

God's creation that a person has body and soul. Also, it is God's work that a person can think, speak, do, and work anything. For "in Him we live and move and have our being" (Acts 17:28). But human nature is corrupt. Its thoughts, words, and works are wicked. This is originally Satan's work, who has corrupted God's work in Adam through sin. From Adam, sin is passed down to us by inheritance.

Scriptures testify forcefully that God's Son received our human nature without sin. So He was in all ways — sin excluded — made like us, His brethren (Hebrews 2:14–17). Therefore, all the old orthodox teachers have maintained that Christ, according to His received humanity, is of one essence with us, His brothers. For He has received His human nature, which in all respects (sin alone excluded) is like our human nature in its essence and all essential attributes. They have condemned the contrary doctrine as obvious heresy...

However, believers are not renewed in this life perfectly or completely. Their sin is covered by Christ's perfect obedience, so that it is not charged against believers for condemnation. Also, the putting to death of the old Adam [Romans 6:6] and the renewal in the spirit of their mind [Ephesians 4:23] is begun through the Holy Spirit. Nevertheless, the old Adam still clings to them in their nature and all its inward and outward powers. The apostle has written about this (Romans 7:18, Romans 7:15, Romans 7:23, Galatians 5:17).

Because of these fleshly lusts, God's truly believing, elect, and regenerate children need the daily instruction and admonition, warning, and threatening of the Law in this life. But they also need frequent punishments. So they will be roused, the old man driven out of them, and they will follow God's Spirit, as it is written (Psalm 119:71, 1 Corinthians 9:27, Hebrews 12:8).

Dr. Luther has fully explained this at greater length in the Summer Part of the Church Postil, on the Epistle for the Nineteenth Sunday after Trinity.

Christians should regard and recognize the actual transgression of God's commandments as sin; but sin is also that horrible, dreadful hereditary sickness by which the entire human nature is corrupted. This should ... be regarded and recognized as sin indeed. Yes, it is the chief sin, which is a root and fountainhead of all actual sins. By Dr. Luther it is called a "nature sin" or "person sin." He says this to show that, even if a person would not think, speak, or do anything evil (which, however, is impossible in this life, since the fall of our first parents), his nature and person are nevertheless sinful. Before God they are thoroughly and utterly infected and corrupted by original sin, as by a spiritual leprosy. Because of this corruption and because of the fall of the first man, the human nature or person is accused or condemned by God's Law. So we are by nature the children of wrath, death, and damnation, unless we are delivered from them by Christ's merit.

Second, the following is also clear and true, as Article XIX of the Augsburg Confession teaches: God is not a creator, author, or cause of sin. By the instigation of the devil through one man, sin (which is the devil's work) has entered the world (Romans 5:12; 1 John 3:7). Even today, in this corruption, God does not create and make sin in us. Original sin is multiplied from sinful seed, through fleshly conception and birth from father and mother. God at the present day still creates and makes the human nature in people...

The distinction is now clearly and indisputably found. Original sin does not come from God. God is not sin's creator or author. Nor is original sin God's creature or work, but it is the devil's work.

If there was no difference at all between the nature or essence of our body and soul (which is corrupted by original sin) and original sin (by which the nature is corrupted) one of the following would be true: because God is the creator of our nature, He also created and made original sin, which would also be His work and creature. Or, because sin is the devil's work, Satan would be the creator of our nature, of our body and soul. They would also have to be Satan's work or creation if, without any distinction, our corrupt nature was thought to be sin itself. Both of these teachings are contrary to the article of our Christian faith. Therefore, in order that God's creation and work in mankind may be distinguished from the devil's work, we say that it is

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