

# Concordia Theological Quarterly



Volume 80:1-2

January/April 2016

## *Table of Contents*

---

---

<b>The Sacraments and Vocation in Luther's <i>Lectures on Genesis</i></b> Paul Gregory Alms .....	3
<b>Luther and the Heavy Laden: Luther's Sermons on Matthew 11:25–30 as Liberation from Christ-Centered Legalism</b> M. Hopson Boutot .....	21
<b>Luther's <i>Oratio, Meditatio, and Tentatio</i> as the Shape of Pastoral Care for Pastors</b> John T. Pless .....	37
<b>All Theology Is Christology: An Axiom in Search of Acceptance</b> David P. Scaer .....	49
<b>Reflections on the Ministry of Elijah</b> Walter A. Maier III .....	63
<b>The Spirit-Christological Configuration of the Public Ministry</b> Roberto E. Bustamante .....	81
<b>The Dichotomy of Judaism and Hellenism Revisited: Roots and Reception of the Gospel</b> Daniel Johansson .....	101
<b>The Contribution of the Lutheran Theologian Johann Salomo Semler to the Historical Criticism of the New Testament</b> Boris Paschke .....	113

<b>Theological Observer</b> .....	133
The Origin of Authentic Rationalism	
<i>Lutheran Service Book</i> at Ten Years	
Is It Time for Wedding Silliness to End?	
What Angels Witness “through the Church”	
“This Is the Night”	
The Human Case against Same-Sex Marriage	
Offending a Postmodern World: The Prophet Speaks the Truth	
<b>Book Reviews</b> .....	165
<b>Books Received</b> .....	191

### Errata

There is an error on page 285 in the article by Charles A. Gieschen, “The Relevance of the *Homologoumena* and *Antilegomena* Distinction for the New Testament Canon Today: Revelation as a Test Case,” *CTQ* 79 (2015). The sentence in the first paragraph that reads, “It is ironic that the two primary proof-texts . . . are both from the *antilegomena*” should read: “It is ironic that one of the two primary proof-texts for the divine nature of the Scriptures, 2 Timothy 3:15 and 2 Peter 1:21, is from the *antilegomena*.”

The Editors

## The Spirit-Christological Configuration of the Public Ministry

Roberto E. Bustamante

John F. Johnson, the former president of Concordia Seminary, St. Louis, began his paper for the 150th Anniversary Theological Convocation of The Lutheran Church—Missouri Synod by affirming that

difficulty with the doctrine of the Ministry is endemic to Lutheranism and a demonstration of its genius. Just as in other areas of Lutheran theology—Law and Gospel, justification and sanctification, formal principle and material principle—our view of the Office of the Ministry rests on understandings and expressions of irreducible tension.<sup>1</sup>

Johnson concludes his paper considering three pairs of tensions, the first of which is the most classical tension between the public ministry and the priesthood of all believers. Despite the truth contained in Johnson's argument, David Scaer had advised several years earlier against defining the ministry by matrixing it with the priesthood of all believers.<sup>2</sup> Scaer affirms that both the New Testament and the Lutheran Confessions define the ministry "from above," from its Christological character. "This ministry is Christological not only because it proclaims Christ as its chief and ultimate function, but because those who possess this office stand in Christ's stead."<sup>3</sup> Just as he is the Lamb of God and the Shepherd of Israel, says Scaer, so that scattered flock of the twelve "were designated by Jesus as shepherds of the flock" and were thus "destined to martyrdom." A definition of the ministry from below (i.e., from an ecclesiological matrix),

---

<sup>1</sup> John F. Johnson, "The Office of the Pastoral Ministry: Scriptural and Confessional Considerations," in *Church and Ministry: The Collected Papers of the 150th Anniversary Theological Convocation of The Lutheran Church—Missouri Synod*, ed. Jerald C. Jorz and Paul T. McCain (St. Louis: Concordia Publishing House, 1998), 78.

<sup>2</sup> David P. Scaer, "The Integrity of the Christological Character of the Office of the Ministry," *Logia* 2, no. 1 (1993): 15.

<sup>3</sup> Scaer, "Integrity of the Christological Character," 16.

---

*Robert E. Bustamante is a pastor of Iglesia Evangélica Luterana Argentina and has served as Professor of New Testament at Seminario Concordia, Buenos Aires, Argentina.*

says Scaer, is the approach of Pietism and Schleiermacher that made its way into Lutheranism through Johann Höfling's agency. Here "order is the last word, [and] then the Law has replaced the Gospel."<sup>4</sup> A definition of the ministry from above that does not go beyond the apostolic matrix of Peter (or, we could say, the *collegia* of the apostles)<sup>5</sup> is, for Scaer, "only half a loaf."<sup>6</sup> "We speak first of a Christological ministry and only secondarily of an apostolic one."

The intention of this paper is not to discuss who is right (Scaer or Johnson) or which is first (the ministry or the priesthood). Here, I want to test the productivity or usefulness of Spirit-Christology as a narrative or system for dealing, in this case, with what Scaer affirms—the Christological matrix or character of the office of the ministry—and with what he leaves unresolved: (1) What kind of relation is established between the ministry and its Christological matrix?; and (2) What is the specific means by which the ministry receives its Christological character?

My double interest of attempting an answer to these two questions and also testing Spirit-Christology as a theological tool have led me to take several of the first Lutheran rites of ordination as a point of departure, since they offer a good combination of the necessary elements for our task. According to Ralph Smith, the ordination rites that the first two generations of Reformers articulated reveal significant aspects of their understanding of the ministry (*lex orandi, lex credendi*).<sup>7</sup> At the same time, all of them—and this is true of most of the ancient forms—place their definition of the ministry within the framework of the *epiclesis*.<sup>8</sup>

Therefore, I plan to perform a Spirit-Christological reading of Luther's 1539 ordination rite following the two questions previously posed, to which I will add a more fundamental one: Does the ministry have a clear Christological matrix according to the rite? I have chosen this particular rite not only because of its clear representation of the evangelical doctrine

---

<sup>4</sup> Scaer, "Integrity of the Christological Character," 17.

<sup>5</sup> John Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St. Vladimir's Seminary Press, 1985), 143–169.

<sup>6</sup> Scaer, "Integrity of the Christological Character," 18.

<sup>7</sup> Ralph F. Smith, *Luther, Ministry, and Ordination Rites in the Early Reformation Church*, Renaissance and Baroque Studies and Texts, vol. 15 (New York: Peter Lang, 1996), 1–6.

<sup>8</sup> Geoffrey Wainwright, "Some Theological Aspects of Ordination," in *Studia Liturgica* 13, no. 2–4 (1979): 135.

of the ministry but also because it came to have a rather normative position for later Lutheran ordinals.<sup>9</sup>

Before performing this Spirit-Christological reading of Luther's ordinal, it is necessary to articulate a Spirit-Christological schema that may deploy its implications with respect to the office of the ministry (the apostolic office) in order to identify the kind of continuity that we are to expect between the ministry and its Christological matrix through the mediation of the Spirit.

### I. Spirit-Christology and Apostolic Office

During the last century, there have been several theological trajectories that determined our contemporary reconsideration of the ancient Christological model of Spirit-Christology. There is a great variety of forms of Spirit-Christologies that depend on the presuppositions and the purpose that work behind the articulation of each construct. Post-Chalcedonian versions attempt to replace the traditional Logos-Christology with a Spirit-Christology, which puts into question Christ's divine nature.<sup>10</sup> But there are versions of Spirit-Christology that do not attempt to go against the conciliar tradition of Nicaea (AD 325), Constantinople (AD 381), and Chalcedon (AD 451). The purported agenda of these attempts is to do better justice to the biblical narrative, pay attention to the Eastern criticism of Christomonism, bring our trinitarian talk back to the economy of salvation, and foster the connection between Christ and his church or the believers.<sup>11</sup> Clearly, there is room for discussing whether each of these

---

<sup>9</sup> Ralph W. Quere, "The Spirit and the Gift Are Ours: Imparting or Imploring the Spirit in Ordination Rites?," in *Lutheran Quarterly* 27, no. 4 (1975): 328.

<sup>10</sup> It is clear that these versions assume Adolf von Harnack's theory that a Logos-Christology is inherently part of the distortion that characterized the Catholic Hellenized form of Christianity. Adolph von Harnack, *History of Dogma* (vol. 2), trans. Neil Buchanan (New York: Russell and Russell), 10–13. Cf. G. W. H. Lampe, "The Holy Spirit and the Person of Christ," in *Christ, Faith and History: Cambridge Studies in Christology*, ed. S. W. Sykes, and J. P. Clayton (Cambridge: Cambridge University Press, 1972), 111–120; Roger S. J. Haight, "The Case for Spirit Christology," *Theological Studies* 53 (1992): 257–287.

<sup>11</sup> Cf. James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Grand Rapids: William B. Eerdmans Publishing House, 1975); P. Schoonenberg, "Spirit Christology and Logos Christology," *Bijdragen* 38 (1977): 350–375; Mark Thomsen, "A Christology of the Spirit and the Nicene Creed," *Dialog* 16 (1977): 135–138; Luis Ladaria, "Cristología del Logos y cristología del Espíritu," *Gregorianum* 61 (1980): 353–360; Kilian McDonnell, "The Determinative Doctrine of the Holy Spirit," *Theology Today* 39, no. 2

attempts really follows the conciliar tradition, but breaking with it is not the only program that controls the rise of Spirit-Christology. A Spirit-Christology can function as a fruitful and valid theological resource to the extent that it does not work *against* the conciliar tradition of a Logos-Christology but rather *within* its more fundamental framework of confessing *Deum verum de Deo vero, genitum, non factum, consubstantialem Patri*.

It is within this more fundamental framework that a Spirit-Christology should be articulated in order to provide its complementary contribution,<sup>12</sup> which I will now proceed to do. According to Yves Congar, we can affirm that Christ “is ontologically the Son of God because of the hypostatic union from the moment of his conception,”<sup>13</sup> and still “respect the successive moments or stages in the history of salvation . . . [in which] the *virtus* or effectiveness of the Spirit in Jesus was actuated in a new way,” bringing about a real *novum* (i.e., what Congar calls the two *kairoi* of baptism and the resurrection). Ralph Del Colle also describes some of the features that constitute a Spirit-Christology, even when it works within the framework to which I have already referred.<sup>14</sup> Del Colle lists the following elements: (1) economy of salvation (or biblical narrative) as point of departure; (2) affirmation of the hypostatic integrity and difference between Christ and the Spirit; and (3) the trinitarian persons dealing with us in terms of real (and not logical) relation (i.e., divine self-communication). These are some of the principles that will work behind my own articulation of a Spirit-Christology as I examine the following points: (1) pneumatic constitution of Christ’s office; (2) pneumatic constitution of the apostolic office; and (3) evaluation of the continuity between one office and the other.

---

(1982): 142–161; Yves M. J. Congar, *I Believe in the Holy Spirit*, 3 vols., trans. David Smith (New York: The Seabury Press; London: Geoffrey Chapman, 1983); David Coffey, *Believer, Christian, Catholic: Three Essays in Fundamental Theology* (Manly, Australia: Catholic Institute of Sydney, 1986); John O’Donnell, “In Him and Over Him: The Holy Spirit in the Life of Jesus,” *Gregorianum* 70, no. 1 (1989): 25–45; Raniero Cantalamessa, *The Holy Spirit in the Life of Jesus: The Mystery of Christ’s Baptism* (Collegeville, MN: The Liturgical Press, 1986); Ralph Del Colle, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective* (New York: Oxford University Press, 1994); Leopoldo A. Sánchez M., “Receiver, Bearer, and Giver of God’s Spirit: Jesus’ Life and Mission in the Spirit as a Ground for Understanding Christology, Trinity, and Proclamation,” PhD diss., Concordia Seminary, St. Louis (2003).

<sup>12</sup> Congar, *I Believe*, 3:165–166; Sánchez, “Receiver, Bearer, and Giver,” 187–213.

<sup>13</sup> Congar, *I Believe*, 3:171.

<sup>14</sup> Del Colle, *Christ and the Spirit*, 93, 195–196.

*Pneumatic Constitution of Christ's Office*

But when we speak of the dispensations made for man by our great God and Savior Jesus Christ, who will gainsay their having been accomplished through the grace of the Spirit? . . . Is it Christ's advent? The Spirit is forerunner. Is there the incarnate presence? The Spirit is inseparable. Working of miracles, and gifts of healing are through the Holy Spirit. Demons were driven out by the Spirit of God. The devil was brought to naught by the presence of the Spirit. Remission of sins was by the gift of the Spirit, for "ye were washed, ye were sanctified . . . in the name of the Lord Jesus Christ, and in the holy Spirit of our God."<sup>15</sup>

In this compelling way, Basil the Great argues for the pneumatic constitution of Christ into his office, a constitution that was not done once and for all. The New Testament tells us about the different *kairoi* (i.e., opportune times of eschatological fulfillment) that did not bring ontological *nova*, but did bring economical ones to the Son's messianic mission. We will consider three different moments in which the Spirit of the Father constitutes the Son in a particular way into his messianic mission: his baptism at the Jordan, his resurrection, and finally his session at the right hand of God. That these three events are multivalent goes without saying. We will focus, however, on just one single value in each of them: Christ's being constituted into his office by way of receiving (or being acted upon by) the Spirit of the Father.

In terms of Origen's assertion that, "no river is good except the Jordan," for it is "the great mystery of the Jordan",<sup>16</sup> one can say that Jesus, being "anointed by the Spirit from the Father, was made Jesus [the] Christ."<sup>17</sup> The voice of the Father and the descent of the Spirit work together in constituting Jesus as the Suffering Servant.<sup>18</sup> This Spirit that anoints him in his baptism not only "impels him" (*αὐτὸν ἐκβάλλει*, Mark 1:12) into the desert or leads him back to Galilee (*ὑπέστρεψε ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος*, Luke 4:14), but constitutes the power with which Christ develops his public declaration of the eschatological coming of the

---

<sup>15</sup> Basil of Caesarea, *On the Holy Spirit*, Nicene and post-Nicene Fathers: Second Series (Peabody, MA: Hendrickson Publishers, 1994), 8:25, 31 (hereafter NPNF<sup>2</sup>).

<sup>16</sup> Origen of Alexandria, *Commentary on John VI*, 47, Ante-Nicene Fathers (Grand Rapids, MI: Christian Classics Ethereal Library, 2004), 9:486.

<sup>17</sup> Irenaeus of Lyons, *Against Heresies*, Ante-Nicene Fathers (Peabody, MA: Hendrickson Publishers, 1994), 1:423 (hereafter ANF).

<sup>18</sup> Joachim Jeremias, *Teología del Nuevo Testamento: La Predicación de Jesús*, vol. 1, trans. Constantino Ruiz-Garrido (Salamanca: Ediciones Sígueme, 1985), 94–96.

kingdom of God (Luke 4:18–20; 11:20). “Christ had need of the Spirit in order to defeat the devil, to perform miracles and to receive (divine) instruction as to the activities he should undertake.”<sup>19</sup> But being constituted as the Servant of Isaiah means also dying in the stead of God’s rebellious people. Thus, the same Spirit that marked him as the Lamb of God (John 1:29–34) is the one that empowers him for offering himself on the cross (Heb 9:14).<sup>20</sup>

In fact, the Jordan’s impact not only reaches forward to the cross but is constitutive of the successive and ulterior bestowal of the Spirit even after the resurrection. He is the one upon whom the Spirit “remained.” Therefore, he is “the One who baptizes in the Holy Spirit” (John 1:32–33) and who “gives the Spirit without measure” (John 3:34). This is a special locus for the ancient fathers: “[I]t was requisite that such [prophetic] gifts should cease from you; and having received their rest in Him, should again . . . become gifts which, from the grace of His Spirit’s power, He imparts to those who believe in Him.”<sup>21</sup> The Spirit “descend[ed] upon the Son of God, made the Son of man, [so that] becoming accustomed in fellowship with Him to dwell in the human race [may renew] them from their old habits into the newness of Christ.”<sup>22</sup> “The Spirit had come to him, and he gave the Spirit at the time of his resurrection.”<sup>23</sup>

Our second *kairos* in which the Spirit constitutes Christ into his office in a new way is referenced by the apostle Paul in his hymn-like definition of the Gospel in Romans 1:3–4: “concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead [τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιοσύνης ἐξ ἀναστάσεως νεκρῶν], Jesus Christ our Lord.” Even though every phrase in this text has

---

<sup>19</sup> Theodore of Mopsuestia, *Dogmatic Fragments. Patrologia Graeca*, ed. J.-P. Migne, 161 vols. (Paris, 1857–1866), 66.996B. English translation from Boris Bobrinsky, “The Indwelling of the Spirit in Christ: ‘Pneumatic Christology’ in the Cappadocian Fathers,” *St. Vladimir’s Theological Quarterly* 28, no. 1 (1984): 61.

<sup>20</sup> See also Leopoldo A. Sánchez M., *Pneumatología: Un estudio del Espíritu Santo y la espiritualidad del pueblo de Dios* (St. Louis: Editorial Concordia, 2005), 108.

<sup>21</sup> Justin Martyr, *Dialogue with Trypho*, ANF, 1:243.

<sup>22</sup> Irenaeus, *Against Heresies* III, 17, 1, ANF 1:444.

<sup>23</sup> Origen, *Homilies on the Gospel of Luke* XXVII, 5. English translation from Joseph T. Lienhard, S. J., *The Fathers of Our Church—Origen, Homilies on Luke* (Washington DC: The Catholic University of America Press, 1996), 114.



been debated endlessly,<sup>24</sup> the trajectory that we are following here still stays within the possible readings of this text. First, that it was the Spirit of the Father who raised Christ from the dead (Rom 8:11; 1 Tim 3:16; 1 Pet 3:18) and in doing so, second, a *novum* in Christ's economy took place: he was "designated (RSV) Son of God or, indeed, installed as Son of God [in power]."<sup>25</sup> Just as the same apostle understands the meaning of Christ's resurrection in Acts 13:33, here Paul "makes his own conscious and distinctive use of an early conventional exegesis of 2 Samuel 7 and Psalm 2."<sup>26</sup> "Jesus' resurrection/exaltation was taken to be his royal investiture" of Christ as the fulfillment of God's promise to David.<sup>27</sup> Third, this action of the Spirit upon Christ constitutes a real *novum* in his messianic office in that his resurrection is not only *his own*, neither just the manifestation of his previously existent righteousness, but the factual and eschatological establishment and inauguration of "the [general] resurrection from the dead" (ἐξ ἀναστάσεως νεκρῶν). "By this fact he appeared to dissolve death, in order to redeem us. Thus Paul calls him our Lord."<sup>28</sup> The Last Adam finally becomes a life-giving Spirit (ὁ ἔσχατος Ἀδὰμ [ἐγένετο] εἰς πνεῦμα ζωοποιῶν, 1 Cor 15:45), because even his assumed flesh now "receive[s] the splendor of the everlasting glory" and "the corruption of the flesh [is] swallowed up, transformed into the power of God and the purity of the Spirit"<sup>29</sup> and, therefore, this deified body now "becomes the vehicle or channel"<sup>30</sup> for communicating "the image of the heavenly" (τὴν εἰκόνα τοῦ ἐπουρανίου), the same "spiritual body" (σῶμα πνευματικόν) that enjoys incorruptibility (ἀφθαρσία, 1 Cor 15:42–49). This climactic benefit is connected by Paul (as being of one piece) with the proclamation of the forgiveness of sins (διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, Acts 13:35–39).

---

<sup>24</sup> Martin Hengel says that this is the most discussed text in the New Testament. Martin Hengel, *The Son of God: The Origin of Christology and the History of Jewish-Hellenistic Religion* (Philadelphia: Fortress Press, 1976), 59.

<sup>25</sup> Arland J. Hultgren, *Paul's Letter to the Romans: A Commentary* (Grand Rapids: William B. Eerdmans, 2011), 47.

<sup>26</sup> Christopher G. Whitsett, "Son of God, Seed of David: Paul's Messianic Exegesis in Romans 2:3–4," *Journal of Biblical Literature* 119, no.4 (2000): 661.

<sup>27</sup> Whitsett, "Son of God," 676.

<sup>28</sup> Ambrosiaster, *Commentaries on Romans and 1–2 Corinthians*, Ancient Christian Texts, trans. Gerald L. Bray (Downers Grove, IL: InterVarsity Academic, 2009), 4.

<sup>29</sup> Hilary of Poitiers, *On the Trinity* III, 16, NPNF<sup>2</sup> 9:66.

<sup>30</sup> Luis Ladaria, "La unción de Jesús y el don del Espíritu," *Gregorianum* 71 (1990): 568.

Our third *kairos* of Christ's pneumatic constitution into his messianic office takes us to what, according to Mikeal Parsons,<sup>31</sup> lies right at the center of St. Peter's sermon on Pentecost: "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit [τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς], he has poured out this [ἐξέχεεν τοῦτο] that you yourselves are seeing and hearing" (Acts 2:33). According to the previous references in the Lukan narrative, the promise of the Father consists in that "you [will be] clothed with power from on high" (ἐνδύσθητε ἐξ ὕψους δύναμιν, Luke 24:49) and that "you will be baptized with the Holy Spirit" (ὁμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ, Acts 1:5). Max Turner considers that this promise of the Spirit condenses several dimensions; it is the Spirit of Israel's New Exodus, the constitutive power of Israel's renewed covenant, Joel's gift of the Spirit of prophecy, and the Spirit that mediates Christ's own presence and activity.<sup>32</sup> What is significant for our purposes is that the primordial receptor of this promise of the Spirit is not the church (or "all flesh"), but Christ himself. That is to say, Pentecost not only constitutes a *novum* in ecclesiological terms but also in Christological ones. It is here, when he is exalted at the right hand of the Father and is "made . . . both Lord and Christ" (κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, Acts 2:36), that the eschatological potency of baptizing (others) with the Holy Spirit (John 1:33) and bestowing this gift upon "those who believed in him" (John 7:39) is finally given to him (λαβὼν παρὰ τοῦ πατρὸς). This must not be set in opposition to the Johannine connection of the fulfillment of this same promise with the Paschal events (John 7:39; 19:30; 20:22; 1 John 5:6), since John understands these same events as constituting the monolithic unity of his glorification and ascension to the Father (δοξάζειν/ἀναβαίνειν, John 12:23; 13:31; 16:7). In John, "Jesus' death, resurrection, glorification, and even the effusion of the Spirit are inextricably united from a theological point of view."<sup>33</sup>

#### *Pneumatic Constitution of the Apostolic Office*

The same Spirit with which the Father anointed the Son at the different *kairoi* that constituted him into his messianic office came to be at the end of the day the Spirit of the risen and exalted one who now is bestowed upon his church as the new Israel, and upon those who had already been appointed as apostles (Mark 3:14–15), but now are finally "clothed with

<sup>31</sup> Mikeal C. Parson, *Acts* (Grand Rapids: Baker Academic, 2008), 44–47.

<sup>32</sup> Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield: Sheffield Academic Press, 1996), 302–303.

<sup>33</sup> Felix Porsch, *El Espíritu Santo, Defensor de los Creyentes: La Actividad del Espíritu según el Evangelio de San Juan* (Salamanca: Secretariado Trinitario, 1983), 106.

power from on high" (Luke 24:49) in order to be inserted into the final *kairos* of the Christological prophecy (δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα περὶ ἐμοῦ, Luke 24:44) announced in the Law, the Prophets, and the Psalms: "that repentance and forgiveness of sins should be proclaimed in his name [καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν] to all nations, beginning from Jerusalem" (Luke 24:47). "Pentecost was for the Church what his baptism was for Jesus, that is, the gift and the power of the Spirit, dedication to the ministry, mission and bearing witness."<sup>34</sup>

But He came down to clothe the Apostles with power, and to baptize them; for the Lord says, "ye shall be baptized with the Holy Ghost not many days hence" [Acts 1:5]. This grace was not in part, but His power was in full perfection; for as he who plunges into the waters and is baptized is encompassed on all sides by the waters, so were they also baptized completely by the Holy Ghost. The water however flows round the outside only, but the Spirit baptizes also the soul within, and that completely.<sup>35</sup>

In the Johannine narrative of the Easter Day, we do not find the announcement but the very constitution of the apostles into their Paschal office by means of the bestowal of Spirit.

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you [καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς]." And when he had said this, he breathed on them [ἐνεφύσησεν αὐτοῖς] and said to them, "Receive the Holy Spirit [λάβετε πνεῦμα ἅγιον / accipite Spiritum Sanctum]. If you forgive the sins of any, they are forgiven them [ἂν τινων ἀφήτε τὰς ἁμαρτίας ἀφείωνται αὐτοῖς]; if you withhold forgiveness from any, it is withheld" [ἂν τινων κρατῆτε κεκράτηται] (John 20:21–23).

Cyril of Alexandria pays attention to the continuity between Christ's mission and the apostles' mission that is established by our text, maintaining that Christ makes this connection "that they might fully comprehend their mission: to call sinners to repentance and to minister to those who were caught up in evil" and that they "not in any way [would] follow their own will but the will of him who sent them."<sup>36</sup> Two other fourth-century fathers, both connected with Antioch, seem to go one step

<sup>34</sup> Congar, *I Believe*, 1:19.

<sup>35</sup> Cyril of Jerusalem, *Catechetical Lectures* XVII, 14. NPNF<sup>2</sup> 7:127.

<sup>36</sup> Cyril of Alexandria, *Commentary on John* XII, 1; English translation from *John 11–21*, *Ancient Christian Commentary on Scripture—New Testament*, vol. 4b, ed Joel C. Elowsky (Downers Grove, IL: InterVarsity Press, 2007), 360.

further in exposing the significance that John 20 has for our research. By being bestowed with the Spirit, the apostles are not only put in a track *behind* Christ (after his pattern of mission), but are placed *within* Christ's own divine and authoritative mission.

What truly wonderful gifts! Indeed, it does not only give the power over the elements and the faculty to make signs and wonders but also concedes that God may name them [judges], and therefore the servants receive from him the authority that is proper to him. The prerogative to absolve and retain sins only belongs to God, and the Jews sometimes raised this objection with the Savior, saying, "Who can forgive sins but God alone?" The Lord generously gave this authority to those who honored him.<sup>37</sup>

What authority could be greater than that? "The Father has given all judgement to the Son" [John 5:22]. But I see that the Son has placed it all in their [i.e., the apostles'] hands. For they have been raised to this prerogative, as though they were already translated to heaven and had transcended human nature and were freed from our passions.<sup>38</sup>

#### *Evaluation of the Continuity between One Office and the Other*

The ascending connection among the different stages that conform Christ's and the apostles' pneumatic constitution into their respective offices is evident and allows us to affirm the Christological character of the apostolic office. But, what kind of continuity does the biblical and patristic data establish between Christ and the apostles and between their respective spirit-shaped offices? Considering the content and function of the apostolic office and its specific location within the economy of salvation as being integrated into the last of the three *kairoi* that we found in the biblical narrative, it becomes clear that the apostles do not receive their pneumatic constitution in order to be a kind of "new avatar" of Christ. They are not constituted as Suffering Servants, Sons of God in power, second (third?) Adams, Lords, or Messiahs in order to perform by their own the same things Christ has done. They are, rather, integrated into Christ's own present office, that one for which the Spirit has previously constituted him, of bestowing upon "all flesh" the benefits that spring out of his death (forgiveness of sin), resurrection (life and incorruptibility), and exaltation (the Holy Spirit). Thus, Christ performs his present messianic office

---

<sup>37</sup> Theodore of Mopsuestia, *Commentary on John VII*, 20, 22–25; English translation, Elowsky, *John 11–21*, 362.

<sup>38</sup> John Chrysostom, *Six Books on the Priesthood*, III, 5, trans. Graham Neville (London: SPCK, 1964), 72.

through the apostles as they are integrated through the Spirit of the Exalted One.

## II. Spirit-Christological Reading of Luther's 1539 Rite of Ordination

As indicated before, we will now perform a Spirit-Christological reading of Luther's 1539 ordination rite under the following three questions:

1. Has the ministry a clear Christological matrix according to the rite?
2. If so, what kind of relation is established between the ministry and its Christological matrix?
3. What is the specific means by which the ministry receives its Christological character?

### *Departing from the Roman Ordination Rite*

With some few exceptions, prior to October 20, 1535 all Lutheran ministers were ordained under the pope, according to the *Pontificale Romanum*. But, since "bishops . . . enemies of the gospel" were "unwilling to ordain" (Tr 66) and were "persecut[ing] and condemn[ing] those who take up a call to such an office" (SA III, 10, 2), it became necessary for Elector John Frederick to issue a decree that mandated the theological faculty at Wittenberg "to ordain and thus to give the power and authority of the office of priest and deacon,"<sup>39</sup> since "the church must not remain without servants on their account" (SA III, 10, 2). A great number of Lutheran ordinals were produced, several of them under the supervision or by the very hands of Johannes Bugenhagen and Martin Luther.<sup>40</sup> There exist four different versions of Luther's German Ordination Rite (1535/36 [H/J], 1537 [S], 1538 [C/F] and 1539 [R]), the last of which proved to be the standard for most of the Lutheran rites to be formulated.<sup>41</sup> We will focus our attention on this last form.

Luther's definition represents a clear break with the *Pontificale Durandi*, the established Roman form during the late medieval age.<sup>42</sup> None of its

---

<sup>39</sup> Smith, *Luther and Ordination*, 66.

<sup>40</sup> Smith, *Luther and Ordination*, 87–200.

<sup>41</sup> Ralph W. Quere, "The Spirit and the Gift Are Ours: Imparting or Imploring the Spirit in Ordination Rites?," *Lutheran Quarterly* 27, no. 4 (1975): 322–46; James F. Puglisi, *The Process of Admission to Ordained Ministry: Epistemological Principles and Roman Catholic Rites—A Comparative Study*, 3 vol. (Collegeville, MN: The Liturgical Press, 1998), 1:23.

<sup>42</sup> These are relevant parts of the rite of ordination that we find in the *Pontificali Durandi*: "[13] Then the bishop turns toward the altar and kneels. Before the middle of

central and constitutive features remained with Luther. These were: (1) the conferral of the ministerial power by means of the *traditio instrumentorum*<sup>43</sup> and the imperative “receive the power to sacrifice to God and to celebrate mass as much for the living and the dead” (#17); (2) the conferral of the apostolic Spirit with the critical imperative *Accipe Spiritu Sanctum* [“receive the Holy Spirit”] (#25); and (3) the vow of obedience (#27). Anointing the hands and singing the *Veni Creator Spiritus* was an integral part of the conferral of the ministerial power.<sup>44</sup>

Breaking with the Roman rite the way Luther did was not in fact a heretical innovation, but the recovering of the most primitive understanding of the ordination, just as the one represented by Hippolytus’s Apostolic Tradition,<sup>45</sup> that already began to be distorted during the fifth century. All

---

the altar, he begins in a loud voice: ‘Alleluia. Come Holy Spirit’ . . . or, if it is later than the octave of Pentecost, the hymn, ‘Come, Creator Spirit.’ [14] Then, when the first verse has been sung, he rises and washes his hands. While the preludes are being sung, all of the candidates for ordination kneel before him in turn. *He anoints them*, not with chrism, but with oil of catechumens. . . . [17] When this has been done, he passes to each in turn a chalice with wine and water, and a paten set on top of it with a host. They take them between the index and middle fingers of both hands. . . . He says to each one: ‘Receive the power to offer sacrifice to God and to celebrate masses both for the living and for the dead. In the name of the Father and of the Son and of the Holy Spirit.’ Response: ‘Amen.’ . . . [25] When this has been done, *the bishop places hands over the heads of each of them in turn*. As he does this, they shall bow their heads slightly. He says to each of them: ‘Receive the Holy Spirit. Whose sins you forgive, they shall be forgiven. Whose sins you retain, they shall be retained.’ . . . 27. And then each one approaches the bishop again, one at a time. They place their hands, still joined, between the hands of the bishop and he says to each of them: ‘Do you promise obedience and reverence to me and to my successors?’ *And the candidate responds: ‘I promise.’*” Smith, *Luther and Ordination*, 245–252; emphasis added.

<sup>43</sup> The handing down of the paten and the chalice. See n. 42.

<sup>44</sup> Smith, *Luther and Ordination*, 221.

<sup>45</sup> These are relevant parts of the rite of ordination in the Apostolic Tradition.

“Let him be ordained bishop who has been chosen by all the people, and when he has been named and accepted by all, let the people assemble, together with the presbytery and those bishops who are present, on the Lord’s day. When all give consent, they shall lay hands on him, and the presbytery shall stand by and be still. *And all shall keep silence, praying in their hearts for the descent of the Spirit*; after which one of the bishops present, being asked by all, shall lay his hands on him who is being ordained bishop, and pray, saying thus: God the Father of our Lord Jesus Christ . . . *now pour forth that power which is from you, of the princely Spirit* [πνεῦμα ἡγεμονικόν] *which you granted through your beloved Son Jesus Christ to your holy apostles* who established the Church in every place as your sanctuary, to the unceasing glory and praise of your name . . . bestow upon this your servant . . . to feed your holy flock and to exercise the high-priesthood before you blamelessly . . . to propitiate your countenance unceasingly, and to offer to you the gifts of your holy Church; and by *the spirit of high-priesthood* [πνεῦμα τὸ ἀρχιερατικόν] to have the power to forgive sins according to your command. . . . Amen.

the *Pontificale Durandi's* main features have their origin in the tenth century Sarum Rite from England.<sup>46</sup> Ralph Quere points out that Rome moved from the primitive implorative mode of the *epiclesis* to the imperative mode of the *Accipe*.<sup>47</sup> Behind this move there was a clear reification of the Spirit that came to collapse into what Peter Fink describes as the “some Spirit for you, more Spirit for you” motif that still characterizes the Roman understanding of the “spirit” given at the ordination as the created grace that belongs to the one who passes it over, to say: the bishop.<sup>48</sup> James Puglisi affirms that, with the medieval transformation of the rite, “[w]e have passed from a concept of the ordained ministry as a service of the Church, exercised in the heart of the community for its edification, to a concept of the ordained ministry as something personally possessed for oneself.”<sup>49</sup>

### *Luther's Ordination Rite*

Ralph Smith organizes Luther's rite into the following thirteen parts (that do not correspond with the original more general numeration of the Ordinal parts):<sup>50</sup>

1. Exhortation to prayer
2. Choir: “Veni sancte spiritus”
3. Versicle and collect
4. Scripture readings
5. Address
6. Promise
7. Laying on of hands with prayer
8. The ordination prayer

---

And when he has been made bishop, all shall offer the kiss of peace, greeting him because he has been made worthy of this. Then the deacons shall present the oblation to him, and he shall lay his hand upon it, and give thanks, with the entire council of elders, saying: “*The Lord be with you.*” And all reply: “*And with your spirit.*” Paul F. Bradshaw, *Ordination Rites of the Ancient Churches of East and West* (New York: Pueblo Publishing Company, 1990), 107–108.

<sup>46</sup> Quere, “The Spirit and the Gift,” 326.

<sup>47</sup> Quere, “The Spirit and the Gift,” 345.

<sup>48</sup> Peter Fink “The Sacrament of Orders: Some Liturgical Reflections,” *Worship* 56 (1982): 488. Cf. *Lumen Gentium* XX; XXI, 2; *Catechism of the Catholic Church* §§ 1576, 1582, and 1585.

<sup>49</sup> Puglisi, *The Process of Admission*, 159–160.

<sup>50</sup> Smith, *Luther and Ordination*, 100–101. For the text of Luther's rite, see Martin Luther, *Luther's Works*, American Edition, 55 vols., ed. Jaroslav Pelikan and Helmut T. Lehmann (Philadelphia: Muehlenberg and Fortress, and St. Louis: Concordia, 1955–1986), 53:124–126 (hereafter AE).

9. The charge
10. Blessing
11. Hymn: "Let Us Pray to the Holy Spirit"
12. Lord's Prayer
13. Communion

The rite was located, as it becomes obvious, within a regular Divine Service, between the sermon and communion. Frank Senn indicates that here, as in any other ordination rite, the liturgical context in which the ordinal is placed bespeaks of the ministerial context and function into which the ordinand is placed.<sup>51</sup> What is the *novum* in Luther's rite and what are its particular emphases? I will point out four main emphases that seem to work in pairs as the main traits in Luther's definition.

*The Spirit of Pentecost and Community in Epiclesis*

The entire rite is framed with these two fundamental motives: the community calling upon the Holy Spirit so that he may come, with this coming of the Spirit expressed in unmistakable pentecostal terms. Both hymns that frame the rite (#2, 11) and the Versicle and Collect (#3) belong to Pentecost festival. In spite of the Lutheran polemic against Rome's *Accipe Spiritu Sanctum*,<sup>52</sup> it becomes obvious that Luther represents the ordination rite as a particular instance in which the pentecostal event is actualized once again. "[I]t is not to be doubted that with such prayer and laying on of hands the Holy Spirit not only surely comes, but does not depart without bearing fruit, for it accomplishes that for which it is sent according to the promise of Christ. . . . That is why Christians should ordain their pastors."<sup>53</sup> The spirit that is given in the Roman ordination is a spiritual substance (created grace) and is both given and received as a personal property that cannot be breathed but by the bishop and that, when received, imprints in the ordinand the *character indelebilis*.<sup>54</sup> The Spirit is not "transmitted" at all in Luther's rite. He is called upon (epiclesis), and his coming, though certain (as we have seen), is not reduced to a single quasi-magical gesture. Quere maintains that there is a clear intention in the ordinal to "separate the gift of the Spirit from a pre-

---

<sup>51</sup> Frank C. Senn, "Ordination Rites as a Source of Ecclesiology," *Dialog* 27, no. 1 (1988): 43.

<sup>52</sup> Martin Chemnitz, *Examination of the Council of Trent*, 4 vols., trans. Fred Kramer (St. Louis: Concordia Publishing House, 1971), 2:92.

<sup>53</sup> Martin Luther, *House Postile on John 1* (1544), WA 52, 569, 16–22; author's translation.

<sup>54</sup> *Catechism* §1597.



cise moment in the rite.”<sup>55</sup> To be sure, there are two instances in which the epiclesis is uttered by the ordinator (#3, 8), but the two main epicleses that frame the rite are the congregational and pentecostal hymns in which the ordinator is nothing else than one among the others (#2, 11). What is remarkable, at the same time, is that it is not only the ordinand upon whom the Spirit is called. According to Ralph Smith, the fact that the choir sings *Veni Sancte Spiritus* when those involved in the office of the ministry kneel before the altar makes them “the focus of the petition.”<sup>56</sup>

Notwithstanding, the familiarity of the “we” that sing this Pentecost hymn may have turned unavoidable for people in the pew to appropriate once again the text of their hymn. The same kind of apparently intentional ambiguity takes place with the very Ordination Prayer (#8). On the other hand, Frieder Schulz suggests that the “we” in the invocation of the Spirit also includes the entire assembly.<sup>57</sup> This ambiguity seems to be no longer there with the final hymn, in which it is the congregation that now comes to the front as the receptor of the spiritual benefits. Rather than blurring the distinction between priesthood and ministry, I think that this ambiguity intends to express that Pentecost is taking place here at two different levels: on the one hand, the Spirit comes upon the ordinands to empower them for their ministry; on the other hand, the Spirit also comes upon the church to do his work in the heart of the believers by means of the ordinands’ ministry.<sup>58</sup> That is to say: in providing new ministers, the Spirit renews and reaffirms the pentecostal event of coming upon the church. The prayer for the Spirit (Luke 11:13) and the prayer for more laborers (Matt 9:37–38) blend into a single concept in Luther’s understanding of Pentecost:<sup>59</sup>

For where He [i.e., the Holy Spirit] does not cause it [i.e., the Word of God] to be preached and made alive in the heart, so that it is understood, it is lost, as was the case under the Papacy, where faith was entirely put under the bench, and no one recognized Christ as his Lord or the Holy Ghost as his Sanctifier, that is, no one believed that Christ is our Lord in the sense that He has acquired this treasure for us,

---

<sup>55</sup> Quere, “The Spirit and the Gift,” 329.

<sup>56</sup> Smith, *Luther and Ordination*, 112–113.

<sup>57</sup> Frieder Schulz, “Evangelische Ordination. Zur Reform der liturgischen Ordnungen,” in *Jahrbuch für Liturgik und Hymnologie* 17 (1972): 43.

<sup>58</sup> Regin Prenter, *Spiritus Creator: Luther’s Concept of the Holy Spirit* (Philadelphia: Fortress Press, 1953), 3–172, 288–305.

<sup>59</sup> Cf. Martin Luther’s several early Postils for Pentecost (1517 through 1523) in *The Complete Sermons of Martin Luther* vol 2.1 (Grand Rapids: Baker Books, 1995), 272–394.

without our works and merit, and made us acceptable to the Father. What, then, was lacking? This, that the Holy Ghost was not there to reveal it and cause it to be preached; but men and evil spirits were there, who taught us to obtain grace and be saved by our works.<sup>60</sup>

*The Voice of the Shepherd and the Coming of His Kingdom*

For Frieder Schulz, the principal characteristic of this and the other sixteenth-century ordinals is the centrality of the Word of the Lord.<sup>61</sup> The Word is that for which the ordinands are ordained (consider the very name of the rite: #1, 2, 4, 5, 8, 9). The divine Word of command, teaching and promise (#8) is that that brings about the ministry itself, the ordination rite and its epicletic thrust (#1, 8). Scriptural words that are read delineate in a prophetic way the proper task and responsibility for the ministry (#4, 5, 9). The Word is that with which the minister has to feed God's flock (#5) and what causes that "thy name may be hallowed, thy kingdom grow, and thy will be done" (#8).<sup>62</sup> Therefore, all the Pentecost flow of the Spirit descending in response to the church's prayer<sup>63</sup> is put here in a classical Lutheran way within the framework of the word of the Lord.<sup>64</sup> James Puglisi suggests that the imposition of hands and the prayer of ordination (#7, 8) constitute "the nucleus" of Luther's rite,<sup>65</sup> but he considers that Luther's decision of having the ordinator pray the Lord's Prayer when laying on his hands is "surprising [and] . . . does not contribute anything specifically pertinent to the ministry or to the rite that is being carried out."<sup>66</sup> Whoever knows Luther's explanation of the Lord's Prayer, however, will understand why this is so in the rite: "God's kingdom . . . comes here, in time, through the Word and faith."<sup>67</sup> For Ralph Smith, "the Lord's Prayer functioned here [i.e., in the ordinal] like the words of institution in the eucharist. It connected the present action with a foundational dominical event."<sup>68</sup> If the first pair of characteristic emphases that we mentioned before set the pneumatological framework of the office, this new pair

---

<sup>60</sup> LC II 43–44; Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000), 436.

<sup>61</sup> Schulz, "Evangelische Ordination," 3.

<sup>62</sup> AE 53:126.

<sup>63</sup> Johann Gerhard, *On the Ecclesiastical Ministry—Part I* (Theological Commonplaces), trans. Richard J. Dinda (St. Louis: Concordia Publishing House, 2011), 240.

<sup>64</sup> Ap XIII 13; SA III VIII 3–13.

<sup>65</sup> Puglisi, *The Process of Admission*, 10–12.

<sup>66</sup> Puglisi, *The Process of Admission*, 11.

<sup>67</sup> LC III 53, Kolb and Wengert, *The Book of Concord*, 447.

<sup>68</sup> Smith, *Luther and Ordination*, 125.

exposes its Christological character.<sup>69</sup> This will be explored by answering three guiding questions.

*Has the Ministry a Clear Christological Matrix according to the Rite?*

The positive answer is self-evident. James Puglisi affirms that “no-where do we read in the [first generation Lutheran] formularies that the pastor or the ordained minister is a delegate of the community: he is its servant, like Christ who came not to be served but to serve, by giving his life for the flock of God.”<sup>70</sup>

*What Kind of Relation is Established between the Ministry and its Christological Matrix?*

I find three different relations. (a) *Christ configures the ministry (Christ → Ministry)*, and this in four ways: First, he is at the same time the one who commands his church to pray for laborers and the one who provides the ministers that are given (#1, 8). Second, the Spirit and the spiritual gifts that are asked for the ministers (particularly in the *Veni Sancte Spiritu*, #2) were demonstrated to be the same as those that empowered Christ himself for his ministry. Commenting on the Apostolic Tradition’s *πνεῦμα ἀρχιερατικόν*, Puglisi suggests that “the bishop receives [here] the power of the Spirit which was received by Christ (scene of his baptism/royal-messianic sense) and by the apostles (scene of Pentecost/prophetic-evangelical sense).”<sup>71</sup> Third, Christ becomes the fundamental paradigm for the ministers. Just as he is the chief Shepherd, so they have to take heed and feed the flock (#4, 9); just as he shed his blood on the cross, so they are blessed “with the sign of the cross” (#10); just as he is blameless, apt to teach, patient, and able to conquer the devil, so they are exhorted to attend Paul’s instruction in 1 Timothy 3. Finally, the fruitfulness of the ministry depends on the Lord’s provision of his blessing (#10). (b) *The ministry points to Christ (Ministry → Christ)*: ministers are to remain constant in Peter’s confession of Christ (#1), and the congregation exits the rite looking forward to be taught “to know Jesus Christ alone, Clinging to our Savior whose blood hath bought us” (#11). Finally, there is a (c) *Mutual coinherence between Christ and the ministry (Christ ↔ Ministry)*. Just as Christ

---

<sup>69</sup> See Ian D. Siggins, *Martin Luther’s Doctrine of Christ* (New Haven, CT: Yale University Press, 1970), 54.

<sup>70</sup> Puglisi, *The Process of Admission*, 181. In a similar vein, see Arthur C. Piepkorn, “The Sacred Ministry and Holy Ordination in the Symbolical Books of the Lutheran Church,” *Concordia Theological Monthly* 40 (1969): 553, note 2.

<sup>71</sup> Puglisi, *The Process of Admission*, 59.

makes his kingdom grow and come through “all those who are called to serve [his] Word” (#7, 8), so he also, as the Chief Shepherd, does not feed his flock but through his servants (#4, 5, 9).

[The Gospel] is not left in any doubtful unlocatedness; rather, it is located where the Lord has put it, in the *Amt*, the office, which is where we are not left in doubt that the Lord is the one who does it. Hence “the holy ministry.” The Lord baptizes, he absolves, he ordains, he gives into our mouth his body and his blood. As with the preceding articles, you have to tear AC V away from the Lord to get it wrong.<sup>72</sup>

*What Are the Specific Means by which the Ministry Receives its Christological Character?*

Regin Prenter points out that in Luther’s thought, “*conformitas Christi* is not the result of an *imitatio Christi*, but of an act of God in man through the Holy Spirit.”<sup>73</sup> The Spirit of the risen and exalted one, “the princely Spirit [πνεῦμα ἀρχιερατικόν] which you granted through your beloved Son Jesus Christ to your holy apostles,”<sup>74</sup> descends once again, “to send laborers into his harvest and preserve them faithful and constant in sound doctrine against the gates of hell” (#1),<sup>75</sup> to “fill full with thine own gracious good the faithful ones’ heart, mind, desire” (#2), “that in thy service nought shake us” (#2),<sup>76</sup> “that we may have right understanding . . . and at all time rejoice in his comfort and power” (#3),<sup>77</sup> and “we may stand faithful and firm against the devil, the world, and the flesh, to the end that thy name may be hallowed, thy kingdom grow, and thy will be done” (#8).<sup>78</sup> Cyril of Alexandria asks: “And why [is this so]? Because they could have done nothing pleasing to God and could not have triumphed over the snares of sin if they had not been ‘clothed with power from on high’.”<sup>79</sup> That it is the same Spirit that rested upon Christ and that works through the minister is what both minister and congregation declare together from the very first action that the ordained minister performs: “The Lord be with you.” And

---

<sup>72</sup> Norman E. Nagel, “*Externum Verbum*: Testing Augustana V on the Doctrine of the Holy Ministry,” *Logia* 6, no. 3 (1997): 28.

<sup>73</sup> Prenter, *Spiritus Creator*, 11.

<sup>74</sup> Hippolytus of Rome, *Apostolic Tradition* 3.

<sup>75</sup> AE 53:124.

<sup>76</sup> AE 53:266.

<sup>77</sup> AE 53:135.

<sup>78</sup> AE 53:126.

<sup>79</sup> Cyril, *Commentary on John*, XII, 1; English translation, Elowsky, *John* 11–21, 364.

all reply: "And with your Spirit."<sup>80</sup> The Spirit not only *empowers* the ministers just as he did the ministers' predecessors in the office; the Spirit *incorporates* the ordinands into his and Christ's own ministry. Christ keeps feeding his flock (#9) and bringing his kingdom on earth through "all those who are called to serve thy Word" (#8).<sup>81</sup> The Spirit "[t]each[es] us to know our God aright and call him Father with delight" (#2),<sup>82</sup> and "[t]each[es] us to know Jesus Christ alone" (#11)<sup>83</sup> "[t]hat we may seek no masters more, but Jesus with true faith solely" (#2)<sup>84</sup> by no other means but through the ministry of the Word. It is not only that the ordinand receives something from the Spirit of Christ; rather, he is received by means of the Spirit of Christ "into [Christ's own] ministry."<sup>85</sup> "The *ordo*, the office, the *Predigtamt*, does not have every Christian in it, but, as always, only those were in it who were put there—as was plain for all to see—*rite vocatus*. To be put into the *ordo* is to be ordained, and that is clearly so *rite vocatus*."<sup>86</sup> Therefore, "whoever listens to you listens to me."<sup>87</sup>

### III. Final Comments

I will conclude by briefly expressing my evaluation of the fruitfulness of Spirit-Christology as a theological model for dealing with our specific topic regarding the Christological matrix or character of the office of the ministry, the kind of relationship that exists between the ministry and its Christological matrix, and the specific means by which the ministry receives its Christological character. Spirit-Christology proved to be a useful heuristic device in our reading of Luther's 1539 Ordination Rite as we

---

<sup>80</sup> W. C. van Unnik, "Dominus Vobiscum: The Background of a Liturgical Formula," in *New Testament Essays: Studies in Memory of Thomas Walter Manson*, ed. A. J. B. Higgins (Manchester: Manchester University Press, 1959), 270–305; Norman E. Nagel, "Holy Communion," in *Lutheran Worship: History and Practice*, ed. Fred L. Precht (St. Louis: Concordia Publishing House, 1993), 290–292; Timothy C. J. Quill, "And with Your Spirit: Why the Ancient Response Should Be Restored in the Pastoral Greeting," in *Logia* 7, no. 2 (1998): 27–35. See also n. 45.

<sup>81</sup> AE 53:126.

<sup>82</sup> AE 53:266.

<sup>83</sup> AE 53:264.

<sup>84</sup> AE 53:266.

<sup>85</sup> Kurt E. Marquart, *The Church and Her Fellowship, Ministry, and Governance*, Confessional Lutheran Dogmatics, vol. 10 (Fort Wayne: The International Foundation for Lutheran Confessional Research, 1990), 151.

<sup>86</sup> Nagel, "Externum Verbum," 28.

<sup>87</sup> Luke 10:16; AC XXVIII 22.

sought to answer our three guiding questions. David Scaer's contention is confirmed as well as the specific link between the ministry and its Christological matrix by means of the work of the Spirit.

At the same time, the model seems to support Luther's parting of the ways with the Roman understanding of the Spirit bestowed in ordination. The Spirit is not the "created grace" that belongs to the bishop but the Giver of grace himself who comes at the Lord's promise/command and the church's obedient prayer. This Spirit is not given once and for all (indelible character), but it is asked as an ongoing free self-communication that comes upon the ordained, not to enable the minister to reproduce Christ's past office (i.e., to offer a sacrifice to God), but to be assumed or incorporated into Christ's own present office of "publish[ing] the good tidings" of the Gospel (#8).<sup>88</sup>

---

<sup>88</sup> AE 53:126.