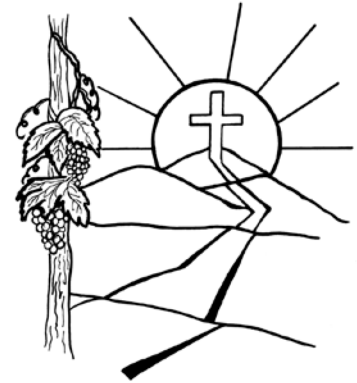


The Fruit of the Spirit
The Nine Biblical Attributes
Sanctification (10 Lessons)

Trinity Lutheran Church Norman, OK.

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Date: 4-3-16 Study: 1 of 10



A. THE TEXT

(Matthew 3:8-10) Bear fruit in keeping with repentance. (9) And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham. (10) Even now the axe is laid to the root of the trees. Every tree therefore that does not **bear good fruit** is cut down and thrown into the fire.

(Matthew 7:16-20) You will recognize them by **their fruits**. Are grapes gathered from thorn bushes, or figs from thistles? (17) So, every healthy tree **bears good fruit**, but the diseased tree bears bad fruit. (18) A healthy tree cannot bear bad fruit, nor can a diseased tree **bear good fruit**. (19) Every tree that does not **bear good fruit** is cut down and thrown into the fire. (20) Thus you will recognize them **by their fruits**.

(John 15:4-16) Abide in me, and I in you. As the branch cannot **bear fruit** by itself, unless it abides in the vine, neither can you, unless you abide in me. (5) I am the vine; you are the branches. Whoever abides in me and I in him, **he it is that bears much fruit**, for apart from me you can do nothing. ... (16) You did not choose me, but I chose you and appointed you that **you should go and bear fruit** and that **your fruit should abide**, so that whatever you ask the Father in my name, he may give it to you.

(Romans 6:22-23) But now that you have been set free from sin and have become slaves of God, **the fruit you get leads to sanctification** and its end, eternal life. (23) For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

(Ephesians 5:9-10) (for **the fruit of light** is found in all that is good and right and true), (10) and try to discern what is pleasing to the Lord.

(Philippians 1:9-11) And it is my prayer that your love may abound more and more, with knowledge and all discernment, (10) so that you may approve what is excellent, and so be pure and blameless for the day of Christ, (11) filled with **the fruit of righteousness** that comes through Jesus Christ, to the glory and praise of God.

(Colossians 1:10-12) (10) so as to walk in a manner worthy of the Lord, fully pleasing to him, **bearing fruit in every good work** and increasing in the knowledge of God. (11) May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, (12) giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

(Hebrews 12:11) For the moment all discipline seems painful rather than pleasant, but later it yields the **peaceful fruit of righteousness** to those who have been trained by it.

(Hebrews 13:15) Through him then let us continually offer up a sacrifice of praise to God, that is, **the fruit of lips that acknowledge his name**.

(Galatians 5:22-25) **(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.

B. THE STUDY NOTES

1. The good tree bears good fruit

2. Justification - Augsburg Confession IV. [JUSTIFICATION]

“It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ’s sake, through faith, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5.”

3. Sanctification- Augsburg Confession VI.

[THE NEW OBEDIENCE]

“It is also taught among us that such faith should produce good fruits and good works and that we must do all such good works as God has commanded, but we should do them for God’s sake and not place our trust in them as if thereby to merit favor before God. For we receive forgiveness of sin and righteousness through faith in Christ, as Christ himself says, “So you also, when you have done all that is commanded you, say, ‘We are unworthy servants’” (Luke 17:10). The Fathers also teach thus, for Ambrose says, “It is ordained of God that whoever believes in Christ shall be saved, and he shall have forgiveness of sins, not through works but through faith alone, without merit.”

4. The Third Use of the Law – The Formula of Concord VI. - THE THIRD FUNCTION OF THE LAW

“The law has been given to men for three reasons: (1) to maintain external discipline against unruly and disobedient men, (2) to lead men to a knowledge of their sin, (3) after they are reborn, and although the flesh still inheres in them, to give them on that account a definite rule according to which they should pattern and regulate their entire life. It is concerning the third function of the law that a controversy has arisen among a few theologians...

THE CORRECT CHRISTIAN TEACHING IN THIS CONTROVERSY

1. We believe, teach, and confess that although people who genuinely believe and whom God has truly converted are freed through Christ from the curse and coercion of the law, they are not on that account without the law; on the contrary, they have been redeemed by the Son of God precisely that they should exercise themselves day and night in the law (Ps. 119:1). In the same way our first parents even before the Fall did not live without the law, for the law of God was written into their hearts when they were created in the image of God... 5. Fruits of the Spirit, however, are those works which the Spirit of God, who dwells in the believers, works through the regenerated, and which the regenerated perform in so far as they are reborn and do them as spontaneously as if they knew of no command, threat, or reward. In this sense the children of God live in the law and walk according to the law of God. In his epistles St. Paul calls it the law of Christ and the law of the mind. Thus God’s children are “not under the law, but under grace” (Rom. 7:23; 8:1, 14).

6. Therefore both for the penitent and impenitent, for regenerated and unregenerated people the law is and remains one and the same law, namely, the unchangeable will of God. The difference, as far as obedience is concerned, rests exclusively with man, for the unregenerated man — just like the regenerated according to the flesh — does what is demanded of him by the law under coercion and unwillingly. But the believer without any coercion and with a willing spirit, in so far as he is reborn, does what no threat of the law could ever have wrung from him.”

C. THE LIFE APPLICATION

1. Why would it be incorrect to say that we are saved and go to heaven based on how well we exhibit the fruits of the Spirit?
2. Why would it also be incorrect to say that since we are saved by grace through faith, we don’t need to exhibit the fruits of the Spirit?
3. What then is the proper balance in the statement, “We are saved by faith alone, but faith is never alone?”

