

SEC 131: (8:30:56)

The Diatribe used two similitudes to explain that man has to do something to be saved:

1. God preserves the ship, and the mariner drives the ship into a harbor
2. A man gathers in the increase, but it was God that gave the increase

The first one falls flat as Luther points out that God preserves. The mariner conducts the ship. The whole work of preserving is of God.

The second one Luther says that even if some works are attributed to both God and man what does it prove, nothing more than the creature cooperates with the operating God.

These don't work because it has nothing to do with free will – These are about cooperation. God is operating. Cooperation has nothing to do with the Power of FREE WILL.

*“For what I assert and contend for is this: — that God, **where He operates without the grace of His Spirit, works all in all, even in the ungodly**; while He alone moves, acts on, and carries along by the motion of His omnipotence, all those things which He alone has created, which motion those things can neither avoid nor change, but of necessity follow and obey, each one according to the measure of power given of God: — **thus all things, even the ungodly, co-operate with God!** On the other hand, when He acts by the Spirit of His grace on those whom He has justified, that is, in His own kingdom, He moves and carries them along in the same manner; and they, as they are the new creatures, follow and co-operate with Him; or rather, as Paul saith, are led by Him.” (Rom. viii. 14, 30.)” (p. 210)*

Free will is about what we can do about ourselves. NOT cooperating with God.

*“What I have to say upon this point is this: — As man, before he is created **man, does nothing and endeavours nothing towards his being made a creature**; and as, after he is made and created, **he does nothing and endeavours nothing towards his preservation**, or towards his continuing in his creature-existence, but each takes place alone by the will of the omnipotent power and goodness of God, creating us and preserving us, without ourselves; but as God, nevertheless, does not work in us without us, seeing we are for that purpose created and preserved, that He might work in us and that we might co-operate with Him, whether it be out of His kingdom under His general omnipotence, or in His kingdom under the peculiar power of His Spirit; — so, man, before he is regenerated into the new creation of the kingdom of the Spirit, does nothing and endeavours nothing towards his new creation into that kingdom, and after he is re-created does nothing and endeavours nothing towards his perseverance in that kingdom; but the Spirit alone effects both in us, regenerating us and preserving us when regenerated, without ourselves; as James saith, **“Of His own will beget He us by the word of His power, that we should be a kind of first-fruits of His creatures,”** — (Jas. i. 18) (where he speaks of the renewed creation:) nevertheless, He does not work in us without us, seeing that He has for this purpose created and preserved us, that He might operate in us, and that we might co-*

operate with Him: thus, by us He preaches, shews mercy to the poor, and comforts the afflicted.
“(p.210-211)

SEC 132: (8:36:10)

Luther continues with the same logic and arguments. He states that the Diatribe has 5 or 6 pages of the exact same reasoning as was portrayed in the previous section.

“But just listen to your own conclusions. — The Scripture commends the grace of God: therefore, it proves “Free-will.” — It exalts the assistance of the grace of God: therefore, it establishes “Free-will.” By what kind of logic did you learn such conclusions as these? On the contrary, why not conclude thus? — Grace is preached: therefore, “Free-will” has no existence. The assistance of grace is exalted: therefore, “Free-will” is abolished.” (p.212)

We need grace because free will can't do anything.

SEC 133: (8:40:04)

Deny free will all together and ascribe all to God

SEC 134: (8:42:07)

Luther states plainly that there is nothing in reality called free will.

Discussion Third Part

SEC 135: (8:44:40)

This is the last section (3rd) of Luther's books. In this section Luther will bring forth a variety of passages against free will. Not All the passages – but many. They will come from Paul and John.

Luther's opening sentence in this section is telling in the implication that there is either free will or there is grace. ***“Paul, writing to the Romans, thus entrees upon his argument, against Free-will, and for the grace of God.”*** (215)

Romans 1:16 is a Hebraism so it means ALL men are ungodly and merit wrath (this does not refer to ungodly men as opposed to some are ungodly and some are godly) The implication is All men are ungodly.

Romans 1:18 – God holds wrath against ALL MEN. Men do nothing but that which merits God's wrath. It avails against grace and not for grace. Is this ALL MEN or is it just the unrighteous ones?

“Hence, in the Greek, there is no relative which might be rendered ‘of those who,’ but an article, causing the sense to run thus, “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, holding the truth in unrighteousness.” So that this may be taken as an epithet, as it were, applicable to all men as “holding the truth in

unrighteousness:” even as it is an epithet where it is said, “Our Father which art in heaven:” which might in other words be expressed thus: Our heavenly Father, or Our Father in heaven. For it is so expressed to distinguish those who believe and fear God.” (p.216)

Romans 1:16 Gospel is able to save all men (first) Jews and (second) Greek. What men are not under the wrath of God?

ALL are under wrath.

SEC 136: (8:50:15)

“THIS passage of Paul, therefore, stands firmly and forcibly urging — that “Freewill,” even in its most exalted state, in the most exalted men, who were endowed with the law, righteousness, wisdom, and all the virtues, was ungodly and unrighteous, and merited the wrath of God; or the argument of Paul amounts to nothing.” (P.217)

Those who believed were under salvation those who did not believe are under wrath. Without grace we will not even know what the righteousness of God is. All men are ignorant of the righteousness of faith.

SEC 137: (8:52:40)

The best thinkers of all time often have the greatest hatred of Jesus. (1 Cor 1:23) Without the help of God (Spirit) it is a stumbling block and foolishness. 1 Cor 1:24 One of US is a key. This separates the believers from the unbelievers. The believing Jews from the unbelieving Jews (etc.)

Luther teaches that there is two divisions, believing and unbelieving. There is no middle ground. There is not a level in which some have a seed of belief but did not act on it. You either believe or you don't believe.

SEC 138: (8:56:00)

Roman 1:21 VAIN IMAGINATIONS. Paul condemns all the devotees of this worldly wisdom and those who were teaching it.

Romans 1:27-29 This is a big division. Those who were circumcised outward and those in the heart.

“What conclusion then remains to be drawn, but that, “Free-will” is then the worst when it is the best; and that, the more it endeavours, the worse it becomes, and the worse it is! The words are plain — the division is certain — nothing can be said against it.” (p. 220)

SEC 139: (8:59:00)

Romans 3:9 All are under sin. This means all. There is no degree of good.

SEC 140: (8:1:00:48)

Romans 3:10-23 This applies to all men. The prophet describes God as looking down from heaven and pronouncing sentence on **ALL** mankind. Ps 14:2-3 **ALL** have gone out of the way!

This applied intentionally to the Jews (Rom 3:19)

This is the Jews and Greeks. All are ungodly. They do not seek God in anyway. Is there a certain sense and good planted in them? No.

*“How then can they endeavour toward good, who are all, without exception, ignorant of God, and neither regard nor seek after God? How can they have a power able to attain unto good, who all, without exception, decline from good and become utterly unprofitable? Are not the words most clear? And do they not declare this, — **that all men are ignorant of God and despise God, and then, turn unto evil and become unprofitable unto good**? For Paul is not here speaking of the ignorance of seeking food, or the contempt of money, but of the ignorance and contempt of religion and of godliness.” (p.221)*

The reason and will the love of God should reign – but it does not.

Not only is the flesh ungodly but also ignorant of God and is in contempt of God.

SEC 141: (8:1:06:03)

One may counter Luther by making an observation that someone MAY have a will to make some attempt and the reason of a person can obtain some knowledge by its own powers seeing that we can attempt many things in live that we can't be perfect. (My example here would be my first attempts at carpentry. They weren't perfect or even substantial but after time I became much better. In the same way spiritually, is there some sort of self-motivation that can come about to get some righteousness on my own?)

“Here we are speaking of the existence of a power, not of the perfection of the act.” (222)

The act and the power can't do good. **God looks down from heaven and sees not one who seeks after him.** Paul makes grace necessary to ALL men. If one can do something, then grace is not necessary to all men.

“. . .when man is said to be ignorant of, and to despise God: for these are the fountain springs of all iniquities, the sink of all sins, and the hell of all evils. What evil is there not, where there are ignorance and contempt of God? In a word, the whole kingdom of Satan in men, could not be defined in fewer or more expressive words than by saying — they are ignorant of and despise God! For there is unbelief, there is disobedience, there is sacrilege, there is blasphemy against God, there is cruelty and a want of mercy towards our neighbor, there is the love of self in all the things of God and man! — Here you have a description of the glory and power of “Free-will!” (p.223)

SEC 142: (8:1:09:00)

Rom 3:19-20 Every mouth will be stopped. If there is a power with me to do something – how can my mouth be stopped? This is true for the whole world. How can it be called guilty if it not be unrighteous and ungodly; that is, meriting punishment and vengeance?

KEY THOUGHT: ***“How, I pray you, shall every mouth be stopped, if there be still a power remaining by which we can do something? For one might then say to God — That which is here in the world is not altogether nothing. There is that here which you cannot damn: even that, to which you yourself gave the power of doing something. The mouth of this at least will not be stopped, for it cannot be obnoxious to you.”*** (223)

*“These words — “They are all gone out of the way, there is none righteous, no not one,” are mighty thunderclaps and riving thunder-bolts; **they are in reality that hammer breaking the rock in pieces mentioned by Jeremiah; by which, is broken in pieces everything that is, not in one man only, nor in some men, nor in a part of men, but in the whole world, no one man being excepted:** so that the whole world ought, at those words, to tremble, to fear, and to flee away. For what words more awful or fearful could be uttered than these — The whole world is guilty; all the sons of men are turned out of the way and become unprofitable; there is no one that fears God; there is no one that is not unrighteous; there is no one that understandeth; there is no one that seeketh after God! “* (p. 224)

He also condemns the works of the law. By deeds of the law shall no flesh be justified in His sight. If the works do not justify the workers of the law are ungodly and guilty and merit the wrath of God.

KEY LOGIC: **“None of them could do any thing but work the works of the law, and the works of the law do not justify: and if they do not justify, they prove their workmen to be ungodly, and leave them so: and if they be ungodly, they are guilty, and merit the wrath of God! These things are so clear, that no one can open his mouth against them.”** (225)

The Best we can do is works of the Law and this does not justify a person.

SEC 143: (9:00:00)

Strong reaction from Luther in saying that the world is withdrawing from God and Satan is prevailing when he refers to an argument that Jerome had put forth, but Augustine strenuously resisted. **The bad idea was interpreting works of ceremony (i.e. sacrificing animals etc.) after the death of Christ.** Luther goes as far to say that with this interpretation Jerome deserved hell rather than heaven.

Paul is not talking about ceremonial works only. If he were, then why would he say **ALL were UNRIGHTEOUS and NEED GRACE.**

Then can one be saved by the non-ceremonial works of the decalogue? IF this were so then it is proven that grace is not necessary. ALSO, it would mean that GRACE would only deliver us from the CERMONIAL works – Luther says it is the easiest of all the works.

Paul never said that ceremonial works are dead at the death of Christ. Paul said that these works do not justify and profit man nothing in the sight of God to make us free from unrighteousness. We can do them – and if we do, we are not doing anything unlawful.

Ceremonial works were as much commanded in old law as the moral works. Neither had exaltation over the other.

Gal 3:10 Cursed is everyone who does not do all the works of the law.

*“. . . those who are the most devoted to the works of the law, are the farthest from fulfilling the law, as **being without the Spirit, who only is the fulfiller of the law**, which such may attempt to fulfil by their own powers, but they will effect nothing after all. Wherefore, both declarations are truth — that of Moses, that they are accursed who continue not in the works of the law; and that of Paul, that they are accursed who are of the works of the law. **For both characters of persons require the Spirit**, without which, the works of the law, how many and excellent soever they may be, justify not, as Paul saith; wherefore neither character of persons continue in all things that are written.” (p. 227)*

SEC 144: (9:4:41)

There are two types of Law workers: 1. Those who work after the Spirit & 2. Those who work after the flesh.

By deeds of the law no flesh shall be justified (Rom 3:20)

Those who work without the Spirit work without relation to God but to the flesh.

Gal 3:2 did you get the Spirit by works of the law or by hearing in faith?

Rom 3:21 righteousness of God is manifest without the law and 3:28 man is justified without the works of the law.

The Spirit is in opposition to the works of the law – John 3:6 everything that is not of the Spirit is flesh.

Paul is not just talking about ceremonial works of the law – but ALL the works of the law. We are condemned without the Spirit.

“The apostle, therefore, does not say, who are of sins, and of ungodliness against the law, but who are “of the works of the law;” that is, who are the best of men, and the most devoted to the law: and who are, in addition to the power of “Free-will,” even assisted, that is, instructed and roused into action, by the law itself.” (p.228)

What can the flesh do (free will) without the Spirit? What can man do about taking away sin when he does not even know what sin is?

Erasmus is putting for sinfulness and error in his teaching.

“By this Scripture, therefore, Paul stops the mouth of “Free-will” where he teaches, that by the law its sin is discovered unto it, of which sin it was before ignorant; so far is he from conceding to it any power whatever to attempt that which is good.” (p. 228)

SEC 145: (9:8:47)

The Diatribe asked the question – If we can do nothing to save ourselves – why are there so many laws, precepts and so many threats and promises?

Paul answers that question. **By the law is the knowledge of sin.** He does not say by the Law is proved free will because it cooperates unto righteousness. The Law makes known what sin is. It does not deliver from this or from the disease, wrath of God, afflictions and many despairs.

THEN SHOWS CHRIST AS THE DELIVERER FROM THESE EVILS.

Free will nor reason can discover Jesus.

Gal 3:19 shows the purpose of why we should serve the law. Because it is there because of sin – to show sin until the SEED (Jesus) should come – This Jesus was the promise (Gal 3:19)

It does not say the RESTRAIN sin – In fact when Law is added SIN ABOUND. Law does not make this happen – however it makes sin obvious. (Rom 5:20)

Rom 7:7-8 is proof enough that free will is come to nothing. We have not even the knowledge of sin unless a law is put forth.

“We know not the sin in which we were born, in which we live, in which we move and exist, and which lives, moves, and reigns in us; how then should we know that righteousness which is without us, and which reigns in heaven? These works bring that miserable thing “Free-will” to nothing — nothing at all!” (p.230)

SEC 146: (9:12:45)

Opens with Romans 3:22-26

Thunderbolts against free will.

2 types of righteousness: 1. Righteousness of the LAW and 2 Righteousness of God

Righteousness of God comes by FAITH by GRACE without LAW. Christian righteousness exists without the works of the law. (rom 3:20, 28) no man is justified by works of the law.

“From all which it is most clearly manifest, that the endeavour and desire of “Free-will” are a nothing at all. For if the righteousness of God exist without the law, and without the works of the law, how shall it not much rather exist without “Free-will”! especially, since the most

devoted effort of "Free-will" is, to exercise itself in moral righteousness, or the works of that law, from which its blindness and impotency derive their 'assistance!' This word "without," therefore abolishes all moral works, abolishes all moral righteousness, abolishes all preparations unto grace. In a word, scrape together everything you can as that which pertains to the ability of "Free-will," and Paul will still stand invincible saying, — the righteousness of God is "without it!" (p.230-231)

Can free will move itself in some direction? It can't move to the righteousness of God.

What free will can do, what we can do in this life = "But, to grant that "Free-will" can, by its endeavour, move itself in some direction, we will say, unto good works, or unto the righteousness of the civil or moral law; yet, it is not moved toward the righteousness of God, nor does God in any respect allow its devoted efforts to be worthy unto the attainment of this righteousness: for He saith, that His righteousness availeth without the works of the law." (231)

The GLORY OF GOD is the key here. We have failed in that regard. Whatever we do, we are in sin against God because we are not OF GOD.

SEC 147: (9:16:20)

Romans 3:21-22 righteousness of God is placed on those that believe –

It is very clear – two divisions – 1. Those that believe (righteousness of God) 2. Unbelieving (takes the righteousness away)

If it is NOT of faith IT IS sin! There is no medium in righteousness. There is no neuter between righteousness and sin.

SEC 148: (9:18:05)

Rom 3:23 ALL have sinned.

You can't find any one person in any place any time to be free from sin. They are without the glory of God. Can a free will work and strive to not be a sinner?

Glory of God is in two categories: active and passive

The glory of God which glories in US is active

The glory which we glory in God is passive.

Luther spends time discussing the various Latin and Hebrew interpretations of scriptures regarding glory. What we get from God is our glory from God. Then to sum it up – says in relation to free will – if WE DID SOMETHING, we can say in confidence that we did something with which to please God. But Paul denies this saying that ALL are WITHOUT this glory.

The challenge is laid down to bring for ONE man that has efforts so devoted to God that it could be said, "This pleases God" and if one person could come forward and this could be done then Luther said he was willing to allow his logic and stance concerning Grace and Free Will to be overthrown.

"Therefore, I have convinced them upon the testimony of their own conscience, that "Free-will," being "without the glory of God," is, with all its powers, its devoted strivings and endeavours, perpetually under the guilt of the sin of unbelief.

"And what will the advocates of "Free-will" say to that which follows, "being justified freely by His grace?" (Rom. iii. 24). What is the meaning of the word "freely?" What is the meaning of "by His grace?" How will merit, and endeavour, accord with freely given righteousness? But, perhaps, they will here say — that they attribute to "Free-will" a very little indeed, and that which is by no means the 'merit of worthiness' (meritum condignum!) These, however, are mere empty words: for all that is sought for in the defense of "Free-will," is to make place for merit. "(p. 233)

If there is no place for freedom of will where is there a place for merit? If no place for merit, then how can there be a place for reward? Who can get reward if justification comes without merit?

Paul says there is NO MERIT. All are justified FREELY by GOD'S GRACE.

SEC 149: (9:25:36)

Great line here regarding Pelagian theology. Because Pelagius was rightly labeled a heretic.

"For devotedly striving to dissent from the Pelagians, they begin to deny the 'merit of worthiness;' whereas, by the very way in which they deny it, they establish it more firmly than ever. They deny it by their word and pen, but establish it in reality, and in heart-sentiment: and thus, they are worse than the Pelagians themselves: and that, on two accounts" (p. 235)

1. Pelagians plainly assert the merit of worthiness. The FREE WILL friends think and teach the same thing and mock the Luther types as though they are dissenting from the Pelagians but in reality, it is quite the contrary. Luther calls them TWICE DIPPED PELAGIANS. They purchase the grace of God at a "lower rate" than Pelagians. Pelagians taught WHOLE MERIT SOPHISTS taught LITTLE MERIT. See also Romans 6:6, 4:4

SEC 150: (9:29:09)

Grace is no longer grace if we seek it by works.

SEC 151: (9:31:16)

Rom 4:2-3 Abraham believed God – declared righteousness.

1. Moral and Civil works did not justify Abraham before God.

"IF man is not righteous, neither will His works." (p.237)

2. Righteousness by faith – Roman 4 IMPUTE is mentioned more than 10 times. It is IMPUTED and the man does not work.

God does not mention man but the MAN THAT WORKS.

SEC 152: (9:35:44)

There are other all-powerful arguments AGAINST FREE WILL:

1. Purpose of Grace,
2. Promise,
3. Force of the Law,
4. Original Sin and the
5. Election of God.

Abraham was justified BEFORE that law was given. How can righteousness be obtained by the law?

KEY QUOTE: ***"Abraham was justified before the law was given. Again, as the law is the strength of sin, and only discovers sin, but does not take it away, it brings the conscience in guilty before God. This is what Paul means when he saith, "the law worketh wrath." (Rom. iv. 15). How then can it be possible, that righteousness should be obtained by the law?"*** (238-239)

Paul is most clear in his teaching and it would be inconsiderate to misread Paul.

SEC 153: (9:38:53)

All, None, not one, Without, they are all gone out of the way, there is none that does good, they are all gone out, all are sinners, we are justified without the law. . . how can this be misread? HOW CAN THIS BE CHANGED TO SOME?

If this had been used just in one place, then it could be twisted quite possibly. But he uses it everywhere – all over the place that the meaning of Paul is outside of Christ there is sin and damnation.

QUOTE: *"As to myself, I must confess, I am more than astonished, that, when Paul so often uses those universally applying words "all," "none," "not," "not one," "without," thus, "they are all gone out of the way, there is none that doeth good, no not one;" all are sinners and condemned by the one sin of Adam; we are justified by faith "without" the law; "without" the works of the law; so that, if any one wished to speak otherwise so as to be more intelligible, he could not speak in words more clear and more plain; — I am more than a astonished, I say, how it is, that words and sentences, contrary and contradictory to these universally applying words and sentences, have gained so much ground; which say, — **Some are not gone out of the way, are not unrighteous, are not evil, are not sinners, are not condemned: there is something in man which is good and which endeavours after good:** as though that man, whoever he be,*

who endeavours after good, were not comprehended in this one word "all," or "none," or "not."
(p. 239-240)

SEC 154: (9:41:30)

THIS SECTION ARTICULATES WHAT JESUS AND PAUL HAD TO SAY ABOUT THE NATURAL MAN

The crowing testimony from Paul. He divides the human race into 2 categories (Rom 8:5):

1. Flesh
2. Spirit

Jesus does the same in John 3:6

Roman 8:9 if you are not in the Spirit you are not Christ

If you are not of Christ, you are of Satan

The carnal mind CAN NOT PLEASE GOD (Roman8:5-8)

QUOTE: "Now let us see what his opinion is concerning the endeavour and the power of "Free-will" in the carnal, who are in the flesh. **"They cannot please God." Again, "The carnal mind is death." Again, "The carnal mind is enmity against God," And again, "It is not subject to the law of God neither indeed can be."** (Rom. viii. 5-8). Here let the advocate for "Free-will" answer me — How can that endeavour toward good "which is death," which "cannot please God," which "is enmity against God," which "is not subject to God," and "cannot" be subject to him? Nor does Paul mean to say, that the carnal mind is dead and inimical to God; but that, it is death itself, enmity itself which cannot possibly be subject to the law of God or please God, as he had said just before, "For what the law could not do, in that it was weak through the flesh, God did," &c. (Rom. viii. 3)." (p.241)

Origen had 3 affections: Flesh, Soul and Spirit. This was an error. Paul call everything outside of Christ and faith is of flesh. Flesh cannot please God. We are not only subject we cannot be subject.

An evil tree can only bring evil fruit (mt 7:17)

How can we being evil speak that which is good?" Mt 12:34

Jesus recognizes that evil people can do good things to those around us (I CALL THIS HORIZONTAL RELATIONSHIPS) Mt 6:11. This is recognizing that we are evil yet can do good things to those around us but we can't give those good gifts well.

QUOTE: "He denies that we do good, even when we give good gifts; because those good gifts which we give are the creatures of God; but we ourselves not being good, cannot give those good gifts well. For He is speaking unto all men, nay, even unto His own disciples. So that these two sentiments of Paul, that the just man liveth "by faith," (Rom. i. 17), and that "whatsoever is not of faith is sin," (Rom. xiv. 23), stand confirmed: the latter of which follows from the former. For if there be nothing by which we are justified but faith only, it is evident that those who are

not of faith, are not justified. And if they be not justified, they are sinners. And if they be sinners, they are evil trees and can do nothing but sin and bring forth evil fruit — Wherefore, “Free-will” is nothing but the servant of sin, of death, and of Satan, doing nothing, and being able to do or attempt nothing, but evil. “ (p. 242)

SEC 155: (9:46:17)

Roman 10:24 from Isaiah.

“I was found of them that sought Me not, I was made manifest unto them that asked not for Me.” He speaks this with reference to the Gentiles: — that it was given unto them to hear and know Christ, when before, they could not even think of Him, much less seek Him, or prepare themselves for Him by the power of “Free-will.”

Ref to the Gentiles that they would seek and understand Christ. Grace is SO FREE that it is far reaching.

What did Paul do to receive God’s grace? Paul received grace when he was out to KILL CHRISTIANS. He was on the way.

Rom 9:30-31 Gentiles get righteousness when they were not of the law AT ALL and the JEWS were all about the LAW.

GRACE is given to the most unworthy and undeserving.

The Jewish people had a zeal for God but it was not according to knowledge! (roman’s 10:2)

SEC 156: (9:49:15)

Attention is turned to JOHN.

John 1:5 that we are so blind that we cannot even comprehend the light. **The darkness understood him not!** He came to the WHOLE RACE OF MEN. (also 10-11)

KEY THOUGHT: “Whatever, therefore, he says of the “world,” is to be understood of the whole race of men. And hence, whatever he says of the “world,” is to be understood also of “Free-will,” as that which is most excellent in man. According to this apostle, then, the “world” does not know the light of truth; the “world” hates Christ and His; the “world” neither knows nor sees the Holy Spirit; the whole “world” is settled in enmity; all that is in the “world,” is “the lust of the flesh, the lust of the eyes, and the pride of life.” “Love not the world.” “Ye (saith He) are not of the world.” “The world cannot hate you; but Me it hateth, because I testify of it that the works thereof are evil.” (243)

John uses the WORLD = the who race of men, including our free will

The world hates Christ – does not have the Holy Spirit. Has lusts of flesh, lust of eyes and the pride of life. All proclamations of what free will is.

ANTITHESIS of this use: Jesus call disciples out of the world (john 15:16)

John 1:12-13 not born of blood (Jewish people), not the will of man (anyone from any nation), not will of flesh (carnal without the spirit). New Birth comes from a Divine source alone.

QUOTE: “*So that the sense is — they become the sons of God, neither by the birth of the flesh, nor by a devoted observance of the law, nor by any devoted human effort whatever, but by a Divine birth only.*”

If therefore, they be neither born of the flesh, nor brought up by the law, nor prepared by any human discipline, but are born again of God, it is manifest, that “Free-will” here profits nothing. For I understand “man,” to signify here, according to the Hebrew manner of speech, any man, or all men; even as “flesh,” is understood to signify, by antithesis, the people without the Spirit: and “the will of man,” I understand to signify the greatest power in men, that is, that ‘principal part,’ “Free-will.”” (p.244)

John rejects EVERYTHING that is NOT of DIVINE GENERATION

If man could do something, then it would seem he would have said so. Romans 9:8 the children of the flesh are not children of God (Romans 9:8).

SEC 157: (9:55:16)

We receive this by Grace out of the FULLNESS OF CHRIST (John 1:16). Also Romans 5:15 restates this from Paul. We receive grace THROUGH Jesus Christ ONLY.

If I obtain grace by my own efforts, then why would I even need the grace of Christ?

Grace should not ANY particle of free will.

Luther speaks directly to the Roman Catholic church when he says: “*For by their “Free-will,” they have made Christ to be unto them no longer a sweet Mediator, but a dreaded Judge, whom they strive to please by the intercessions of the Virgin Mother, and of the Saints; and also, by variously invented works, by rites, ordinances, and vows; by all which, they aim at appeasing Christ, in order that He might give them grace. But they do not believe that He intercedes before God and obtains grace for them by His blood and grace; as it is here said, “for grace.” And as they believe, so it is unto them! For Christ is in truth, an inexorable judge to them, and justly so; for they leave Him, who is a Mediator and most merciful Saviour, and account His blood and grace of less value than the devoted efforts and endeavours of their “Free-will!”” (p.246)*

SEC 158: (9:58:30)

Nicodemous is a great man by our standards. He recognizes Jesus greatness.

He is confounded about the new birth and thinks it is impossible (Jn 3:9).

*“And no wonder: for who ever heard that man must be born again unto salvation “of water and of the Spirit?” (5). Who ever thought that the Son of God must be exalted, “that who- soever should believe in Him, should not perish, but have everlasting life?” (15). Did the greatest and most acute philosophers ever make mention of this? Did the princes of this world ever possess this knowledge? Did the “Free-will” of any man ever attain unto this, by endeavours? Does not Paul confess it to be “wisdom hidden in a mystery,” foretold indeed by the Prophets, but revealed by the Gospel? **So that, it was secret and hidden from the world.”** (p.247)*

The world has never known him and cannot search after him or come after him.

SEC 159: (9:1:02:05)

John 14:6 Jesus is the way the truth and the light. Everything outside of Jesus is not life but death.

What need is there for light and life and truth if there is ALREADY light and life and truth. Those of free will essentially teach that there is some life, some life and some light in man.

God can't damn a person who has already obtained life, light and truth.

SEC 160: (9:1:05:45)

John 3:18 Is free will included among those who have believed or not? These are just two groups.

God only damns the ungodly. John says the WHOLE MAN is damned. So, one is either a believer or an unbeliever. 1 John 5:10 we either make God a liar or a truth teller.

QUOTE: “John ought not to say of the whole man that he is condemned already, but to speak thus, — Man, according to his ‘grosser affections,’ is condemned already; but according to that which is best and ‘most excellent,’ he is not condemned; because, that endeavors after faith, or rather, is already believing.” (p. 249)

All men are liars scripture says – well there are is a BEST PART OF MAN that is not a liar. Therefore, if we believe this we say scriptures are a liar.

Is free will found in John 3:36? God abides in the grosser affections of the man but upon that power of free will that is upon his will and reason, abide grace and everlasting life.

Free will can't be damned by my sinning. This is the absurd teaching.

KEY THOUGHT: “You see, here, to what the doctrine of “Free-will” brings us — it denies all things, divine and human, temporal and eternal; and with all these enormities, makes a laughing-stock of itself!” (250)

SEC 161: (9:1:9:30)

A man can receive nothing but that which comes from above (John 3:27). This is about GRACE

Free will says that man can do something that pleases God.

If you are not of Christ, there is no medium place. **You are of the earth if you are not of Christ.**

KEY THOUGHT: ***“But if there were any power in man, which at any time, in any place, or by any work, did not savour of the earth, the Baptist ought to have excepted this person”*** (251)

John 8:23 – you are either of the earth or of above? This was not in reference to their grosser affections or their brutal part.

SEC 162: (9:1:12:00)

John 6:44 how does this apply to free will? Can we come to Jesus without God?

God teaches us – no one can come to God. We have no power to come to Christ.

“Here, indeed, He not only declares that the works and devoted efforts of “Free-will” are of no avail, but that even the word of the Gospel itself, (of which He is here speaking,) is heard in vain, unless the Father Himself speak within, and teach and draw. “No one can,” “No one can (saith He) come:” by which, that power, whereby man can endeavour something towards Christ, that is, towards those things which pertain unto salvation, is declared to be a nothing at all.” (p. 251)

IS there a power in us to follow the drawing of God?

*“But the ungodly man comes not unto Him, even when he hears the word, unless the Father draw and teach within which He does by shedding abroad His Spirit. And where that is done, there is a different kind of drawing from that which is without: there, **Christ is held forth in the illumination of the Spirit, whereby the man is drawn unto Christ with the sweetest of all drawing: under which, he is passive while God speaks, teaches, and draws, rather than seeks or runs of himself.**”* (p. 252)

SEC 163: (10:0:00)

John 16:9 the Spirit will reprove the world of sin because the world does not believe in Jesus.

KEY THOUGHT: ***“Since the **Scripture declares Christ everywhere by positive assertion and by antithesis, (as I said before), in order that, it might subject every thing that is without the Spirit of Christ, to Satan, to ungodliness, to error, to darkness, to sin, to death, and to the wrath of God, all the testimonies concerning Christ must make directly against “Free-will;” and they are innumerable, nay, the whole of the Scripture.**”*** (252)

There are two kingdoms reigning against each other: The god of this world, the prince of this world (2 Cor 4:4; John 7:31) and the other kingdom is that of Christ. Everyone is in one or the other.

QUOTE: "But if the great theologians and defenders of "Free-will" know not, or pretend not to know, that the Scripture everywhere declares Christ by positive assertion and by antithesis, yet all Christians know it, and in common confess it. **They know, I say, that there are two kingdoms in the world mutually militating against each other. — That Satan reigns in the one, who, on that account is by Christ called "the prince of this world," (John xii. 31), and by Paul "the God of this world;" (2 Cor. iv. 4),** who, according to the testimony of the same Paul, holds all captive according to his will, who are not rescued from him by the Spirit of Christ: nor does he suffer any to be rescued by any other power but that of the Spirit of God: as Christ testifies in the parable of "the strong man armed" keeping his palace in peace. — In the other kingdom Christ reigns: which kingdom, continually resists and wars against that of Satan: into which we are translated, not by any power of our own, but by the grace of God, whereby we are delivered from this present evil world, and **are snatched from the power of darkness.**" (p. 253)

All this is common and known among Christians. The knowledge of these two kingdoms alone is enough to refute free will. We are compelled to serve the kingdom of Satan until we be liberated by a Divine Power.

SEC 164: (10:3:20)

Romans 7 / Galatians 5: **There is a warfare between spirit and flesh that they cannot do what is good. IF the nature of man be so evil, even in those who are born again of the Spirit, that it does not only NOT endeavor after good but is even averse to it and militates against good, how should it be able to do good in those who are NOT BORN OF THE SPIRIT?**

Romans 8:7 **those who are not of Christ are in enmity with God.**

GREAT QUOTE: "As to myself, I openly confess, that I should not wish "Free-will" to be granted me, even if it could be so, nor anything else to be left in my own hands, whereby I might endeavour something towards my own salvation." (254)

God has put salvation OUT OF THE WAY of MY WILL and GOD HAS TAKEN IT UPON HIMSELF. (John 10:27-28)

SEC 165: (10:07:05)

We are born in iniquity and cannot prevent ourselves from being ungodly. We are all children of wrath (Eph 2:3)

God is incomprehensible. (rom 11:33)

SEC 166: (10:10:20)

Issue of good people suffering and evil people prospering (various proverbs, Ps 73; Job 'tabernacle of robbers)

The light of the gospel and the gospel of grace helps makes sense of this. There is an afterlife where punishment and rewards will be.

3 lights proposed:

1. Light of nature
2. Light of grace
3. Light of glory

QUOTE: *“Let us therefore hold in consideration the three lights — the light of nature, the light of grace, and the light of glory; which is the common, and a very good distinction. By the light of nature, it is insolvable how it can be just, that the good man should be afflicted and the wicked should prosper: but this is solved by the light of grace. By the light of grace, it is insolvable, how God can damn him, who, by his own powers, can do nothing but sin and become guilty. Both the light of nature and the light of grace here say that the fault is not in the miserable man, but in the unjust God: nor can they judge otherwise of that God, who crowns the wicked man freely without any merit, and yet crowns not, but damns another, who is perhaps less, or at least not more wicked. But the light of glory speaks otherwise. — That will shew, that God, to whom alone belongeth the judgment of incomprehensible righteousness, is of righteousness most perfect and most manifest; in order that we may, in the meantime, believe it, being admonished and confirmed by that example of the light of grace, which solves that, which is as great a miracle to the light of nature!” (p.257)*

Conclusion

SEC 167: (10:14:45)

“Though I consider that I have now abundantly satisfied the godly man, who wishes to believe the truth without making resistance. For if we believe it to be true, that God fore-knows and fore-ordains all things; that He can be neither deceived nor hindered in His Prescience and Predestination; and that nothing can take place but according to His Will, (which reason herself is compelled to confess;) then, even according to the testimony of reason herself, there can be no “Free-will” — in man, — in angel, — or in any creature! “(p. 258)

Satan is prince of this world – we don’t leave his captivity unless by force of the Divine Spirit – there is no such thing as free will

If original sin has so destroyed us that there is nothing left in a man devoid of the Spirit therefore, we turn to evil

Jews ran into unrighteousness even though they had the law and the Gentiles who did not have the law attained righteousness – man without grace can do nothing but evil

Christ redeemed man by His blood, and we are compelled to confess that the whole man is lost – otherwise it makes Christ unnecessary or a redeemer of just the grossest part of man and this is blasphemous.

SEC 168: (10:16:50)

Luther admonishes Erasmus to yield to Luther because he taught better.

Luther Praises Erasmus for leaving out popes, purgatory and indulgences.

Luther also praises Erasmus as a good teacher in other subjects – and prays that the Lord makes Erasmus a much better theologian. Luther says this humbly.

QUOTE: *“And it is no new thing for God to instruct a Moses by a Jethro, or to teach a Paul by an Ananias.”* (p. 259)

He concludes with a desire that Erasmus be enlightened by the and make him a vessel to honor and to glory.