## Galatians 5 and 6

FC, Ep. X. 6 - **4.** We believe, teach, and confess that in time of persecution, when a clear-cut confession of faith is demanded of us, we dare not yield to the enemies in such indifferent things, as the apostle Paul writes, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). "Do not be mismated with unbelievers, for what fellowship has light with darkness?" (2 Cor. 6:14). "To them we did not yield submission even for a moment, that the truth of the Gospel might be preserved for you" (Gal. 2:5). In such a case it is no longer a question of indifferent things, but a matter which has to do with the truth of the Gospel, Christian liberty, and the sanctioning of public idolatry, as well as preventing offense to the weak in faith. In all these things we have no concessions to make, but we should witness an unequivocal confession and suffer in consequence what God sends us and what he lets the enemies inflict on us.

APOLOGY, XV. HUMAN TRADITIONS - <sup>6</sup> We have previously shown at length that men are justified by the faith that they have a gracious God not because of works but freely for Christ's sake. This is definitely the teaching of the Gospel, for Paul clearly teaches (Eph. 2:8), "By grace you have been saved through faith; and this is not your own doing, it is the gift of God" and not of men. <sup>7</sup> They say that men merit the forgiveness of sins by these human observances. What is this but to set up another justifier and mediator instead of Christ? <sup>8</sup> Paul says to the **Galatians** (5:4), "You are severed from Christ, you who would be justified by the law." That is, if by the observance of the law you think you deserve to be accounted righteous before God, then Christ is of no use to you, for why does anyone need Christ if he believes he is righteous by his own observance of the law? <sup>9</sup> God has appointed Christ as the mediator; he wants to be gracious to us through him, not through our own righteousness. These men believe that God is reconciled and gracious because of the traditions and not because of Christ. Thus they rob Christ of his honor as the mediator.

APOLOGY, XII MONASTIC Vows - <sup>11</sup> First, it certainly is not a legitimate vow if the one making it supposes that by it he merits the forgiveness of sins before God or makes satisfaction for sins before God. This idea is an open insult to the Gospel, which teaches that the forgiveness of sins is given us freely for Christ's sake, as we have said at length above. Thus it was fitting for us to quote Paul's statement from Galatians (Gal. 5:4), "You are severed from Christ, you who would be justified by the law; you have fallen away from grace." Those who seek the forgiveness of sins not by faith in Christ, but by monastic works, take away from Christ's honor and crucify him again. But listen how the architects of the Confutation slip away here! <sup>12</sup> They apply the passage in Paul only to the law of Moses. And they add that the monks observe everything for Christ's sake and try to live more closely according to the Gospel in order to merit eternal life. To this they append a horrible epilogue in the words: "Therefore what has here been charged against monasticism is wicked."

Large Catechism V - <sup>75</sup> Suppose you say, "What shall I do if I cannot feel this need or experience hunger and thirst for the sacrament?" Answer: For persons in such a state of mind that they cannot feel it, I know no better advice than to suggest that they put their hands to their bosom and ask whether they are made of flesh and blood. If you find that you are, then for your own good turn to **St. Paul's Epistle to the Galatians** and hear what are the fruits of the flesh: "**The**"

works of the flesh are plain: adultery, immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, murder, drunkenness, carousing, and the like."

Ap IV, 169-171 - <sup>169</sup> More than blind are those who do not believe that evil desires in the flesh are sins, about which Paul says (**Gal. 5:17**), "**The desires of the flesh are against the Spirit,** and the desires of the Spirit are against the flesh." <sup>170</sup> The flesh distrusts God and trusts in temporal things; in trouble it looks to men for help; it even defies God's will and runs away from afflictions that it ought to bear because of God's command; and it doubts God's mercy. The Holy Spirit in our hearts battles against such feelings in order to suppress and destroy them and to give us new spiritual impulses. <sup>171</sup> But later we shall assemble more testimonies on this subject, though they are obvious throughout not only the Scriptures but also the holy Fathers.

FC SD IV. Good Works - <sup>31</sup> Therefore we must begin by earnestly criticizing and rejecting the false Epicurean delusion which some dream up that it is impossible to lose faith and the gift of righteousness and salvation, once it has been received, through any sin, even a wanton and deliberate one, or through wicked works; and that even though a Christian follows his evil lusts without fear and shame, resists the Holy Spirit, and deliberately proceeds to sin against his conscience, he can nevertheless retain faith, the grace of God, righteousness, and salvation. <sup>32</sup> We should often, with all diligence and earnestness, repeat and impress upon Christians who have been justified by faith these true, immutable, and divine threats and earnest punishments and admonitions: "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers will inherit the kingdom of God" (Gal. 5:21; Eph. 5:5). "Those who do such things shall not inherit the kingdom of God" (Gal. 5:21; Eph. 5:5). "If you live according to the flesh you will die" (Rom. 8:13). "On account of these the wrath of God is coming upon the sons of disobedience" (Col. 3:6).

FC, Ep. IV, 13 - <sup>13</sup> **8.** However, in the elect children of God this spontaneity is not perfect, but they are **still encumbered with much weakness**, as St. Paul complains of himself in Rom. 7:14–25 and **Gal. 5:17.** 

- FC, Ep. VI, 3-4 2. We believe, teach, and confess that the preaching of the law is to be diligently applied not only to unbelievers and the impenitent but also to people who are genuinely believing, truly converted, regenerated, and justified through faith.
- <sup>4</sup> **3.** For although they are indeed reborn and have been renewed in the spirit of their mind, such regeneration and renewal is incomplete in this world. In fact, it has only begun, and in the spirit of their mind the believers are in a constant war against their flesh (that is, their corrupt nature and kind), which clings to them until death. (Gal 5:17, Rom 7:21,23) On account of this Old Adam, who inheres in people's intellect, will, and all their powers, it is necessary for the law of God constantly to light their way lest in their merely human devotion they undertake self-decreed and self-chosen acts of serving God. This is further necessary lest the Old Adam go his own self-willed way. (Rom 12:7-8) He must be coerced against his own will not only by the admonitions and threats of the law, but also by its punishments and plagues, to follow the Spirit and surrender himself a captive. 1 Cor. 9:27; Rom. 6:12; Gal. 6:14; Ps. 119:1; Heb. 13:21.