

Called and Chosen as Servants of God: A Study of the Theology of Pastoral Ordination in the Midst of Church Ministry

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Abstract

Pastoral ordination or ordination is a part of the church system that has deep theological meaning. The process of giving (ordination) is not only a church rite or ceremony, but reflects God's unique call for someone to serve as a servant of God in the capacity of a pastor. In Christian theology, this calling and ordination is considered an important part of the true and holy structure of the church, where a pastor is sent to nurture, teach, and guide the congregation towards maturity in the faith. This article explains how ministers of ordained pastors believe that God's calling and election of them is their calling and election as God's servants who serve in the church. To achieve the aim of this article, this article will begin by exploring biblical studies regarding the election and calling of God's servants. This is then continued with a theological discussion about ordination theology and how to contextualize God's servants in pastors in the midst of church services.

Keywords Servant of God, Pastor, Ordination, Church, Service.

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Introduction

Ordination (ordination) comes to a person not based on the human's own understanding or desires. Ordination comes to the point when a person is called, chosen and sent by the one God through Jesus Christ which is carried out by the apostles, and in the current context, namely by individuals who have received previous

ordination. So it can be emphatically stated that the determination of a person to receive ordination is God's prerogative, which is not influenced or based on a person's behavioral attitudes, or the spiritual background of his family. By conveying ordination to someone, that person should have complete trust in Allah and have contrasting values from other people around him (have an extraordinary).

During the 1517 reformation of Martin Luther the Reformer, the meaning of ordination was justified by reforming the system of duties and responsibilities of a person who received ordination. Martin Luther rejected the position of a servant (pastor) who was ultimately aligned with Christ in this world. Ordination is a form of

gift given by God to humans, and not merely the result of what humans strive for.

Therefore, even a priest will not be able to provide or become a way of salvation. The pastor will only be a person who is responsible for preaching the Word and truth in holiness. Calling as a servant of God in the context of ministerial ordination refers to a special calling from God to certain individuals to serve Him full time. This call is often accompanied by recognition by the church and accompanied by confirmation through ordination. According to Christian theology, this calling is not just a personal choice, but is also a response to the voice of God calling to a life of service.

RESEARCH METHOD

The research method used by researchers is a qualitative method by conducting library research. This type of qualitative research is descriptive in nature and tends to use analysis. So the author then highlights the research in literature, namely with books and articles. For this reason, the results of qualitative research require analysis from the author. In this writing, the author will use books related to the keywords that the author has offered in the abstraction.

RESULTS AND DISCUSSION

In the call as a servant of God, the response to the order remains, even though overall it is determined by God in his choice of the order. This shows the existence of free will which still exists in the person of an ordinant or prospective ordinant. Talking about the free will that the ordinant has, of course it cannot be separated from the identity of faith that he has as a servant. Faith will be a strength and confirmation of your willingness to become a servant. Faith is of course a part that shows the relationship between the order and God, as well as the relationship between the order and the members of the congregation who will be served as a form of service to God. Considering that the practice of justice is sometimes deviant in the midst of the church, with strong faith, the ordinand will be a pioneer of justice.

To maintain good relations between the officials and the congregation residents they serve, good communication is also needed. Communication today is no longer just a medium for receiving and giving information, but is also a necessity in the development of life. Therefore, the pastor must be able to maintain good communication in the midst of his ministry, even in his communication, not only in

order to preach the Word, but also in developing the social and physical development of the members of the congregation. Ordinants also cannot let go of their communication with God, the Giver of coordination, so that their services remain focused on their targets.

1. Biblical Theology The Essence of Being Called and Chosen as God's Servant in the Theology of Pastoral Ordination in the Old and New Testaments

The Old and New Testaments describe extrinsically and intrinsically the forms of calling and ordination. In the Old Testament, the main focus is the calling of chosen people, prophets, judges, and also kings in the Old Testament world. Strengthened in the New Testament which is more inclusive because the calling is addressed to a wider range of people because the sending is a sending to all believers to participate in the success of preaching the good news. The Old Testament describes several forms of the essence of the calling as a servant of God in ordination theology. In the Old Testament, the essence of the calling as a servant of God is always based on divine initiative, where God calls, sends, and equips individuals to serve His people. Figures

such as Abraham, Samuel, Jeremiah, and Isaiah became models for the concept of vocation in ordination theology, in which pastors are called to serve based on God's will, not because of their own qualifications or abilities. Of course, God's way of conveying his call is quite diverse for each character in the Bible.

The calling of Abraham is an important event in the Biblical narrative, especially in the Book of Genesis, which is the beginning of the history of the Israelites. This story is recorded in Genesis 12:1-3, where God called Abraham (originally named Abram) out of his country, his extended family, and his father's house to go to a land that God would show him. In Genesis 12:1, God spoke to Abraham by calling Abraham to leave all the comforts and social ties he had known for a long time in order to obey His commands. Then the summoning of Samuel, who eventually replaced Eli as priest, and finally anointed Saul and David to be kings of the Israelites. God's calling of Samuel occurred when Samuel was still young but had already participated in God's good ministry with Eli. This call came repeatedly until Samuel realized that it was God's call. Then the summoning of Samuel, who eventually replaced Eli as priest, and finally anointed Saul and David to be kings of the Israelites. God's calling of Samuel

occurred when Samuel was still young but had already participated in God's good ministry with Eli. This call came repeatedly until Samuel realized that it was God's call. The essence of God's call to Jeremiah emphasizes that God determines a person's purpose in life before they are even born. God also provides the strength and support needed to carry out this calling. On the other hand, the form of God's call to Isaiah in Isaiah 6:1-8 is quite different from God's call to other figures. God called Isaiah through a vision of God's glory in the Temple. After Isaiah realized his sin, God purified Isaiah and called him to be a prophet. The essence of God's call to Isaiah underscores God's holiness and authority in calling individuals to service.

In the New Testament, the essence of the call as a servant of God in the theology of ministerial ordination (ordination) can be found in several parts of the New Testament. This vocation refers to the concept that a person is called by God to serve as a spiritual leader, ordained through prayer and the laying on of hands by ecclesiastical authorities. In the Gospel of John 15:16 it is stated, "You did not choose Me, but I chose you." This text emphasizes that the call to ministry comes from God Himself, not from human desires. So with this, the New Testament rejects the notion

that someone wants to become a servant on their own initiative, or because of their own sacrifice, thus as if negating God's position in this calling. This call aims to ensure that the people who are called can produce eternal fruit in their ministry.

The Apostle Paul wrote in his letter to the Ephesians in 4:11-12: "And it was He who gave both apostles and prophets, both preachers of the Gospel and shepherds and teachers, to equip the saints for the work of service, for the building up of the body of Christ." This text is contained in a passage with the theme of congregational unity and the different gifts in the congregation. In this text, Paul explains that God provides certain roles in the church, including pastor or servant of God, to build up the congregation and equip them for ministry. Then in Paul's pastoral letter to Timothy, Paul's son of faith. In 1 Timothy 3:1-7, which has the theme of requirements for church overseers, it is said, "This saying is true: 'Those who want the position of church overseer want a beautiful job.' Therefore, the church overseer must be a blameless person, the husband of one wife, able to restrain himself, wise, polite, likes to give a lift, able to teach, not a drinker, not angry but kind, peaceful, not a servant of money." It provides moral and spiritual

qualifications for those ordained as congregational leaders.

Apart from that, the message to Timothy is also clearly contained in 2 Timothy 1:6 which says, "Therefore I warn you to stir up the gift of God that is in you through the laying on of my hands on you." Paul reminds Timothy of his ordination through the laying on of hands, demonstrating the importance of this rite in transferring spiritual authority and confirming one's calling.

So, calling or ordination is not something that is free to have or negates the existence of church rites and liturgy. In Paul's letter to Titus, it is Paul's son who is legitimate according to the faith and has become God's chosen person. In Titus 1:5-9 it says, "I have left you in Crete for the purpose of ordering what still needs to be arranged and appointing elders in every city, as I have commanded you, namely men who are blameless, who have only one wife, whose children live in faith and cannot be accused of licentiousness or disorderly living." Paul instructed Titus to appoint church leaders (elders) by emphasizing the ordination process carried out by ecclesiastical authorities. However, it turns out further, it turns out that holiness is expected not only for the individual who receives the ordination, but also for his wife and

children. The teaching that will be delivered by people who have received ordination is true teaching in accordance with the teachings of the Word, the aim of which is to reconcile, and not create chaos.

2. Christian Theological Teaching Concerning the Essence of the Call as a Servant of God in the Ordination (Ordination) of Pastors

The basis of Christian teaching about the essence of the vocation as a servant of God in the theology of pastor's ordination is very important because it involves understanding the duties and functions of the pastor as a servant of the congregation and God's representative in the world. The calling as a servant of God begins with a divine call (Divine Calling). This is a recognition that God himself calls individuals to serve in certain capacities, including as pastors. This is not an ordinary job or profession, but a holy calling (Jeremiah 1:5; Ephesians 4:11-12). Among the Reformed churches it is taught that no one may teach or preach or administer the sacraments in the church without a formal call.

Those who ordain a priest ordinand are priests who have ecclesiastical positions. Pastors/ministers are among the gifts given for the sake of ministry and to build up the

body of Christ. Churches have the right to perform ordinations for themselves. Because, wherever the church exists, the right to serve the Gospel also exists. It is therefore necessary for the church to have the right to call, elect, and ordain ministers. In ordination, the pastor is recognized as a representative of Christ in the midst of the congregation. This means the pastor not only functions as a spiritual leader, but also as an intermediary between God and His people. As described in 2 Corinthians 5:20, namely being ambassadors for Christ, shepherding God's sheep with self-devotion (1 Peter 5:2-3). Ordination is also a recognition by a faith community (church) of a person's calling. The church (church authority), through the ritual of ordination, appoints a person to pastoral ministry with church authority, which is believed to be given by Christ to the church (Acts 6:6 & 1 Timothy 4:14).

The concept of leadership in pastoral coordination is based on the model of Jesus Christ, who came not to be served, but to serve (Mark 10:45). Pastors are expected to be servants (Servant Leadership) for the congregation, not leaders who only seek authority or power (Mark 10:43-45 & John 13:14-15). Pastors have a role in administering the sacrament, which is a means of God's grace in sanctification.

Through ordination, the priest is ordained to this sacred task, signifying special consecration for the ministry of the sacrament. Sacraments are a form of service that is directly stated and assigned by God to the recipient of the ordination, which in this case is holy communion (1 Corinthians 11:23-26) and holy baptism (Matthew 28:19-20).

As servants of God, pastors are called to teach God's Word and shepherd His people (Teaching & Shepherding). This includes preaching the Gospel, teaching sound doctrine, and guiding the congregation in spiritual growth. In 2 Timothy 4:2 it is stated that the preaching of the Word must always be consistent at all times, with true words and sound teachings (Titus 1:9). In ordination theology, the overall calling as a servant of God is understood as a gift that not only gives authority, but also great responsibility in maintaining the faith and spiritual life of the congregation.

The church reformer Martin Luther emphasized the essence of the vocation as a servant of God in the theology of ministerial ordination or ordination rooted in the principles of the Protestant Reformation which emphasized the priesthood of all believers. This means that every Christian has direct access to God and can serve Him without the intermediary of

a church or pastor. However, this principle does not mean eliminating the position of the pastor in the middle of the church, but rather strengthening the position of the priesthood of believers, so that blessings and salvation are conveyed directly (directly, not indirectly). Speaking about the vocation and priesthood of all believers, Luther emphasized that the vocation as servants of God is not limited to those ordained as ministers, but rather includes all Christians. The call referred to here is a form of promise to fulfill obligations as a follower of Christ and carry out the duties of faith on a regular and permanent basis (Επαγγελία). Luther taught that there is one calling for all believers, namely that all Christians are truly priests, and that there is no difference between them, except for different ministerial functions. With this, Luther rejected the ecclesiastical hierarchy that privileged priests. However, on the basis of different service functions, there appears the existence of pastors who serve full time in the midst of the church, and have received ordination from God through the church. From the understanding above, it can be stated that "ordination" is a special task for a pastor, and is not a label so that the pastor has a higher status. Luther did not reject ordination (ordination), but he understood it as a special assignment to a

particular function in the church, not as conferring a higher status. Luther emphasized that ordination is a call to serve the congregational community through the preaching of the Word and the ministry of the sacraments. He said, "Ordination should not be understood as an act that confers a new status, but rather as election and assignment by the congregation to a work ordained by God". In Luther's view, an ordained minister has two main functions (dual functions), namely a preacher who preaches the Gospel and a teacher who teaches the congregation. Pastors are called to be ministers of the Word responsible for conveying the Gospel and teaching Christian doctrine. Luther believed that the primary duty of pastors was to ensure that their congregations received God's Word correctly. He said that the main task of the pastor is to convey the Word of God to the people, both in teaching and preaching. If this statement is addressed to the priesthood of believers, it does not mean that the two views are contradictory, but every believer also has the right to preach the Gospel even though they are not like pastors who ultimately have the main task. For Luther, holy orders were not sacraments that conferred special graces inaccessible to other Christians. Rather, it is an assignment or mandate to serve the church. In other

words, ordination is a recognition and affirmation of one's calling to serve the church in a particular capacity, but it does not make one closer to God than other believers. This form of mandate will then be fully lived out, so that a pastor's life will then depend on his coordination. Luther also rejected the view that ordination conferred oppressive hierarchical power. He believes that all service must be carried out with an attitude of humility, serving the congregation, and glorifying God. This is in line with the Reformation principle that church authority must submit to the authority of God's Word.

Kosuke Koyama is an Asian theologian who is known for his contextual approach to theology, especially as it relates to Asia and the struggles of poor and marginalized communities. His views regarding the essence of vocation as a servant of God in the theology of ministerial ordination or ordination are rooted in an understanding of contextual theology which emphasizes the relevance of Christian faith to the social and cultural realities in which the theology is applied. Koyama explained that the call as a servant of God is a call as contextual service. The calling of a pastor or servant of God cannot be separated from the social and cultural context in which the ministry takes place. He emphasized that a pastor

must understand the realities of the community he serves. This calling is not only as a liturgical leader or church administrator, but especially as a servant who feels compassion for the suffering of others, especially those who are poor, oppressed and marginalized.

According to Koyama, pastors are called to reflect the love of Christ, which lives in the midst of the world and speaks to real life contexts. This calling, therefore, demands direct involvement in the social, political, and economic struggles of the communities served. The involvement referred to is not only through preaching the Word, but also directly engaging in real action, together with the congregation. This means that priestly ordination is not just an ecclesiastical formality, but a commitment to serve others with love and justice. Koyama also often describes the call of a pastor as a call to be a suffering servant, a concept taken from the Book of Isaiah and exemplified by Christ. This call emphasizes that pastoral ministry is not a way to seek power or social status, but rather to share in the suffering of the world as an expression of solidarity with those who suffer. So, the position of the pastor who is seen as a leader is, on the contrary, a servant for the entire congregation who is the leader. However, this service is contextual, namely the

servant who directs the congregation to the goodness of life.

For Kosuke Koyama, ordination theology must place suffering at the center of pastoral ministry. This means that a pastor must be prepared to make sacrifices, serve humbly, and identify himself with the suffering experienced by the people. Just as Christ came to serve and not be served, so too a pastor must carry out his ministry role with an attitude of humility and empathy. Even further, the fruits of the spirit that are echoed in Paul's teaching, apparently are not a theory that must always be taught to the congregation, but are lived and applied by the pastor as a suffering servant, so that his congregation emulates it. Koyama also introduced the concept of "Three Mile an Hour God," (slow road theology) which describes that God moves at a slow speed, namely the speed at which humans walk so that God is in the midst of weak and fragile humans. In the context of his vocation as a pastor, Kosuke Koyama emphasized that a servant of God is called to follow the rhythm of life of the people he serves, including patience in dealing with their challenges and suffering. Koyama considers priestly ordination not a call to serve hastily for quick or spectacular results. Instead, pastors are called to minister at a slow pace, in line with the way

God is present in people's lives. This slow ministry allows a pastor to truly listen, accompany, and empathize with those who are in trouble. This is still in line with the conditions of congregations in modern areas such as cities or industrial centers. Even though from an economic perspective the congregation may have enough, but from a psychological and spiritual perspective they still need assistance.

Kosuke Koyama also sees the role of the pastor as an educator who must build theological awareness among the people. He emphasized that a pastor is not a figure who only provides theological answers, but also who facilitates people to struggle with their faith in the context of everyday life. Koyama's priestly ordination is a call to be a "companion" who accompanies people on their journey of faith and helps them to find God in every aspect of life. The role of the pastor here is not as an authority who imposes dogma, but as a friend who walks together on the congregation's journey of faith. This involves patience, openness, and humility to learn from people, as well as teaching them to see the world through the lens of faith. This kind of process is able to provide understanding to the congregation to be able to do what they should do better in accordance with the truth of the Word.

A person can realize a sense of caring because of their love for others and people who are facing suffering. Because love is the basis of brotherhood between humans. This means that the love that is manifested is not love that is forced or pretended, but love that is truly real without expecting any reward or return in kind. Jesus did not want His disciples or followers to only hang out and care about their own friends or only pay attention to people they knew, but rather Jesus taught His disciples to manifest love towards the poor and those experiencing suffering, because that kind of love brings happiness to everyone who belongs to him. In this call there is a command that God conveys to humans to carry out. This calling also requires a process, because this process can shape a person's personality. For this reason, everyone must have experienced suffering or been oppressed and through the suffering faced by each person, as fellow human beings, they must be able to help each other and share love.

3. Contextualization of Being Called and Chosen as God's Servants in the Theology of Pastoral Ordination in the Midst of Church Services.

In the Christian tradition, ordination or ordination is a form of sacrament or rite that involves confirming someone to serve as a

servant of God in an official capacity, such as a priest or priest. This ordination theology emphasizes that those who are ordained are people who are called and chosen to serve the congregation as shepherds, servants, and preachers of the Gospel. However, in the current context of the congregation, teaching regarding the calling as a servant of God needs to be contextualized so that it remains relevant to the challenges and dynamics that are developing. In an ever-changing world, especially with technological advances, cultural changes, and social challenges such as globalization and urbanization, the calling as a servant of God often has to be re-understood in a broader context. Congregations currently face various complex social problems, such as economic injustice, environmental damage, and gender equality issues. In facing this challenge, God's servants (pastors) must be able to bring a Gospel message that is relevant and contextual to the needs of the congregation. Pastors as servants of God are not only called to serve spiritually, but also to be agents of peace and social justice in the midst of the congregation. The church, which functions as a public space, is a place where social issues can be faced with an adequate theological perspective.

For example, Jesus' teachings about love and justice must be applied in the context of a congregation that may be faced with social and economic inequality. Pastors need to understand that their duties are not limited to sacramental ministry, but also involve advocacy for the weak and oppressed. Commitment to the formation of Christian character and ethics must also be able to emerge in the midst of today's congregation. Ordinary theology is not only concerned with the authority to carry out ministry, but also includes the formation of character that reflects the life of Christ. Pastors are called and chosen to be examples of Christian behavior and ethics. In the midst of changing social values, this calling requires pastors to continually deepen their personal commitment to a life in accordance with the teachings of Christ, such as simplicity, faithfulness, and integrity. The contextualization of church teaching about the essence of vocation as a servant of God in ordination theology in today's congregation requires a holistic understanding and responsiveness to the challenges of the times. This calling is not only about spiritual leadership, but also involves active involvement in social issues, commitment to the formation of Christian character, and relevance in the daily life of the congregation. Thus,

ordination or ordination is not just a formal rite, but rather a recognition of the noble task of bringing about spiritual and social transformation in an ever-changing world.

In the current context of church ministry, this call is not only liturgical or administrative, but also requires pastors to become agents of spiritual and social transformation. Therefore, teaching about the vocation of God's servants must be contextualized with the needs of the congregation and the challenges faced by the church in the modern world. To be able to develop church services, services must be oriented to the social and cultural context. In the development of the church, especially in the 21st century, the role of the pastor is not only limited to managing internal church affairs, but also functions as a bridge between the church and society. The call as a servant of God in ordination must be translated into concrete actions that are relevant to the social and cultural context. For example, many congregations today face challenges such as poverty, social injustice, changing moral values, and environmental issues. Ordained ministers must be able to understand and respond to these challenges through contextual ministry. Thus, the call to be a spiritual leader also means being an agent of social change based on Gospel values.

In the development of church services, pastors must also be able to become coaches in the development of spiritual discipline. As times change, the church faces challenges in maintaining the spiritual depth of the congregation in a world that is increasingly busy and full of distractions. The calling as a servant of God in ordination must be directed at developing more structured spiritual discipline within the congregation. Pastors must be leaders who not only deliver regular sermons, but also design programs that support the congregation's spiritual growth, such as spiritual retreats, discipleship groups, or personal spiritual direction. The church that is developing today is characterized by the presence of pastors who are proactive in guiding the congregation to live authentic Christian lives in a world full of challenges. Along with the increasing social needs in society, the priest's vocation is also closely related to the ministry of diakonia, namely the service of love to those in need. In the development of church ministry, diakonia ministry is no longer seen as an additional task, but as the essence of the church's call to present Christ's love in a real way in the world. Ordained ministers are expected to encourage churches to engage in activities focused on social justice, public health, and general welfare. Thus, the calling as a

servant of God must be contextualized with efforts to build church services that are holistic and relevant to the surrounding community. A pastor's leadership must also be able to be realized collaboratively in church services. The development of modern church ministry also demands a more collaborative leadership approach. The calling as a servant of God in the current ordination is often not enough if carried out individually. Pastors need to collaborate with other church leaders, such as deacons, elders, and social workers, as well as the congregation at large. The contextualization of church teaching about the essence of vocation as a servant of God in the theology of ministerial ordination is closely related to the development of church ministry. Ordained clergy are not only called to carry out liturgical duties, but also to be visionary leaders, agents of social change, and spiritual coaches who are responsive to the challenges of the times. This calling involves ministry that is relevant to modern social, cultural, and technological contexts. Thus, church teaching on ministerial ordination must continue to evolve in order to support the increasingly complex mission of the church in an ever-changing world.

One thing that needs to be understood is that theology is increasingly contextual and

dynamic. Teaching about the essence of vocation as a servant of God in the ordination of pastors has the potential to encourage the development of a more contextual theology. Christian theology cannot be separated from the social, political and cultural context that influences congregational life. By emphasizing teaching that is relevant to the challenges of the times, such as technological change, social crises, and issues of justice, the church can contribute to a theology that is more dynamic and oriented to everyday reality. This makes theology more responsive to the spiritual and social needs of humanity.

The role of the Pastor must also be able to experience transformation in theology, specifically pastoral theology. The development of teaching about the vocation of God's servants also has implications for the transformation of the role of pastors in pastoral theology. In the future, the role of the pastor will not only be understood as a worship leader or church administrator, but also as a spiritual coach, counselor, and agent of social transformation. Future pastors will increasingly be seen as figures capable of navigating complex issues, including mental health, peace and reconciliation in the midst of conflict, as well as advocacy for the rights of the

oppressed. In this way, pastoral theology will experience a sharpening of its role that is more holistic and multidimensional. Missional theology must also be able to be emphasized so that the existence of the church in the future remains in a position that does not fade. Another impact of the development of teaching about the essence of vocation in ordination is the emergence of a greater emphasis on missional theology, which invites the church to see itself as an instrument of mission in the world. In the context of globalization and religious pluralism, this teaching will encourage the church to be more involved in missionary tasks, namely spreading the values of the Gospel in a more inclusive and relevant way in a multi-religious and multicultural society. Pastors will be better trained to deal with interfaith dialogue and social engagement in the spirit of mission. An inclusive church is a church that is rooted in the teachings of Jesus and in Jesus Christ as King of the Church, who sent His disciples to spread the Gospel (Matthew 28:19). This inclusive church mission can only be realized if the church is open to everyone regardless of their background or identity. Christian teachings must originate from the love of Jesus. Jesus died not only for the Jews, and because of His sins, but Christ died for everyone (1 Corinthians

15:3, 2 Corinthians 5:15). Jesus also prayed that His people would remain united (John 17:21). In this case, an inclusive church must present people in accordance with Jesus' wishes, namely to remain brothers with full loyalty and love (Philippians 2:2). Teaching about the calling of God's servants in ordination will also strengthen collaboration between the pastor and the congregation. In the future, churches will develop as increasingly participatory communities, where pastors function as facilitators who empower congregations to take an active role in church ministry. This will create a more inclusive and dynamic church, where each member of the congregation is equipped to contribute according to their talents and gifts. Thus, the future of the church will be more oriented towards congregational participation in a holistic service life. The impact of the development of teaching about the essence of vocation as a servant of God in the theology of ministerial ordination is very significant for the future of Christian theology and the church. Christian theology will become more dynamic, contextual and missional, while the role of pastors in the church will undergo a transformation towards more collaborative and holistic leadership. The church in the future will continue to

function as a center for spiritual formation and an agent of social change that is relevant to the challenges of the times. In doing so, this teaching contributes to the development of churches and theologies that are relevant, innovative, and inclusive in service to the world.

4. CONCLUSION

The calling as a servant of God in the context of priestly ordination is a divine calling recognized by the church, where the priest serves as a representative of Christ with a service-oriented leadership attitude. Ordination theology emphasizes that the calling and election of pastors is God's initiative like Abraham and the apostles. The Ordination gives authority to the pastor to administer sacraments and shepherd the congregation according to correct teachings and maintain a relationship with God and the congregation. Theology becomes more contextual, the role of the pastor in pastoral theology is transformed, and missional theology is emphasized, then church ministry will experience a more relevant renewal. The development of teaching about the essence of the vocation as a servant of God will have a direct impact on how the church views and manages its ministry. The church of the future will be more focused on services that are relevant to its community. Ordained clergy will be

expected to respond to these challenges more creatively and innovatively, so that churches can remain influential spaces in society.

The church will exist as an integrated spiritual formation center. In the future, churches will increasingly be seen as centers of spiritual formation that provide more integrated and holistic services. The pastor, as a servant of God who is called and ordained, will lead the congregation in deep spiritual formation and involves all aspects of life. Churches will increasingly serve as places of spiritual, emotional, and social healing. This will increase the pastor's role in deepening teaching about spiritual discipline, discipleship, and personal mentoring in the daily life of the congregation. Pastors are called to preach the Gospel, administer the sacraments, shepherd the congregation, and live lives of holiness and integrity. Pastors must be agents of peace, social justice and spiritual formation, and play an active role in facing social change and the challenges of the times. This teaching development will shape the future of Christian theology in a more contextual and dynamic way, with pastors transforming into multidimensional leaders in the church and society. The Church will continue to develop into a more

inclusive center for spiritual formation and a relevant agent of social change.

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