

Trinity Lutheran Church

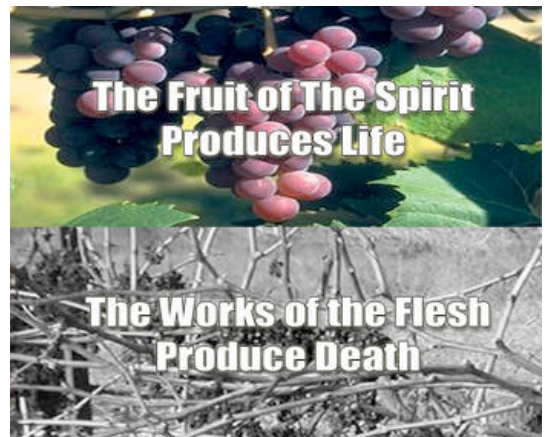
Norman, Oklahoma – www.tlcnorman.org

The Book of Galatians

Theme: “The True Gospel You Have Received”

Date: 10-23-22

Lesson: 30 - Chapter 5:19-26



TEXT AND STUDY

(19) Now **the works of the flesh** are evident: sexual immorality, impurity, sensuality, (20) idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, (21) envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit **the kingdom of God**.

(Mt 15:19; 25:34; Rom 13:13; 1 Cor 6:9,10,18; Eph 5:5; Rev 22:15)

(22) But **the fruit of the Spirit** is love, joy, peace, patience, kindness, goodness, faithfulness, (23) gentleness, self-control; against such things there is no law. (24) And those who belong to **Christ Jesus** have crucified the flesh with its passions and desires. (25) If we live by **the Spirit**, let us also walk by **the Spirit**. (26) Let us not become conceited, provoking one another, envying one another.

(Mal 2:6; Mt 7:16-20; Ac 24:25; Rom 6:6; 7:5,18; 12:13; 13:14; 2 Cor 6:6; Eph 4:2; 5:9; Php 2:3; Col 2:11; 3:12-15; 1 Tim 1:9)

Luther's Commentary – Vol. 27

The first fruit is “love,” concerning which it has been said that it is not a quality that is hidden. For **love of God** proves itself when He smites and afflicts, as was shown in the case of the martyrs and in **the suffering Christ**; and love for one's neighbor proves itself when the neighbor offends and seems to deserve hatred. Otherwise almost no virtue is more open to imitation; so much so that in Rom. 12:9 this is the one thing the apostle is concerned about when he says: “Let love be genuine.” For **God** has many who love **Him**.

Like love, “joy,” the second fruit, has to do with **God** and with one's neighbor. It has to do with **God** when we are glad because of **His divine mercy** and even in the midst of the world's storms praise and **bless the Lord** in the fiery furnace day and night.

The third fruit is “peace”; and this, too, is twofold. When it has to do **with God**, it is the good conscience that relies on **the mercy of Christ**. But at times it surpasses all understanding (Phil. 4:7), agreement with. And they are even ready to teach peace to others.

The fourth fruit is “long-suffering,” μακροθυμία in Greek. But it seems to be one thing to tolerate the wicked and another thing to suffer the wrongs they do and even to look forward to their improvement, to wish for their well-being, and to have no thought of vengeance. This is characteristic of “long-suffering.”

The fifth fruit is “benevolence”; the sixth, “goodness.” Benevolence is a mild, amiable, calm virtue, one that is well suited for the fellowship of all who are good, invites to close acquaintance, is winsome in its address and temperate in its behavior. Hence St. Ambrose translates it with “mildness.” Still it is free to do good, does no one any harm, and is of service to all.

The seventh fruit is “faith,” described by the apostle in Heb. 11:1 as “the substance of things hoped for.” But it is possible in this passage for “faith” to be taken as “truthfulness,” “faithfulness,” or “honesty,”

which deceives no one and is necessary to the highest degree in business affairs and in the community life of mortal men. Thus we also find that faith is of two kinds. The one kind is directed **toward God**, to whom we are faithful, not so much because we keep our promises as because we believe **His promises**; the other kind is directed toward our fellowman, to whom we are faithful when we keep, and adhere to, our agreements and promises.

The eighth fruit is “gentleness,” which sets in opposition to “anger” and “quarrels.” Perhaps it is hard to distinguish it from “long-suffering.” But “gentleness” is known as “mildness,” because it is the virtue that is not provoked to anger and does not take vengeance. “Long-suffering,” however, goes beyond this and expects the improvement of the wicked who have not yet been a source of irritation.

The ninth fruit is “self-control” or, more correctly, “temperance,” which we must understand in reference not only to chastity but also to drink and food. Its meaning, therefore, embraces chastity and moderation. Therefore here it also bridles the licentiousness of married persons, so that they may live continently and temper the lust of the flesh with moderation.

LIFE APPLICATION

How can we live by **the Spirit**, and also walk by **the Spirit**?

LUTHER’S SMALL CATECHISM –The Sacrament of Holy Baptism

First: What is Baptism? Baptism is not just plain water, but it is the water included in God's command and combined with God's word.

Which is that word of God? Christ our Lord says in the last chapter of Matthew: "Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

Second: What benefits does Baptism give? It works forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are these words and promises of God? Christ our Lord says in the last chapter of Mark: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:16).

Third: How can water do such great things?

Certainly not just water, but the word of God in and with the water does these things, along with the faith which trusts this word of God in the water. For without God's word the water is plain water and no Baptism. But with the word of God it is a Baptism, that is, a life-giving water, rich in grace, and a washing of the new birth in the Holy Spirit, as St. Paul says in Titus, chapter three: "He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs having the hope of eternal life. This is a trustworthy saying" (Titus 3:5-8).

Fourth: What does such baptizing with water indicate?

It indicates that the Old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever.

Where is this written?

St. Paul writes in Romans chapter six: "We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life"
(Romans 6:4).