

are publicly required for the approval of false doctrine, superstition, and idolatry, and for the suppression of pure doctrine and Christian liberty, or at least are abused for this purpose by the adversaries and are viewed this way...

This article provides a glorious testimony that God's Church will exist and abide in opposition to all the gates of hell. Likewise, it teaches what God's true Church is, so that we may not be offended by the great authority of the false church (Romans 9:24-25).

Powerful rebukes and warnings are taken from this article, such as these:

[They] rejected the purpose of God for themselves.  
(Luke 7:30)

For I tell you, none of those men who were invited shall taste my banquet. (Luke 14:24)

Many are called, but few are chosen. [Matthew 20:14]

He who has ears to hear, let him hear. [Luke 8:8]

Take care then how you hear. [Luke 8:18]

So the teaching about this article can be used for our benefit, comfort, and salvation.

By no means, however, do we believe, teach, and confess an infusion of God's majesty and of all its properties into Christ's human nature by which the divine nature is weakened, or anything that belongs to it is surrendered to another nature that it does not keep for itself. Nor do we say that the human nature in its substance and essence should have received equal majesty, separate or distinct from the nature and essence of God's Son, like when water, wine, or oil is poured from one vessel into another. For the human nature, and no other creature in heaven or on earth, is capable of receiving God's omnipotence in such a way that it would become in itself an almighty essence, or have in and by itself almighty properties. Then the human nature in Christ would be denied and would be entirely converted into the divinity. Such teaching is contrary to our Christian faith and also to the teaching of all the prophets and apostles...

Paul yields and gives way to the weak concerning food and the observance of times or days (Romans 14:6). But to the false apostles, who wanted to impose these on the conscience as necessary things, he will not yield even in matters that are adiaphora. "Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath" (Colossians 2:16). When Peter and Barnabas yielded somewhat in such an emergency, Paul openly rebukes them according to the truth of the Gospel as people who were not acting right in this matter (Galatians 2:11-14).

This case is no longer a question about outward matters of indifference, which in their nature and essence are free. They cannot produce a command or prohibition that they must or must not be used. The case presented by Paul is a question, in the first place, about the outstanding article of our Christian faith. For the apostle testifies, "so that the truth of the gospel might be preserved for you." The Gospel is obscured and perverted by such compulsion or command, because such adiaphora

are publicly required for the approval of false doctrine, superstition, and idolatry, and for the suppression of pure doctrine and Christian liberty, or at least are abused for this purpose by the adversaries and are viewed this way...

This article provides a glorious testimony that God's Church will exist and abide in opposition to all the gates of hell. Likewise, it teaches what God's true Church is, so that we may not be offended by the great authority of the false church (Romans 9:24-25).

Powerful rebukes and warnings are taken from this article, such as these:

[They] rejected the purpose of God for themselves.  
(Luke 7:30)

For I tell you, none of those men who were invited shall taste my banquet. (Luke 14:24)

Many are called, but few are chosen. [Matthew 20:14]

He who has ears to hear, let him hear. [Luke 8:8]

Take care then how you hear. [Luke 8:18]

So the teaching about this article can be used for our benefit, comfort, and salvation.

By no means, however, do we believe, teach, and confess an infusion of God's majesty and of all its properties into Christ's human nature by which the divine nature is weakened, or anything that belongs to it is surrendered to another nature that it does not keep for itself. Nor do we say that the human nature in its substance and essence should have received equal majesty, separate or distinct from the nature and essence of God's Son, like when water, wine, or oil is poured from one vessel into another. For the human nature, and no other creature in heaven or on earth, is capable of receiving God's omnipotence in such a way that it would become in itself an almighty essence, or have in and by itself almighty properties. Then the human nature in Christ would be denied and would be entirely converted into the divinity. Such teaching is contrary to our Christian faith and also to the teaching of all the prophets and apostles...

Paul yields and gives way to the weak concerning food and the observance of times or days (Romans 14:6). But to the false apostles, who wanted to impose these on the conscience as necessary things, he will not yield even in matters that are adiaphora. "Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath" (Colossians 2:16). When Peter and Barnabas yielded somewhat in such an emergency, Paul openly rebukes them according to the truth of the Gospel as people who were not acting right in this matter (Galatians 2:11-14).

This case is no longer a question about outward matters of indifference, which in their nature and essence are free. They cannot produce a command or prohibition that they must or must not be used. The case presented by Paul is a question, in the first place, about the outstanding article of our Christian faith. For the apostle testifies, "so that the truth of the gospel might be preserved for you." The Gospel is obscured and perverted by such compulsion or command, because such adiaphora