
GOSPEL FOR THE TWENTIETH SUNDAY AFTER TRINITY

Matthew 22:1-14

And again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again he sent other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast."' But they paid no attention and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find.' And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

"But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

1. This Gospel reading, just like the Epistle reading, is a very serious admonition to make good use of the time of the Gospel. It is also a frightful threatening of horrible punishment to come on both the secure, arrogant people who despise this gracious time and who persecute the preaching of the Gospel, and also on the false, thoughtless spirits who have the name of the Gospel and of Christ only for show and are not serious about it. This beautifully depicts and points out the nature of the group which is called "God's people" or "the Church" and which has His Word on earth, and what it is like both according to its inner nature and its outer appearance.

2. First, He forms His Christendom in such a way that He calls it and what concerns its governance "the kingdom of heaven," in order to point out

that He has called to Himself a people on the earth through the Word of His Gospel and has selected them out of the whole world. He did this not so that it would be comprised and arranged like the external, worldly governance with physical dominion, power, property, government, and the preservation of external, worldly righteousness, discipline, defense, peace, etc. All of this was already arranged in abundance beforehand, and it was entrusted and given to people to rule in this life as best they can. Even so, this has also been weakened and corrupted through sin, so that it does not happen as it should. It is a poor, miserable, weak governance, as weak and perishable as this maggot sack.¹ It can only continue (where it is at its best) as long as the belly remains.

Beyond this, however, God has arranged and instituted for Himself His own divine governance (in which He revealed His boundless grace and gave His Word). He did this in order to prepare and gather for Himself a people whom He would redeem from His wrath, eternal death, and sin—through which they fell into such misery and from which they could not help themselves by any human wisdom, counsel, or power—and teach them to know Him correctly and to glorify and praise Him forever.

3. Christ now calls this “the kingdom of heaven,” in which He rules not in a bodily way and is not occupied with the goods of this life, but in which He has instituted and set up an eternal, imperishable kingdom, which begins on earth through faith and in which we receive and have these eternal benefits: the forgiveness of sins; consolation; strength; renewal of the Holy Spirit; and victory over the power of the devil, death, and hell; and, finally, eternal life in body and soul, that is, eternal friendship and joy with God.

4. This divine kingdom is ruled, built up, protected, supported, and maintained only through the external office of the Word and Sacraments, through which the Holy Spirit is active and works in hearts, etc., as has often been said.

5. However, the Lord Christ represents this here in a most delightful and cheerful way by equating it with a royal wedding, where a bride is given to the king’s son, everything is full of the greatest joy and glory, and many were invited to the wedding and its joy. Among all the parables and pictures with which God explains the kingdom of Christ to us, this is a choice and delightful picture. He calls Christendom or the estate² of Christians a wedding or a wedded union, in which God Himself chooses for His Son a Church on earth, which He accepts as His own Bride. By using our own life and experience God wants to explain and point out, as in a mirror, what we have in Christ. Thus, through the most common estate on earth, in which we were

1 See sermon for Easter Tuesday—Another Sermon on Luke 24:36–37, fn. 5.

2 See sermon for the Twelfth Sunday after Trinity on Mark 7:31–37, fn. 3.

conceived and reared and in which we ourselves live, He daily preaches and admonishes us to remember and think about this “great mystery” (St. Paul calls it this in Ephesians 5 [32]), that the wedded life of husband and wife was ordered by God as a great, beautiful, wondrous sign and a tangible, yet spiritual picture which shows and explains something special, excellent, and great that is hidden and incomprehensible to human reason, namely, Christ and His Church.

6. What the wedded estate brings with it—if it is worthy of the name and can truly be called wedded life, where husband and wife live together—is, first, truly sincere confidence on both sides. Among other praise for a godly wife, Solomon also extols: *Confidit in ea cor viri*, “Her husband’s heart can rely on her” (Proverbs 31 [11]); that is, he entrusts to her his heart and life, money, property, and honor. So also on the other side: The wife’s heart clings to her husband, who is her very dearest treasure on earth. In him she knows and has honor, protection, and help in all her needs.

There is not such a completely united, equal, perpetual trust and heart among other persons and estates, such as between master and servant, maid and mistress—yes, even between children and parents. In these situations, love is not so equal, strong, and total to each other, nor does the alliance remain continually as in the wedded estate, ordained by God, as the text says, “A man will leave his father and his mother and cling to his wife,” etc. [Gen. 2:24].

7. From this love and sincere trust there now follows also the fellowship in everything which they both have with each other or that happens to them both, whether good or bad. Each one must take an interest in the other as his own and help the other with his property, contribute and share together with the other, suffer together or enjoy together, rejoice and grieve, according to whether it goes well or ill with them.

8. This now is to be a figure or sign of the great, secret, wondrous union of Christ and His Church. All we who believe in Him are “His members” (as St. Paul says [Eph. 5:30]), “of His flesh and bones,” just as in the beginning at creation the woman was taken from the man [Gen. 2:21–22]. The love of God for us must indeed be great, boundless, and inexpressible, since it joins the divine nature with us in this way and sinks into our flesh and blood, so that God’s Son truly becomes one flesh and one body with us and takes such a strong interest in us that He wants not only to be our Brother but also our Bridegroom. He expends on us and gives us all His divine benefits, wisdom, righteousness, life, strength, and power to be our own, so that in Him we are even to partake of the divine nature (as St. Peter says [2 Pet. 1:4]).

He wants us to believe that we have this honor and these possessions, so that we are cheerful and with all confidence take comfort from this Lord,

just as a bride does in the possessions and honor of her bridegroom. Thus His Christendom is His wife and empress in heaven and on earth, for she is called the Bride of God. He is Lord over all creatures and puts her in the highest way into dominion and power over sin, death, devil, and hell, etc.

9. Look at what He shows us in the everyday picture of the wedding or of the wedded estate, where we see the love and faithfulness of righteous spouses, along with the joy and benefits of the wedding, the bride, and the bridegroom! He shows us this so that we learn to believe and remember that Christ certainly has this kind of heart and mind toward His Bride, the Church, but with much greater love, faithfulness, and grace. He openly shows us this through His Word of the Gospel and through the Holy Spirit, whom He gives to His Church. Thus He provides the glorious, joyful wedding, at which He is married to His Bride, takes her to Himself, and—to speak in a childlike and human way—dances with His Bride to drums and pipes while she is held in His arms. Likewise, He honors and adorns her with all His finery, which is the blotting out and washing away of sins, righteousness, and the gift of the Holy Spirit, along with His light, understanding, strength, and all the gifts necessary for the life to come. These are different necklaces, rings, velvet, silk, pearls, jewels, and gems than the earthly ones, which are only a lifeless painting of the heavenly possessions.

10. Therefore, whenever you see or hear about a bride and bridegroom, or wedding joy and finery, open your eyes and heart and look at what your dear Lord Christ is reminding you and showing you; He has prepared a glorious, royal wedding for you as His dear bride and living member (if you believe in Him). There He provides eternal joy, luxury, singing, leaping, eternal finery, all riches, and the fullness of everything good.

11. Therefore, sincere confidence in Him should grow and increase in you, because He called you through Baptism; chose you for fellowship through His inexpressible, sincere love; and devoted Himself to delivering you from sin, eternal death, and Satan's power and to giving you His body and life and everything He has. Yes, He gave you so very much that you can boast not only about what He did and gave to you for your sake, but you can also cheerfully boast about Him as your own. Just as a bride relies with sincere confidence on her bridegroom and regards her bridegroom's heart as her own heart, so also from the bottom of your heart you can rely on the love of Christ for you and have no doubt that His attitude toward you is no different than the attitude of your own heart.

12. In contrast to this, however, the blindness of our old Adam (that is, of our blood and flesh) and our fully hardened obduracy are exceedingly strong, more than can be seen or believed, especially when we see before our eyes and sense something different in ourselves and in this miserable

life. Reason certainly sees and understands that in itself this is a delightful, cheerful picture of the wedding and marital love, and it can certainly be said that Christ is a very noble, righteous, faithful Bridegroom, and His Church is a very happy Bride. But it does not continue when each one is to believe for himself that he also belongs to Christ and is a member of His Body and that Christ bears such a heart and love toward him. This is because I do not see this great glory in myself; but, on the contrary, I see and feel great weakness, unworthiness, and nothing but sorrow, sadness, and all kinds of suffering, in addition to death, the grave, and maggots, which will consume me.

13. In contrast to this, however, you should learn to believe that the Word which Christ Himself speaks to you, and which God commands you to believe, is true (unless you call Him a liar), with no regard for what you sense in yourself. Since you are supposed to believe, you must not cling to what your thoughts and senses say to you, but to what God's Word says, no matter how little of it you sense. Therefore, if you sense your need and misery, and from your heart desire to partake of this consolation and love of Christ, then stretch out your ears and heart to Christ, and lay hold of the comforting picture He presents to you to show you that He wants you to know and believe that He has a more sincere love and faithfulness for you in His heart than any bridegroom has for his dear bride. On the other hand, He desires from you a sincere confidence and joy toward Him which should be much greater than any bride has for her bridegroom.

It would be right for you to rebuke yourself here for your unbelief, saying: "If marital love can produce this sincere confidence and joy between bride and bridegroom, even though it is inferior and perishable, why do I not rejoice much more in my righteous, faithful Savior, Christ, who has given Himself for me and to me as my very own? Shame on me because of my shameful unbelief, that my heart is not here full of laughter and eternal joy, when I hear and know how He says to me through His Word that He will be my dear Bridegroom! Should I not rather have here a much higher joy, so that my eyes, thoughts, heart, and my whole life cling to my dear Savior more than a bride does to her bridegroom?" If she is good and a true bride, she wants to see and hear nothing more than her husband. Even if she does not see him and have him with her, her heart clings to him, so that she cannot think of anything but him.

14. However, as I have said, our old Adam—the corrupt nature—does not let our hearts lay hold of this knowledge, joy, and consolation. Therefore, this is and certainly remains what St. Paul calls it [Eph. 5:32]: "a mystery, a secret," something concealed, deeply hidden, intangible (but still large, excellent, wondrous), not only to the blind, foolish world, which can imagine or understand nothing at all of these high, divine matters, but also to the

dear apostles and great Christians. They have enough to learn and believe in this area and must themselves say that no matter how long they deal with it, preach about it, and aspire to it, it remains a mystery to them in this life.

Even St. Paul himself often lamented that it did not work as strongly in him (because of his flesh and blood) as it should work, if it were as thoroughly understood and grasped as it should be [Rom. 7:18-20]. He and other saints would not then have been so anxious, sad, and frightened, as he often was and as the prophet David also lamented in many psalms, but their hearts had to be moved by nothing but joy. However, this has been deferred for them to the life to come, where they will see it without any covering and obscurity and live forever filled with joy. Now, it still remains a concealed, hidden, spiritual wedding which cannot be seen with the eyes or obtained with the reason, but it can be grasped only by faith, which clings solely to the word which it hears about it, and yet it still grasps it weakly because of the rebellious flesh.

15. This [wedding] is so very unknown to reason that it is frightened when it considers how important it is. I am now speaking only about Christians, for the others do not come to the wedding. When they hear that God is to become the Bridegroom of a human being, they regard it as simply impossible, even as nothing but foolish prattle and fables. Christians, however, who have begun to believe it, must be startled at the greatness and wonder: "Dear God, how am I to rise so high as to boast about being God's bride with God's Son as my Bridegroom? How do I, a poor, stinking maggot sack, arrive at this great honor? It never happened even to the angels in heaven, that the eternal Majesty lowered Himself so very deeply into my poor flesh and blood and so very much united with me that He wants to be one body with me! Yet I am so completely full from foot to head of filth, ulcers, scabs, leprosy, sin, and stench before God! How, then, can I be called the bride of the high, eternal, glorious Majesty and one body with Him?"

16. But listen carefully to what He wants to have. He says (Ephesians 5 [:27]): "I want to prepare and present to Myself a Bride," who is to be My Church, "which is glorious," with the glory which I Myself have, "and does not have a wrinkle or a spot but is holy and blameless," etc., just as I am. He is not talking about a bride whom He finds to be pure, holy, blameless, without any spot, etc. He could not have sought such a one on earth but would have had to remain with His angels. He has, however, revealed Himself to human beings through His Word—obviously not for the sake of this life, but so that He would be praised through them eternally. Therefore, He must have had something greater in mind to do with them. The great mystery is that He does not assume the nature of angels but wants to unite Himself with human nature.

17. Here He finds nothing other than a corrupt, filthy, shameless, condemned devil's bride, who has become disloyal to God, her Lord and Creator, and fallen under His eternal wrath and curse. Now, if He is to have here a bride or a congregation which also must be pure and holy (otherwise there could be no union here), then He must first and foremost show His love by applying His purity and holiness to her sins and damnation, and thus cleansing and sanctifying her. He did this (St. Paul says [Eph. 5:25–26]) in this way: He gave Himself for her and purchased her by His blood to sanctify her for Himself. Moreover, He cleansed and washed her through a water bath, to which He adds a Word which is heard. Through this Word and Baptism He makes her into His dear Bride, praises her, and wants her to be regarded as pure from sin, God's wrath, and the devil's power. Even more, He wants her also to regard herself as the dear, beautiful, holy, glorious Bride of God's Son.

18. Here no one sees what very great things happen in a hidden and secret way through His Word, Baptism, and our faith. Nevertheless, in this way it was accomplished that this flock of poor sinful people, who were unworthy to look at God from afar because of their great impurity, through this bath and washing were made pure, beautiful, and holy, so that they are pleasing to God as His dear Son's Bride and as His dear Daughter. He uses and carries out on her this purification, begun in this life, until she is presented to Him more pure and beautiful than the brightness and light of the sun.

19. Therefore, a Christian must also learn to believe this, so that in the future he does not look at himself according to his first birth from Adam, but as he has been called to Christ and baptized upon Him, wedded and united to Him together with all believers, so that they cling to Him as to their Bridegroom. Through this same "bath of rebirth and renewal of the Holy Spirit" [Titus 3:5] (if they are still unclean), He always cleanses and adorns them until the day when He will present His Church to Himself, not only without any spot or dirtiness but also without any wrinkle, very beautiful and totally splendid, like fresh youth.

20. Therefore, you should not be frightened, even if you feel completely unworthy and unclean, for when you look at these things, you forget and lose this consolation and trust in Christ. Rather, you must listen to the words in which He says to you: "Even though you are full of sin, death, and damnation, yet you have here My righteousness and life, which I have applied and given to you. If you are unclean and filthy, then you have here the bath of Baptism and My Word, through which I wash you and pronounce you clean and will always cleanse you forever and ever, until you stand completely beautiful and pure before Me and all creatures.

21. He tells us this not only through the Word, but (so that we would not complain that we were left without admonition and preaching) He also

presents it to us in so many various daily illustrations and pictures of wedded love, even of the first ardor and passion between bride and bridegroom. We see how both hearts cling to each other and have their joy and pleasure in the other. The bride does not at all fear that the bridegroom will cause her pain or harm or cast her away. Rather, out of sincere confidence she holds to him and does not doubt that he will take her in his arms, sit with her at the table, and give to her whatever he has as her own. In this same way we should also recognize His heart and not imagine Him to be anything different than we hear and see both in His own words and as presented to us in these pictures and signs. We have nothing at all to complain about, except ourselves and our old Adam which prevent us from having this beautiful joy.

22. Yet should not a man become sad and only wish that death would snatch him away because he does not know himself and cannot taste and enjoy his great treasure, joy, and happiness as he should? Would that not be the best for us—except that this life with its temptations, cross, and suffering must be the school in which we constantly and daily learn more and more to know that He is in us and we are in Him? Thus we work at the goal of laying hold of Him as He has run after and laid hold of us when, with His sweat and blood, He caught and acquired us. Yet we are too weak, slow, and lazy to leap after Him in this life.

23. See, this is the glorious royal wedding in this kingdom, which Christ calls the kingdom of heaven and to which we come (both those invited and those uninvited, Jews and Gentiles) through the Gospel resounding in all the world. We are invited as with pipes and drums, which are (in the way Scripture speaks) the voices of the bridegroom and the bride, that is, a bridal voice or sound and clang which is a sign of the wedding joy, and this joy is to be announced and called out to everyone.

24. Now, however, look further at how this wedding takes place in the world and, on the other hand, at how the world acts when it participates in this blessed kingdom. We have now heard how hard it is even for Christians, because of their own flesh, even though they aspire for this kingdom of God and seek their consolation in Christ. Now, however, it is further shown how the other, opposite kingdom of the devil fights in the world as in its empire (since Christ calls him "the prince of the world" [John 12:31; 14:30], and St. Paul in Ephesians 6 [:12] calls him "the world's lord") against God's kingdom and drives and hunts people, so that they do not accept or listen to the cheerful, comforting words about this wedding joy in Christ, but rather deliberately despise it (even if they are called and summoned to it) and even oppose it.

25. This is said especially about the Jewish people, who are the first guests invited, to whom God sent His servants [Matt. 22:3]—first the patriarchs and

prophets, and then also the apostles—and sent people to entreat and admonish them not to neglect the time of their blessedness and salvation. They, however, not only despised this but even went ahead and put to death the servants of the God who offered them His grace, and did not want to listen to or tolerate anyone speaking to them about this wedding anymore.

These are not ordinary people, but the best, wisest, and holiest of all, who have to deal with much higher and more important matters than letting themselves be persuaded to come to this wedding and to be benefited and helped into heaven free of charge. They themselves know much better how to accomplish this through their own excellent lives, grand works, the Law's holiness, and worship. Those who make excuses and do not want to come are mentioned further in the Gospel reading about the great supper (Luke 14 [:16–24]).³

26. Similar to these are also all who are called through the Gospel to faith and the knowledge of Christ but who do not want to listen to or accept it. These are always the world's greatest and best crowd, and yet they want to be called God's people and the Church. They also have to attend to many more important things, such as how to maintain their very glorious estate and way of life, which they call the governance and glory of the Church. They do not want to hear or know anything about this [Gospel], which they regard as an innovation and a change of the praiseworthy, traditional ordinances, etc. The more they are admonished to obey the Gospel, the less they want to hear it and the more bitterly they persecute it, as we always see before our eyes in the world.

27. Well, this is how people should honor the King and Lord of glory [1 Cor. 2:8] at His wedding and thank Him for His great grace and kindness, to which He has called them and for which He would make them worthy, if they regarded themselves as worthy of eternal life, as St. Paul says [Acts 13:46]. However, Christ proclaims to them ahead of time what they would get out of this. In fact, they experienced it for themselves and came to believe that He was not speaking lies; rather, it was too true—the king did send out his army and did do away with these murderers. It has now been confirmed by 1,500 years of experience that this verdict must stand and that finally wrath will come on them and they will be destroyed. He Himself showed that He never regretted this as He then said to His servants: "The wedding is ready, but the guests were not worthy," etc. [Matt. 22:8].

28. This is a frightful pattern and example, also for other despisers and persecutors, of the final wrath which has been determined for them and of the punishment through which He will once and for all settle with them because they did not want to partake of and enjoy this wedding. This has

³ See sermon for Second Sunday after Trinity on Luke 14:16–24.

already happened to Greece and Rome and will also finally happen to our blasphemers and persecutors (if the Last Day does not come first).

29. These have now received their verdict, just as they wanted it. Nevertheless, so that Christ would have people at His wedding, the servants must always continue with their preaching to invite and call whomever they find, until they bring in enough that the tables are full, not of the great, holy, and powerful (who were invited first but did not want to come), but of the poor, the cripples, and the lame (as He says elsewhere [Luke 14:21]). These are the Gentiles, who are not numbered among God's people and who have nothing of which to boast; they can only rejoice that they may come to this wedding.

However, among those who sat at the table there was also a villain, whom the king himself (when looking over the guests) quickly recognizes and condemns since he was not wearing wedding clothes and came not to honor the wedding, but to defame the bridegroom and the lord who invited him. These are the ones who number themselves among the true Christians, who listen to the Gospel, who are in the external fellowship of the true Church, who pretend before people that they are well-pleased with the Gospel, and yet they are not serious about it.

30. In this way Christ is pointing to the group on earth which is called the Church, namely, not those who persecute God's Word and His servants of the Gospel. These have already been completely excluded and separated by His final verdict; yes, they have expelled themselves by their public and self-confessed act of not wanting to accept or tolerate this preaching of the Gospel. Accordingly, they should not and cannot be regarded by Christians as members of the Church because they do not have this teaching and faith, but persecute it. Just as little can we regard those who are openly heathen, Turks, and Jews to be the Church or members of it.

We must now also let this verdict fall on our persecutors and mockers of the Gospel, such as the pope with his crowd, and completely separate ourselves from them as people who do not at all belong to the Church of Christ but who are condemned by their own verdict. They also give testimony about this, because they have rejected us as people excommunicated and cut off by them.

Rather, the Church on earth, when we are speaking about its external fellowship, is a gathering of those who hear, believe, and confess the true teaching of the Gospel about Christ and have with them the Holy Spirit, who sanctifies them and works in them through Word and Sacrament. Nevertheless, among them are some who are false Christians and hypocrites, even though they hold to the same teaching and have fellowship in the Sacraments and other external offices of the Church.

31. Christians must tolerate such people in their gatherings and cannot humanly hinder or prevent them from being among them, nor can they eliminate or separate them from their gatherings. They cannot even recognize and condemn them all, but must tolerate them and let them remain among them—but only until God Himself comes with His verdict, so that they become evident and reveal by their evil life or false belief and sectarianism that they are not genuine Christians. St. Paul says about this: "There must be factions, so that those who are genuine become evident" (1 Corinthians 11 [:19]) and, on the other hand, also those who are not genuine.

32. That is, here the king himself comes in to look over the guests and identifies this man who does not have wedding clothes. When he has been identified and nevertheless is impenitently hardened and silent in his hypocrisy, he orders him to be tied hand and foot and thrown out of the gathering (so that he could not enjoy it) of the wedding (where there was nothing but light and joy) into the darkness (where there is no consolation or happiness but only weeping and gnashing of teeth [Matt. 22:13]). This is also done in the Church, which publicly throws out of the congregation such impenitent people, convicted, and publicly declares them to be rejected from God's kingdom.

33. This is why the Christians, who are the true, dear guests at this wedding, always have the consolation that the others who do not belong there—namely, both persecutors and false brothers—will not have the benefit of it. Just as the persecutors reveal that they are not members of the Church when they exclude and separate themselves, so [the false brothers], who for a long time have been mixed in and falsely covered with the name and reputation of true Christians, will also finally be revealed. St. Paul says: "Some people's sins are obvious, so that they can be judged at the start, but some become obvious afterward. Similarly, some good works are obvious beforehand, and the others also do not remain hidden," etc. (1 Timothy 5 [:24–25]).

34. From this we easily understand what it means that this man was without wedding clothes, namely, that he was without the new finery with which we please God, which is faith in Christ, and thus also without true good works. He remains in the old rags and tatters of his own fleshly opinions, unbelief, and security, without repentance and the knowledge of his misery. His heart does not take comfort from the grace of Christ, nor does he improve his life; he seeks nothing more in the Gospel than what the flesh desires. The wedding clothes must be the new light of the heart which produces in the heart knowledge of the great grace of this Bridegroom and of His wedding, so that the heart clings to Christ completely and, steeped in this consolation and joy, lives with delight and love and does what it knows will please Him, just as a bride does for her bridegroom.

35. St. Paul calls this "putting on the Lord Christ" (Galatians 1 [3-27]; Romans 13 [:14]); likewise: "being clothed so that we will not be found naked" [2 Cor. 5:2-3]). This chiefly happens through faith, through which the heart is renewed and becomes pure and from which the fruits will afterward follow and be manifested (if the faith is true). On the other hand, if there is no faith, then there is also no Holy Spirit nor such fruits which please God. Whoever does not know Christ through faith and does not have Him in his heart will have little regard for God's Word and will not intend to live according to it; he will remain proud, arrogant, and stubborn and will serve neither Christ nor his neighbor, even though outwardly he may dissemble and deceive with his false appearance.