

**The Spring Bubbles Up Again**

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Luke 4:43 "I must proclaim the good news of the kingdom of God to the other towns also, because that is why I was sent."  
Luke 13:20 "What shall I compare the kingdom of God to? 21 It is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough."

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Luke 23:42 "Then he said, 'Jesus, remember me when you come into your kingdom.' 43 Jesus answered him, 'Truly I tell you, today you will be with me in paradise.'"  
Acts 1:3 "After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God."

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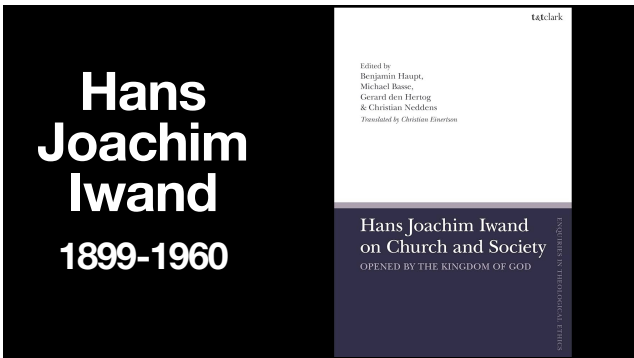
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" The Kingdom of God is not as far away as we think. When it rises up before us, we sense how everything that is created becomes transparent in order to testify his presence to us: "for in him we live and move and have our being" (Acts 17:28)... The way in which the kingdom of God comes near in parables simply expresses its nearness to us and never our nearness to it."

Hans Joachim Iwand, "The Bible and the Social Question" (1952)

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" In such an openness to one another, church and society could meet one another, yet they can also get rid of this openness and violate one another. But in the middle, between the two is the kingdom of God, belonging to neither of them, manifested and evident in the one man Jesus Christ, to whom the church—in spite of it all and everything that happens within it—bears witness and whom society—in spite of it all and everything that happens within it—still awaits."

Hans Joachim Iwand, "The Bible and the Social Question" (1952)

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“Both church and society are related to one another by God; they remain open to each other and must be open to one another ‘until he comes’ (1 Cor. 4:5). That is the evangelical rule for the relationship of the two entities to one another. The church neither coincides with the kingdom of God, in which case it would itself cease to be open to a reformation from the outside in, nor does it coincide with society or some conceivable reform thereof.”

Hans Joachim Iwand, “Church and Society” (1952)

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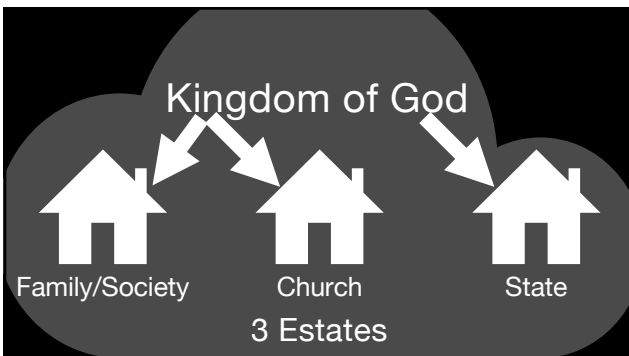
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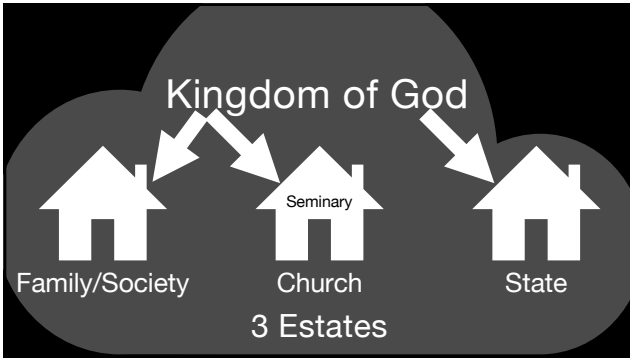
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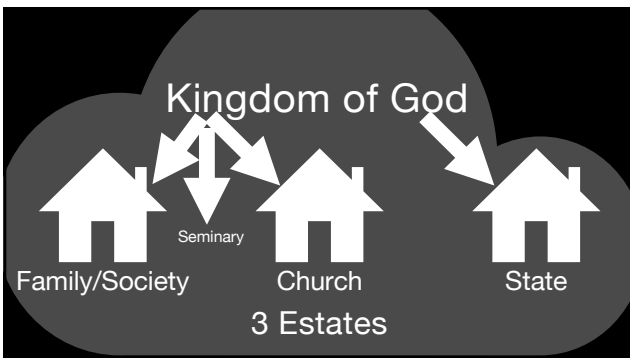
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**Formation,  
examination, ordination  
in the Kingdom of God**

• Martin Luther to the Bohemians and Wittenberg

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“The Roman bishops laid on you the hard and dire necessity of sending your clerics annually to Italy to purchase papal ordination. For your neighboring bishops would not at all condescend to ordain them, since they considered you obstinate heretics. And what inconvenience and danger this need has caused you! I pass over what you have had to endure in body and goods, your exhaustion by such toil of journey, and by expense among strangers, even enemies, and the diseases, evil customs, and ruined conscience with which you return, in order to govern yourselves. A cause of greater misery is the fact that the pacts and dishonest circumstances force you to purchase ordination from your tyrant and his executioners, the bishops, through a violation of conscience, so that not a single one of you can ever rejoice in good conscience that you have entered the sheep-fold by the door [John 10:1].”

Martin Luther, “Concerning the Ministry: A Letter to the Bohemian Christians” (1523)

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“For (Christ) himself said “One thing only is necessary” [Luke 10:42], the Word of God, in which man has his life. For if he lives in the Word and has the Word, he is able to forego all else in order to avoid the teachings and ministries of impious men. And what would it avail to have all other things, but not the Word by which one lives? The mercenary papists who have intruded themselves ply their trade of consecrations, so that while the sacraments are here the Word does not exist in Bohemia. That is, they deprive you of essentials and lord it over you in nonessentials.”

Martin Luther, “Concerning the Ministry: A Letter to the Bohemian Christians” (1523)

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“So it follows naturally that Christ has been made the first priest of the New Testament without shaving, without anointing, and so without any of their ‘character’ or all the masquerade of episcopal ordination. He made all his apostles and his disciples priests, but through no such masks. So this mask of ordination is unnecessary. And if you have it, it is not enough in order to be a priest. Otherwise, you would have to confess that neither Christ nor the apostles were priests. You see how right I am saying that no one is less a priest than those today ordained as priests.”

Martin Luther, “Concerning the Ministry: A Letter to the Bohemian Christians” (1523)

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“A further witness is the word of Paul in 1 Cor. 11:23, “For I received from the Lord what I also delivered to you,” etc. Here Paul addresses all the Corinthians, making each of them, as he himself was, consecrators. But in this case so great a beam is in the eyes of the papists [Matt. 7:3] that they do not see the majesty of the Word of God, but only stand in awe before the transubstantiation of the bread. Yet I ask you, what is this splendid power of consecration, compared to the power of baptizing and of proclaiming the Word?”

Martin Luther, “Concerning the Ministry: A Letter to the Bohemian Christians” (1523)

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“A woman can baptize and administer the Word of life, by which sin is taken away, eternal death abolished, the prince of the world cast out, heaven bestowed; in short by which the divine majesty pours itself forth through all the soul. Meanwhile this miracle-working priest changes the nature of the bread, but by no other or greater word or power, and it has no other effect than that it increases his awe and admiration before his own dignity and power. Is not this to make an elephant out of a fly? What wonder workers! In despising the power of the Word they make marvelous their own power.”

Martin Luther, “Concerning the Ministry: A Letter to the Bohemian Christians” (1523)

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“The third function is to consecrate or to administer the sacred bread and wine. Here those in the order of the shorn vaunt themselves and set themselves up as rulers of a power given neither to angels nor the virgin mother. Unmoved by their senselessness we hold that this function, too, like the priesthood, belongs to all, and this we assert, not on our own authority, but that of Christ who at the Last Supper said, “Do this in remembrance of me” [Luke 22:19; 1 Cor. 11:24]. This is the word by means of which the shorn papists claim they can make priests and give them the authority to consecrate.”

Martin Luther, “Concerning the Ministry: A Letter to the Bohemian Christians” (1523)

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“But Christ spoke this word to all those then present and to those who in the future would be at the table, to eat this bread and drink this cup. So it follows that what is given here is given to all. Those who oppose this have no foundation on which to stand, except the fathers, the councils, tradition, and that strongest article of their faith, namely, “We are many and thus we hold: therefore it is true. A further witness is the word of Paul in 1 Cor. 11[:23], “For I received from the Lord what I also delivered to you,” etc. Here Paul addresses all the Corinthians, making each of them, as he himself was, consecrators.”

Martin Luther, “Concerning the Ministry: A Letter to the Bohemian Christians” (1523)

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## Formation, examination, ordination in the Kingdom of God

- Martin Luther to the Bohemians and Wittenberg
- C.F.W. Walther in Perry County
- Bonhoeffer/Iwand during Nazi regime
- Center for Missional and Pastoral Leadership

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Slides & Misc. Resources

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