [10] is an office distinct from the office of priest [*Priesteramt*], which all believers have.

Thesis 2 on the Ministry:

Walther [1] - Das Predigtamt oder Pfarramt ist keine menschliche Ordnung, sondern ein von Got selbst gestistetes Amt.

Graebner [2] - The ministerial or pastoral office is not a human ordinance, but an office instituted by God himself.

Dau [3] - The ministry, or the pastoral office, is not a human ordinance, but an office established by God Himself.

Mueller [4] - The ministry of the Word or the pastoral office is not a human institution but an office that God Himself has established.

Tappert [5] - The office of the ministry or the pastoral office is not a human ordinance but an office instituted by God himself.

Drickamer [6] - The ministry of the Word or pastoral office is not a human institution, but an office which God Himself has established.

Harrison [7] - The preaching office [*Predigtamt*] or the parish pastoral office [*Pfarramt*] is not a human institution [*menschliche ordnung*] but an office [*Amt*] that God Himself has established.

### Thesis 3 on the Ministry:

Walther [1] - Das Predigtamt ist sein willfürliches Amt, sondern ein solches Amt, dessen Aufrichtung der Kirche geboten und an das die Kirche bis an das Ende der Lage ordentlicherweise gebunden ist.

Graebner [2] - The ministry is not an arbitrary office, but an office which the church is enjoined to establish and to which the church to the end of time is ordinarily obligated.

Dau [3] - The ministry of preaching is not an arbitrary office, but its character is such that the church has been commanded to establish it and is ordinarily bound to it till the end of days.

Mueller [4] - The ministry is not an arbitrary office but one whose establishment has been commanded to the church and to which the church is ordinarily bound till the end of time.

Tappert [5] - The office of the ministry is not an optional office but one which the church was commanded to establish and to which the church is ordinarily bound to the end of time.

Drickamer [6] - The ministry of the Word is not an optional office, but one whose establishment has been commanded to the church and to which the church is ordinarily bound till the end of time.

Harrison [7] - The preaching office [*Predigtamt*] is not an optional office [*Amt*] but one whose establishment has been commanded [*geboten*] to the church and to which the church is ordinarily [*ordentlicherweise*] bound till the end of time.

### Thesis 4 on the Ministry

Walther [1] - Das Predigtamt ist sein besonderer, dem gemeinen Christenstand gegenüberstehender heiligerer Stand, wie das levitische Priestertum, sondern ein Amt des Dienstes.

Graebner [2] - The ministry is not a special order of superior holiness, contradistinct from the common order of Christians, as the Levitical priesthood was, but an office of service.

Dau [3] - The ministry of preaching is not a peculiar order, set up over and against the common estate of Christians, and holier than the latter, like the priesthood of the Levites, but it is an office of service.

Mueller [4] - The ministry is not a special or, in opposition to that of ordinary Christians, a more holy state, as was the Levitical priesthood, but it is a ministry of service.

Tappert [5] - Unlike the Levitical priesthood, the office of the ministry is not a peculiar order of superior holiness set up over against the common estate of Christians, but is an office of service.

Drickamer [6] - The ministry is not a special and holier estate apart from that of ordinary Christians, as was the Levitical priesthood, but it is an office of service.

Harrison [7] - The preaching office [*Predigtamt*] is not a special state in opposition to or holier than that of ordinary Christians, as was the Levitical priesthood, it is rather an office of service [*Amt des Dienstes*].

Thesis 5 on the Ministry:

Walther [1] - As *Predigtamt* hat die Gewalt das Evangelium zu predigen und die heiligen Sacramente zu verwalten und die Gewalt eines geistlichen Gerichts.

Graebner [2] - The ministerial office has the power of preaching the gospel and administering the sacraments, and the power of a spiritual judicatory.

Dau [3] - The ministry of preaching has the authority to preach the Gospel and to administer the Sacraments and the authority of a spiritual tribunal.

Mueller [4] - The public ministry [*Predigtamt*] has the power to preach the Gospel and administer the holy sacraments as well as the power of spiritual judgment.

Tappert [5] - The office of the ministry has the authority to preach the gospel and administer the sacraments and has the power of a spiritual tribunal.

Drickamer [6] - The ministry of the Word has the power to preach the Gospel and administer the sacraments and the authority of a spiritual court.

Harrison [7] - The preaching office [*Predigtamt*] has the authority [*Gewalt*] [11] to preach the Gospel and administer the holy sacraments as well as the authority [*Gewalt*] of spiritual judgment.

Thesis 6 on the Ministry:

Walther [1] - Das *Predigtamt* wird von Gott durch die Gemeinde, als Inhaberin aller Kirchengewalt oder der Schlüssel, und durch deren von Gott vorgeschriebenen Beruf übertragen. Ordination der Berufenen mit Handauflegung ist nicht göttlicher Einsegnung, sondern eine apostolische kirchliche Ordnung, und nur eine öffentliche seierliche Bestätigung jenes Berufes.

Graebner [2] - The ministerial office is conferred by God through the congregation, the possessor of all church power, or the keys, by the divinely prescribed call of such congregation. The Ordination of the persons called, with laying on of hands, is not of divine institution, but an apostolicoecclesiastical ordinance, and only a public and solemn confirmation of that call.

Dau [3] - The ministry of preaching is conferred by God through the congregation, as holder of all church power, or of the keys, and by its call, as prescribed by God. The ordination of those called, with the laying

on of hands, is not by divine institution but is an apostolic church ordinance and merely a public, solemn confirmation of the call.

Mueller [4] - A. The ministry of the Word [*Predigtamt*] is conferred by God through the congregations as the possessor of all ecclesiastical power, or the power of the keys, by means of its call, which God Himself has prescribed. B. The ordination of the called [persons] with the laying on of hands is not a divine institution but merely an ecclesiastical rite [*Ordnung*] established by the apostles; it is no more than a solemn public confirmation of the call.

Tappert [5] - The office of the ministry is transferred by God through a congregation, as the possessor of all church power or the keys, and through its call, which is prescribed by God. Ordination with the imposition of hands on those who have been called is not of divine appointment but is an apostolic church ordinance and merely a public and solemn confirmation of the call.

Drickamer [6] - The ministry of the Word is conferred by God through the congregation as the possessor of all ecclesiastical power, or the power of the keys, by means of its call which God Himself has prescribed. The ordination of those called, with the laying on of hands, is not of divine institution but is an apostolic ecclesiastical arrangement and only a solemn public confirmation of the call.

Harrison [7] - A. The preaching office [*Predigtamt*] is conferred [*übertragen*] by God through the congregation [*Gemeinden*] as the possessor [*Inhaberin*] of all ecclesiastical authority [*Kirchengewalt*], or the power of the keys, by means of its call, which God Himself has prescribed. B. The ordination of those men called by the laying on of hands [*Handauflegung*] is not a divine institution, but rather an apostolic, ecclesiastical rite [*Ordnung*], and only a solemn public confirmation [*Bestätigung*] of that call.

Thesis 7 on the Ministry:

Walther [1] - Das heilige Predigtamt ist die von Gott durch die Gemeinde als Inhaberin des Priesterthums und aller kirchengewalt übertragene Gewalt, die Rechte des geistlichen Priesterthums in öffentlichen Amte von Gemeinschaftswegen auszuüben.

Graebner [2] - The holy ministry is the power conferred by God through the congregation as possessing the priesthood and all church power, to exercise the rights of the spiritual priesthood in public office and in the name of the congregation.

Dau [3] - The holy ministry is the authority conferred by God through the congregation, as holder of the priesthood and of all church power, to administer in public office the common rights of the spiritual priesthood in behalf of all.

Mueller [4] - The holy ministry [*Predigtamt*] is the power, conferred by God through the congregation as the possessor of the priesthood and all church power, to exercise the rights of the spiritual priesthood in public office in the name of the congregation.

Tappert [5] - The holy office of the ministry is the authority to exercise the rights of the spiritual priesthood in a public office in behalf of all, which authority is transferred by God through a congregation as the possessor of the priesthood and of all church power.

Drickamer [6] - The holy ministry of the Word is the authority conferred by God through the congregation, as the possessor of the priesthood and all church authority, to exercise the rights of the spiritual priesthood in public office on behalf of the congregation.

Harrison [7] - The preaching office [*Predigtamt*] is the authority [*Gewalt*], conferred [*übertragene*] by God through the congregation [*Gemeinde*] as the possessor of the priesthood and all church authority [*Kirchengewalt*], to exercise the rights of the spiritual priesthood in public office in behalf of the congregation [*von Gemeinschafts wegen*].

Thesis 8 on the Ministry:

Walther [1] - Das Predigtamt ist das höchste Amt in der Kirche, aus welchem alle anderen Kirchenämter fließen.

Graebner [2] - The ministerial office is the highest office in the church, the office whence all other ecclesiastical offices flow.

Dau [3] - The ministry is the highest office in the Church, from which, as its stem, all other offices of the Church issue.

Mueller [4] - The pastoral ministry [*Predigtamt*] is the highest office in the church, and from it stem all other offices in the church.

Tappert [5] - The office of preacher is the highest office in the church, and all other offices in the church are derived from it.

Drickamer [6] - The ministry of the Word is the highest office in the church, and from it all other offices in the church flow.

Harrison [7] - The preaching office [*Predigtamt*] is the highest office in the church, and from it flow all other offices in the church.

Thesis 9 on the Ministry:

Walther [1] - Das Predigtamt gebührt Ehrfurcht und unbedingter Gehorsam, wenn der Prediger Gottes Wort führt, doch hat der Prediger seine Herrschaft in der Kirche; er hat daher sein Recht, neue Gesesse zu machen, die Mitteldinge und Ceremonien in der Kirche willfürlich einzurichten und den Bann allein ohne vorhergehendes Erkenntniss der ganzen Gemeinde zu verhängen und auszuüben.

Graebner [2] - To the ministerial office reverence is due and unconditional obedience, when the preacher comes with the word of God; but the preacher has no dominion in the church; he has not, therefore, the right of making new laws, of arbitrarily regulating adiaphora and ceremonies, and of imposing and executing excommunication alone, without the previous judgment of the entire congregation.

Dau [3] - Reverence and unconditional obedience is due to the ministry of preaching when the preacher is ministering the Word of God. However, the preacher may not dominate over the Church; he has, accordingly, no right to make new laws, to arrange indifferent matters and ceremonies arbitrarily, and to impose and execute excommunication ALONE, without a previous verdict of the entire congregation.

Mueller [4] - A. To the ministry there is due respect as well as unconditional obedience when the pastor uses God's Word. B. The minister must not tyrannize the church. He has no authority to introduce new laws or arbitrarily to establish adiaphora or ceremonies. C. The minister has no right to inflict and carry out excommunication without his have first informed the whole congregation.

Tappert [5] - The office of the ministry is entitled to respect and unconditional obedience when the preacher is proclaiming the Word of God, but he does not possess lordship in the church and therefore has no right to make new laws, arbitrarily to introduce ceremonies and matters of indifference in the church, or impose and carry out excommunication by himself without the previous knowledge of the entire congregation.

Drickamer [6] - Respect and also unconditional obedience are due to the ministry of the Word if the preacher presents God's Word. But the preacher has no lordship over the church. Therefore he has no right to introduce new laws, arbitrarily to establish adiaphora or ceremonies, and to impose and carry out excommunication alone, without the preceding acknowledgment of the whole congregation.

Harrison [7] - [A.] To the preaching office [*Predigtamt*] there is due respect as well as unconditional obedience when the preacher [*Prediger*] uses God's Word. [B.] The preacher has no [domineering] rule in the church [*hat... keine Herrschaft*]. He has no right [*Recht*] to introduce new laws or arbitrarily to establish adiaphora or ceremonies [*Mitteldinge und Ceremonien*] in the church. [C.] The preacher [*Prediger*] has no right to inflict and carry out excommunication alone, without the preceding knowledge of the whole congregation [*Gemeinde*].

Thesis 10 on the Ministry:

Walther [1] - Zu dem Predigtamt gehört zwar nach göttlichem Rechte auch das Amt, Lehre zu urteilen, doch haben das Recht hierzu auch die Laien; daher dieselben auch in den Kirchengerichten und Konzilien mit den Predigern Siss und Stimme haben.

Graebner [2] - The ministerial office by divine right comprises also the office of judging doctrine; but hereto the laymen also are entitled, who, therefore, also sit and vote together with the ministers in ecclesiastical courts and councils.

Dau [3] - According to divine right the function of passing judgment on doctrine belongs indeed to the ministry of preaching. However, also the laymen have this right, and for this reason they also have a seat and vote with the preachers in church courts and councils.

Mueller [4] - To the ministry of the Word, according to divine right, belongs also the duty [Amt] to judge doctrine, but laymen also possess this right. Therefore, in ecclesiastical courts (consistories) and councils they are accorded both a seat and a vote together with the clergy.

Tappert [5] - By divine right the function of judging doctrine belongs to the office of the ministry. However, laymen also have this right, and for this reason they have seats and votes with the ministers in ecclesiastical courts and councils.

Drickamer [6] - The duty to judge doctrine indeed belongs by divine right to the ministry of the Word. But also the laymen possess the right to do so. Therefore in ecclesiastical courts and councils they have both seat and vote together with the preachers.

Harrison [7] - To the preaching office [Predigtamt], according to divine right, belongs also the duty [Amt] to judge doctrine, but laymen also possess this right. Therefore, in the ecclesiastical courts [Kirchengerichten] and councils they are accorded both a seat and vote together with the preachers [Predigern].

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2. C. F. W. Walther, "The Church and the Ministerial Office," trans. A. G. Graebner, *Theological Quarterly* 1 (July 1897): 271-276.
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7. C.F.W. Walther, "Walther's Theses on Church and Office," trans. Matthew C. Harrison, on *Mercy Journeys with Pastor Harrison*, May 7, 2012.  
(<http://mercyjourney.blogspot.com/2012/05/walthers-theses-on-church-and-office.html>)

8. From *Mercy Journeys* website: The use of the technical terms “proper” and “improper” can easily mislead and confuse. They are simply classic linguistic categories used by Walther (following the orthodox dogmatians) to distinguish and explain the varying specific definitions and use of terms, and have nothing to do with any moral judgment. Spade quotes Medieval scholar Walther Burley [1275-1344/45]: “By its first division, supposition is divided into proper and improper supposition. Supposition is proper when a term supposits for something for which it is permitted to supposit literally. Supposition is improper when a term supposits for something by transumption or from its usage in speech.’ Improper supposition therefore is the kind of supposition or reference a term has when it is used figuratively and not literally.” Emphasis M.H. Paul Vincent Spade, *Thoughts, Words and Things: An Introduction to Late Medieval Logic and Semantic Theory* (2001), p. 250. M.H.

9. From *Mercy Journeys* website: The Catechism of the Catholic Church retains what has no doubt been the consistent meaning of this term since before the Reformation. Walther’s use of course is absent the idea of any apostolic succession or episcopacy in the Roman Catholic sense. “The phrase ‘particular church,’ which is first of all the diocese (or epiarchy) refers to a community of the Christian faithful in communion of faith and sacraments with their bishop ordained in apostolic succession. These particular churches “are constituted after the model of the universal Church; it is in these and formed out of them that the one and unique Catholic Church exists.” *The Catechism of the Catholic Church, 2nd ed.* (1997), p. 221. M.H.

10. From *Mercy Journeys* website: “This concrete preaching office [*Predigtamt*] instituted by Christ for the church is for Luther directly connected to a parish [*Parochie*]. It is a parish pastoral office [*Pfarramt*], that is, an office with a circumscribed parish [*Pfarrbezirk*]...” Helmut Lieberg, *Amt und Ordination bei Luther und Melanchthon*, (Goettingen: Vandenhoeck & Ruprecht 1962), p. 110. M.H.

11. From *Mercy Journeys* website: I have chosen throughout the book to render *Gewalt* more as “authority” than “power.” “Power” tends to communicate autonomy which “authority” fits better with the conferral of the office and its responsibilities by God. Luther also has at his disposal and uses the term “power” with reference to the office of the ministry. Says Luther, the congregation should not look upon the particular characteristics of their pastor but “pay attention to this mandate [*Befehl*]. That everyone who is called to the preaching office [*Predigtamt*], has the power [*Macht*] and authority [*Gewalt*] to preach, baptize, absolve, and they should recognize that such an office [*Amt*] is not of men, but of the Lord Christ.” WA 28.470.38ff., quoted in Lieberg p. 122. M.H.