

The Fourteenth Sunday after Trinity

ship has light with darkness? ... Therefore go out from their midst, and be separate from them. (2 Corinthians 6:14-17)

Likewise, when there are useless, foolish displays that are not profitable for good order, Christian discipline, or evangelical practice in the Church, these also are not genuine adiaphora, or matters of indifference.

Regarding genuine adiaphora, or matters of indifference (as explained before), we believe, teach, and confess the following: such ceremonies, in and of themselves, are not worship of God, nor any part of it. They must be properly distinguished from ceremonies that are. As it is written, “in vain do they worship Me, teaching as doctrines the commandments of men” (Matthew 15:9)...

The Holy Spirit certainly wants to be present with the Word preached, heard, and considered, and He wants to be effective and work through it. Yet this foundation would be overthrown and taken from us if we misunderstand election. Therefore, the meaning is not at all like the one referred to above, that the elect are to be the sort of people who despise God's Word, thrust it from them, blaspheme and persecute it (Matthew 22:5-6; Acts 13:46); or, when they hear it, harden their hearts (Hebrews 4:2, 7), resist the Holy Spirit (Acts 7:51), persevere in sins without repentance (Luke 14:18-20), do not truly believe in Christ (Mark 16:16), only make an outward show (Matthew 7:22; 22:12), or seek other ways to righteousness and salvation outside of Christ (Romans 9:31). Furthermore, God has ordained in His counsel that the Holy Spirit should call, enlighten, and convert the elect through the Word. He will justify and save all those who by true faith receive Christ. In the same way, He also determined in His counsel that He will harden [Romans 9:18], reprobate, and condemn those who are called through the Word if they reject the Word and resist the Holy Spirit [Acts 7:51]. This is true even though the Spirit wants to be effective and work in them through the Word and persevere through the Word. In this way “many are called, but few are chosen” [Matthew 22:14].

Original sin is like a spiritual poison and leprosy, as Luther says [LW 7:233]. It has poisoned and corrupted the whole human nature. So we cannot show and point out to the eye, human nature by itself or original sin by itself. Nevertheless, there is the corrupt nature, or essence of the corrupt person (body and soul—the person himself) whom God has created. (Original sin dwells in a person. It also corrupts the nature and essence of the entire person.) And there is original sin, which dwells in human nature or essence and corrupts it. They are not one and the same thing. For example, in outward leprosy the body that is leprous and the leprosy on or in the body are not one thing, properly speaking. But a distinction must also be maintained between our nature as created and preserved by God (in which sin is indwelling) and original sin (which dwells in the nature). These two things can, and must, be considered, taught, and believed separately according to Holy Scripture....

Under the title and excuse of outward adiaphora, things are proposed that are in principle contrary to God's Word, although painted another color. These ceremonies are not to be regarded as adiaphora, in which one is free to do as he wants. They must be avoided as things prohibited by God. In a similar way in such a situation ceremonies should not be regarded as genuine free adiaphora, or matters of indifference. This is because they make a show or pretend that our religion and that of the papists are not far apart in order to avoid persecution, or they pretend that the papist's ceremonies are not at least highly offensive to us. When ceremonies are intended for this purpose, and are required and received (as though through them contrary religions are reconciled and became one body), we cannot regard them as adiaphora. When returning to the papacy and departing from the Gospel's pure doctrine and true religion should happen or gradually follow from such ceremonies, we cannot regard them as adiaphora.

For in this case what Paul writes shall and must win out:

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellow-

The Fourteenth Sunday after Trinity

ship has light with darkness? ... Therefore go out from their midst, and be separate from them. (2 Corinthians 6:14-17)

Likewise, when there are useless, foolish displays that are not profitable for good order, Christian discipline, or evangelical practice in the Church, these also are not genuine adiaphora, or matters of indifference.

Regarding genuine adiaphora, or matters of indifference (as explained before), we believe, teach, and confess the following: such ceremonies, in and of themselves, are not worship of God, nor any part of it. They must be properly distinguished from ceremonies that are. As it is written, “in vain do they worship Me, teaching as doctrines the commandments of men” (Matthew 15:9)...

The Holy Spirit certainly wants to be present with the Word preached, heard, and considered, and He wants to be effective and work through it. Yet this foundation would be overthrown and taken from us if we misunderstand election. Therefore, the meaning is not at all like the one referred to above, that the elect are to be the sort of people who despise God's Word, thrust it from them, blaspheme and persecute it (Matthew 22:5-6; Acts 13:46); or, when they hear it, harden their hearts (Hebrews 4:2, 7), resist the Holy Spirit (Acts 7:51), persevere in sins without repentance (Luke 14:18-20), do not truly believe in Christ (Mark 16:16), only make an outward show (Matthew 7:22; 22:12), or seek other ways to righteousness and salvation outside of Christ (Romans 9:31). Furthermore, God has ordained in His counsel that the Holy Spirit should call, enlighten, and convert the elect through the Word. He will justify and save all those who by true faith receive Christ. In the same way, He also determined in His counsel that He will harden [Romans 9:18], reprobate, and condemn those who are called through the Word if they reject the Word and resist the Holy Spirit [Acts 7:51]. This is true even though the Spirit wants to be effective and work in them through the Word and persevere through the Word. In this way “many are called, but few are chosen” [Matthew 22:14].

Original sin is like a spiritual poison and leprosy, as Luther says [LW 7:233]. It has poisoned and corrupted the whole human nature. So we cannot show and point out to the eye, human nature by itself or original sin by itself. Nevertheless, there is the corrupt nature, or essence of the corrupt person (body and soul—the person himself) whom God has created. (Original sin dwells in a person. It also corrupts the nature and essence of the entire person.) And there is original sin, which dwells in human nature or essence and corrupts it. They are not one and the same thing. For example, in outward leprosy the body that is leprous and the leprosy on or in the body are not one thing, properly speaking. But a distinction must also be maintained between our nature as created and preserved by God (in which sin is indwelling) and original sin (which dwells in the nature). These two things can, and must, be considered, taught, and believed separately according to Holy Scripture....

Under the title and excuse of outward adiaphora, things are proposed that are in principle contrary to God's Word, although painted another color. These ceremonies are not to be regarded as adiaphora, in which one is free to do as he wants. They must be avoided as things prohibited by God. In a similar way in such a situation ceremonies should not be regarded as genuine free adiaphora, or matters of indifference. This is because they make a show or pretend that our religion and that of the papists are not far apart in order to avoid persecution, or they pretend that the papist's ceremonies are not at least highly offensive to us. When ceremonies are intended for this purpose, and are required and received (as though through them contrary religions are reconciled and became one body), we cannot regard them as adiaphora. When returning to the papacy and departing from the Gospel's pure doctrine and true religion should happen or gradually follow from such ceremonies, we cannot regard them as adiaphora.

For in this case what Paul writes shall and must win out:

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellow-