

Free will, on: 2008/11/13 1:18

This is the most in depth and scriptural explanation of the nature of man, free will, and the condition of man before the fall, after the fall, and since Jesus Christ that I have ever had the opportunity to thank and bless the most gracious God of heaven and earth for showing me. I want to share it with anyone who will read!

I've read it two or three times and would be glad to talk about it or try to help explain any of it. Some of it is "hard to understand" like Peter said about Paul's writings. It requires patience to wait to hear the final message at some points so don't get discouraged just from one paragraph. He goes into a lot of detailed explanation of us and what God has done for us in Jesus Christ.

This man was a christian martyr. He withstood Catholics and Protestants and was killed for Jesus' sake. Any ******(notes that look like this)****** have been inserted by me either for clarification or because I just wanted to praise God. I apologize for any typos. I'd be grateful if you note anything weird like that. I had to type it out of a book and I'm not good at typing. I read this a few nights ago and the next day I had to begin some serious changes in my life because I had been convinced that I no longer had any excuse for them. I hope that God will bless you with the same reaction if it is needed and that he will also bless you with his patience, in giving you courage, his tender compassion, and encouraging and joyful fellowship. - Ben
(ps - should I have split this up since it's so long?)

To the majestic highborn prince and lord, Lord George, Margave at Branndenburg, Duke of Stetin, Pomerania of the Kashubes and the Wends, Burgave at Muremberg and Prince at Rugen, my very gracious lord, grace, joy, and peace in God.

Most majestic Prince, gracious lord. Although for several years great earnestness and diligence has been expounded so that the gospel was preached to all creatures, I, nevertheless, unfortunately, find many people who to this point have learned and grasped no more than two pieces from all the preaching. First, one says: "We believe; faith saves us." Second, "We can do nothing good. God works in us the desire and the doing. We have no free will." Now, however, such remarks are only half-truths from which one can conclude no more than half-judgments. Whoever makes a whole judgment and does not lay the counter-Scriptures on the same scale next to it, to him a half-truth is more damaging than a whole lie. For when the half-truth is believed and sold under the appearance of a whole truth, then all sects, quarrels, and heresies result. They are only doing patchwork with the scripture, not comparing opposing Scriptures and uniting both into a whole judgment. Whoever does not divide the judgment in the Scripture in such a way eats of the unclean animals who do not part their hooves, Lev. 11:4. Indeed, under the cover of these aforementioned half truths all kinds of evil, disloyalty, and unrighteousness have fully and totally gotten the upper hand. Now all carelessness and impudence hang in the balance. There sit unfaithfulness and falsehood in their splendid throne, ruling and triumphing mightily in all things. No longer does any christian work shine forth among all people. Brotherly love is extinguished in all hearts; and it has come to pass, as the prophet says, that truth has fallen to the ground in the streets and righteousness cannot enter anywhere, Isa. 59:14. Wisdom calls aloud and no one wants to hear her, Prov. 1:20. For it has come about (may it be faithfully lamented to God) that the world is now more evil than a thousand years ago, as all histories prove. All this happens, as painful as it is to say it, under the appearance of the gospel. For as soon as one says to them, "It is written: leave evil and do good," Ps. 37:27, they answer: "We can do no good. Everything happens out of the providence of God and from necessity." They imagine that by that they are permitted to sin. If one says further: "It is written: 'Whoever does evil will go into the eternal fire,'" John 5:29; Matt. 25:41, immediately they find a fan of fig leaves with which to cover their vices and they say: "Faith alone saves us and not our works." Yes, I have heard of many people who have not prayed, fasted, nor given alms for a long time, for their priests say that their works are of no value before God, wherefore they straightway neglect them. These are the half-truths under which we, as under the form of angels, protect all license of the flesh and blame all our sin and guilt on God, as Adam did on his Eve and Eve on the snake, Gen. 3:12. Yes, God must be responsible for all our vices, which is the greatest blasphemy on earth.

To uproot such tares, gracious Lord, I have written a small booklet for You Princely Grace and summarized in short therein who and what is the human being in and outside of the grace of God, and what he is capable of. I will also as soon as possible make another book wherein I will testify incontrovertibly and still more powerfully with the Holy

Scriptures to the freedom of the human being to do good and evil. I will also thereby thoroughly resolve the contrary passages concerning Pharaoh, Esau, Jacob, the potter and the like, Exod. 9:23; Mal. 1:2f.; Isa. 45:7; Jer. 18:6; Wisdom 15:7; Rom. 9:21. Your Princely Grace, I request in all humility that you accept this little book from me graciously. Herewith, may Your Princely Grace be commended unto God. Given at Nicolsburg, on the first day of April, 1527.

Your Princely Grace's subject,
Balthasar Hubmaier von Fridberg

The human being is a corporal rational creature, created by God as body, spirit, and soul, Gen. 2:7. These three elements are found essentially and in varying ways in every human being, as the Scripture thoroughly proves. When the Lord God made the human being out of the dust from the earth, he blew a living breath into his face and thus the human being became a living soul, Gen. 2:7. Her Moses points to three things with distinct names. First, the flesh or the body is made out of the earth, which clod of earth or lump of clay, *aphar and erets* in the Hebrew, is translated in German as "dust," "ashes," or "mud taken from the earth." Second, notice the living breath, *neshamah* in the Hebrew, translated as "blowing on," "breathing on," "blowing upon," or "spirit." Third, the soul, called *nephesh*, is expressed separately; it is that which makes the body alive. Saint Paul mentioned these three essential substances quite clearly also with special and distinctive Greek names in writing to the Thessalonians: *pneuma*, *psyche*, and *soma*; in Latin: *spiritus*, *anima*, *corpus*; in German: *Geist*, *Seel*, *Leib*. ******(in English: spirit, soul, body. Also, notice how the Latin word for soul, 'anima', is similar to 'animation')****** He said: "May he, the God of peace, sanctify you through and through and preserve your whole spirit, soul, and body without fault until our Lord Jesus Christ returns," 1 Thess. 5:23. Likewise, we read in Hebrews the distinction between the soul and the spirit thus: "The Word of God is lively and active and sharper than any two-edged sword and cuts until it separates soul and spirit and also joints and marrow and is a judge of the thoughts and feelings of the heart," Heb. 4:12. ******(because Jesus is awesome!)****** Likewise, Mary, the perpetually pure and chaste Virgin ******(I have not understood this completely one way or the other whether Mary remained a virgin after Jesus was born or not. May God grant wisdom and keep us all from speaking disrespectfully about Jesus' blessed mother Mary.)******, noted this difference when she said to Elizabeth: "My soul magnifies the Lord and my spirit rejoices in God my Savior. For he has looked upon the misery of his servant," Luke 1:46ff. Here once again stand explicitly: soul, spirit, and misery, which means the flesh. For *Tapeinosis* in the Greek is misery or lowliness of the human.

Tapeinophrosyne is the humility of the mind. Christ also made this distinction more than apparent when he said to his disciples on the Mount of Olives: "My soul is distressed exceedingly, unto death. The spirit truly is willing, but the flesh is weak," Matt. 26:41. Therefore the saddened soul of Christ cried out according to the will of the flesh: "My father, if it is possible, then remove this cup from me," but according to the Spirit the soul adds, "Nevertheless, not what I want, but as you want". Here, Christian reader, you see bright and clear that these three special and essential substances--soul, spirit, and body--are made and unified in every human being according to the image of the Holy Trinity.

Now since with scriptural authority no one can deny these three essential things, substances, or essences, it follows that one must confess also three kinds of will in human beings, namely, the will of the flesh, the will of the soul, and the will of the spirit. However, so that I might teach in clear writing the different divisions of these three wills, the Spirit of God speaks in John 1:13 of the will of the flesh, which does not want to suffer; the will of the soul, willing to suffer, but due to the flesh seeks not to; and the will of the spirit which strongly desires to suffer (cf. John 1:13). In order that I might teach with clear writing the different division of these three wills, the Spirit of God through the disciple whom Christ especially loved, speaks these words of the true and eternal light which became human and came to his own and his own did not accept him. To as many as accepted him, he gave the power to become God's children. Yes, to those who believe in his name, who are born not of blood, not out of the will of the flesh nor out of the will of man (thus is the soul called in scripture) but out of God, John 1:13; 1 Sam. 10. Now we are once born, but in original sin and wrath, as Paul laments to the Romans and Ephesians, also David, Job and Jeremiah, Rom. 7:5; Eph. 2:3; Ps. 51:7; Job 3:1. Accordingly we must be born again or we cannot see the kingdom of God, nor enter it. We must be born of water and Spirit, that is, through the Word of God, which is water to all who thirst for salvation, which Word is made alive in us through the Spirit of God, without whose working it is a killing letter, Jer. 20:14; John 3:5, 4:14, 7:48; 2 Cor. 3:6; Rom. 8:13; Ps. 51:12; Deut. 8:3; Matt. 4:4. The same helps out spirit, bears witness to it, and strengthens it in the battle and strife against the flesh, sin, world, death, devil, and hell. To this end every word that proceeds out of the mouth of God helps the spirit so that the flesh with its evil will and lusts can nowhere flee, hide, or cover itself. It finds outwardly neither rest nor respite before the preached Word of God whose sound goes throughout the whole world, nor internally in the spirit for it is everywhere convicted Ps. 19:5; Mark 16:15; Acts 1:8; Rom. 10:18; Rom. 2:15. Since all testimony is proved in the mouth of two or three witnesses, thence comes the conscience and the gnawing worm into the heart of the human being.

That is the true rebirth of which Christ speaks in John 3:3, whereby our Adam, who had become a woman and an Eve through the fall, now again becomes a man; and the soul, which had become flesh, now again becomes spirit. Thus quite properly Saint Peter writes about this rebirth and says, "Make pure your souls through the obedience of truth in the spirit to since, brotherly love. Have fervent love for one another, out of a pure heart, as those who are reborn, not out of a peri

shable, but out of an imperishable seed, namely from the living Word of God which remains forever. Since all flesh is like grass and the glory of humanity is life a flower of the grass. The grass has withered and the flower fallen away, but the Word of the Lord remains for eternity," 1 Pet. 1:22-25; Isa. 40:6; Eccclus. 14:17f.; James 1:10. Note here, dear Christian, how the soul, which has become flesh through the disobedience of Adam, must through the Spirit of God and his Living Word be reborn to a new spirit, John 3:6. I remain silent here as to why Peter only speaks concerning the soul and says, "Make pure your souls," and does not add to that, "your spirit and flesh." But he knows that the spirit from the beginning is entirely a divine creation and needs no rebirth, Gen. 1. Therefore he says, "by the obedience of truth in the spirit," Gen. 3:19. Nor does the rebirth help the flesh, for the judgment has already been made and enacted by God that the flesh must wither like the grass and become ashes. Otherwise it cannot possess the kingdom of God, 1 Cor. 15:50; Matt. 16:17-19.

Second, it is to be noted that the human being should be considered in three states or forms: first, how he had been before the Fall of Adam; second, how he became after the Fall; third, how he is after the restoration.

How the Human Being Was Before the Fall of Adam

Before the transgression of Adam all three substances in the human being—flesh, soul, and spirit—were good, Gen. 1:31. For God considered all the things which he had made and they were very good—indeed, especially the human being made in the image of God, Gen. 1:31. The three substances were also wholly free to choose good or evil, life or death, heaven or hell. Thus they were originally made good and free also in the recognition, in the capability, and performance of good and evil by God, as the Scripture itself testifies and says: "God made the human being from the beginning and left him free in the power of his own counsel," Eccclus. 15:14ff. He gave him the commandments and the law and said: "If you will to keep the commandments" (God says: If you, man, will, it is given to you to keep the commandments), "then they will preserve you." He has set water and fire before you (note: you); you have only to stretch out your hand to the one you want. Before the human being are life and death, good and evil; whatever pleases him (yes: him) is given to him. Here the Scripture clearly and plainly shows us that the human being originally, in body, soul, and spirit, was given a free will to will and to perform good or evil. However, after the transgression of Adam, it has become otherwise for Him.

How the Human Being Has Become After the Fall of Adam

Concerning the Flesh

After our first father Adam transgressed the commandment of God by his disobedience, he lost this freedom for himself and all his descendants. Likewise, if a nobleman receives a fief from a king and if he acts against the king, the king will take this fief from the nobleman and all his heirs, for they must all carry the guilt of their forefather. Thus the flesh has irretrievably lost its goodness and freedom through the Fall of Adam and has become entirely and wholly worthless and hopeless unto death. It is not able or capable of anything other than sin, striving against God and being the enemy of his commandments. Whence springs forth the fearsome complaint which Paul utters to the Romans against his miserable and ill-fated flesh (Rom. 7 and 8). Therefore it must, according to the curse of God, return to the earth from which it has come, or it cannot possess the kingdom of heaven, Gal. 5, Gen. 3. So it is also with the blood for the two are of one will, as Paul writes 1 Cor. 15:50; Matt. 16:17; 1 Cor. 11:11f.; Ps. 51:7. Flesh and blood cannot possess the kingdom of God. And Christ says to Peter: "Simon Bar Jona, flesh and blood have not revealed this to you," Matt. 16:17. When Eve, who is a figure of our flesh, desired to eat and did eat of the forbidden fruit, she thereby lost the knowledge of good and evil, indeed of wanting and doing good, and had to pay for this loss with death, so that as soon as a person is conceived and born, he is conceived and born in sin. From the first moment already he is up to his ears in sin and from that moment on when he receives life he begins to die and become earth again Gen. 2:3. As God said: "On the same day you eat of the tree of the knowledge of good and evil you will die," Gen. 2:17. Therefore Job curses the day of his birth and so does Jeremiah. For the same reason King David heatedly laments the day of his conception and birth, complaining to God how he has been conceived in evil, and in sin his mother has borne him, as reported above, Job 3:1; Jer. 20:14; Ps. 51:7. And Paul in a few words says that we have all died in Adam, and God calls it returning to the earth and becoming ashes, 1 Cor. 15:22; Gen. 3:19.

Concerning the Spirit

The spirit of the human being, however, has before, during, and after the Fall remained upright, whole, and good. For it has neither with counsel or deed, will nor action, been disobedient in any way in allowing the flesh to eat the forbidden fruit. Indeed, like a prisoner in the body, it had to eat against its will. However, the guilt was not its own, but that of the flesh and the soul, which also became flesh. This wholeness and uprightness of the spirit Saint Paul already demonstrates c

learly in writing to the Thessalonians: “And may your whole spirit and soul and body be held blameless until the coming of our Lord Jesus Christ,” 1 Thess. 5:23. He says, “Your whole spirit” and not “your whole soul,” or “your whole body.” For what has once disintegrated and been shattered is no longer whole. King David laments also because of the Fall and cries to God, “I have become like a broken cask, etc,” Ps. 31:12. In the same way also, so that the spirit might be saved, Paul gives the fornicator to the devil for the destruction of the flesh in the power of our Lord Jesus Christ, that is, in the power of the keys, which Christ has given to his bride, the Christian church, to bind and to loose on earth after him, 1 Cor. 5:5; Matt. 16:19; 18:18; John 20:23. It is as if he were to say, “If the flesh wants to be ruined and of the devil, then we give it to him; but the spirit remains saved and whole for the day of the Lord. Then will God act and deal with it according to his pleasure. It is unnecessary for us to know more.

Concerning the Soul

However, the soul, the third part of the human being, has through this disobedience of Adam been wounded in the will in such a way and become sick unto death so that it can on its own choose nothing good. Nor can it refuse evil since it has lost the knowledge of good and evil, Gen. 2; 3. There is nothing left to it but to sin and to die. Yes, as far as doing good goes, the soul has become completely powerless and ineffective, Rom. 7. Only the flesh can act, without which the soul is outwardly able to do nothing, for the flesh is its instrument. Since, however, the instrument is incapable of doing anything, how can anything good be done with it, even if the soul gladly wanted to and made every effort. Nevertheless this Fall of the soul is reparable through the Word of God, Ps. 119:7; which teaches us again what it is to will or not will good and evil, and that after this life through the resurrection of the flesh, the body will become a heavenly, imperishable, noble, and spiritual one for action and fulfillment, 1 Cor. 15:44. Yes, it the body of these people born again of the water and the Spirit, as the first human Adam was created into the natural life and the last Adam into the spiritual life. The first human is of the earth and is earthly; the second is from heaven and heavenly.

That, however, this Fall of the soul is also reparable and harmless here on earth, while that of the flesh irreparable and even deadly, is due to the following: Adam, a figure of the soul—as Eve is a figure of the flesh—would have preferred not to eat of the forbidden tree, 1 Tim. 2:14. He was not seduced by the snake but Eve was, Gen. 3:6. Adam knew well that the word of the serpent contradicted the Word of God. Nevertheless, he willed to eat of this fruit against his own conscience in order not to grieve or anger his rib and flesh, Eve. He would have preferred not to do it. Thus, since he was more obedient to his Eve than to God, he lost the knowledge of good and evil. So he cannot will or choose good, nor can he not will or flee something evil, for he does not know what is truly good or evil before God, Ps. 14:3; 32:5; 53:2. Nothing tastes good to him but that which tastes and seems good to his Eve, that is, his flesh. For he has lost the right sense of taste.

A parable: a wounded or feverish person neither wants nor likes to eat something good and healthy. Only cold water and harmful food taste good to him. That happens because his healthy nature and whole constitution have been disordered by sickness, for he has lost the right and healthy taste of knowledge. He has an embittered tongue so that he judges to be good what is harmful to him and to be evil what is useful. Just so is it with our soul after the transgression of Adam. As soon as he ate from the tree of the knowledge of good and evil so that he can neither know nor judge what is right, good, or evil before God, what righteousness is sufficient before God, or what works are pleasing to God; all this even though he would gladly do right according to the spirit. This desire is still present today in all people, in Jews and heathen, as Paul writes to the Romans, Rom. 2:14. Indeed, if one is blind, he would gladly see.

If one is lame, then he would gladly go upright. Has one fallen among murderers, wounded and half dead, then he would gladly be whole again. However, as to the right way, truth, and means for coming to this health of the soul, all err who are not instructed by the Word of God. From this now follow all deviations, false doctrine, error, idolatry, and heresy, Ps. 119:11.

Here are to be excluded all those people who have sinned against the Holy Spirit, Matt. 12:32; Luke 12:10; 1 John 5:16ff; Heb. 6:6; Rom. 1:18ff. In these all willing and desiring has been perverted. This is a judgment of the righteous God on account of their own willful, wanton, and unrepentant evil, because they fight against the known and recognized truth. Yes, they turn their backs on God and say that he will not let himself be seen. They stop up their ears so that they do not have to hear his voice. If they were to hear his voice they think they would have to die, even though it is in that way that one must and should become alive. They turn their eyes away from God and blame him for not wanting to know them. They close off their hearts and hide themselves and yet complain that he does not knock at their heart's door nor seek them. And if he knocks, they do not want to open the door; if he seeks them, they do not want to let themselves be found. That which they have, they deny; therefore God gives them what they do not want to have. Thus it happens in all those who deny the freedom of the will in the newborn human being. Nevertheless, the time is coming when they will seek God,

but will not be able to find him.

Also, as they flee from him, they will fall into his hands, for he will encounter them and act toward them according to their faith. Therefore, their sin will not be forgiven, neither here nor there, for the Spirit of God will be taken from them, without which Spirit our spirit is quite helpless. Therefore it is necessary to pray earnestly with David that God not take his Holy Spirit away from us, Ps. 51:13.

On the other hand, God will also fill all those with good things who hunger and thirst after righteousness and want gladly to do good, desiring and asking such from God who has created heaven and earth, who perceive his invisible nature, that is, his eternal power and divinity as they observe the works of the creation of the world. The same he will not let go away empty and without instruction, but he will fill them with good things and will also send ambassadors and epistles by which they will be led on the right way of truth. He did this for the treasurer of Queen Candace in Egypt by Philip and for Cornelius by Peter. Indeed, before God will forsake such a spirit-hungry person all the angels must come down from heaven and through them he will proclaim and announce all the glory of God, which he wants from us, in the highest, right peace on earth and goodwill to the people, as to the shepherds in the field in the night of Christ's birth, Luke 2:8ff. Therefore in the Scripture God commonly calls his Word bread, water, drink, meat or blood, for he wants all those who hunger and thirst after it to eat and drink, and that no one be left to suffer want.

Whether now such a power for willing what is right and good is in us, it is not in us as if it were from us, for it is originally from God and his image, in which he created us originally, 2 Cor. 3:18; Gen. 1:27; which the old serpent almost blacked out and darkened through sin, Gen 3:1ff. Nevertheless, it was not possible to extinguish entirely this breath of God in us, and it still cannot be done, for God lets no one be more seriously tempted beyond that which he can bear, 1 Cor. 10:13. But God can extinguish it as a punishment so that a person can have eyes, ears and heart and still not see, hear, nor understand, Matt. 13:9; Mark 4:9; Luke 8:8.

Her one see truly how the flesh after the Fall can do wholly and completely nothing; and how, as far as good is concerned, it is completely unprofitable and dead, in all its powers incapable of doing good, and is impotent, an enemy of the law, to whom it does not want to be subservient even unto the grave, John 12:40; Rom. 7:5; Gal. 5:17; Gen. 6:3; Rom. 8:1ff.; 1 John 2:16f. Thus did King David so bitterly complain and cry that no health was in his flesh, Ps. 38:4. On that Paul says: "I know truly that nothing good dwells in me, that is, in my flesh," Rom. 7:18; 8:26. The spirit, however, even if it gladly wanted to will and to do right, is imprisoned. It can accomplish nothing other than bear internal witness against evil and cry as a captive to God without ceasing, with unspeakable sighs. Thus the soul has fallen among murderers, has been badly wounded by them and lies there half-dead, Luke 10:30. It has no taste or knowledge anymore of either good or evil. Thus Paul speaks of the matter and says: "The psychic person grasps nothing of the Spirit of God," 1 Cor. 2:14. It is foolishness to him and he cannot recognize it for it must be discerned in spiritual ways.** (psychic = soulish) ** The spiritual person, however, judges all things and is judged by no one. Here you note again, dear christian, the wholeness of the spirit in the human being which rightly judges all things and the wounds of the soul, which in itself is of no value for judging. Both flesh and soul are damaged and seriously wounded. Only the spirit has retained its original righteousness in which it was first created. This is the way things are among the three substances in the human being before and after the transgression of Adam, our first father, whatever the scholastics say about the upper and lower parts of the human being. Aristotle, the pagan, seduced them because he knew and ascribed nothing to the human being, save body and soul. The spirit was too heavenly for him. He was not able to grasp this breath of the living God with his natural and pagan understanding. ** (just like Paul said in the above passage.) **

How the Human Being Is After the Restoration

If the human being after the restoration by Christ is considered, one finds clearly that the flesh is still good for nothing and wholly ruined, as all the Scriptures lament. The spirit is happy, willing, and ready to do all good. The soul, sad and troubled, standing between the spirit and the flesh, knowing not what to do, is in its natural powers blind and ignorant of heavenly things. However, since it has been awakened by the heavenly Father through words of comfort, threats, promises, good things, punishment, and in other ways prodded, admonished, and drawn, as well as made whole by his dear Son, and enlightened by the Holy Spirit—as the three main articles of our Christian faith concerning God the Father and the Son and the Holy Spirit show—by this the soul now again knows what is good and evil. Now it has again obtained its lost freedom. It can now freely and willingly be obedient to the spirit, can will and choose good, as well as it was able in Paradise. It can also reject evil and flee it. It is the sent Word of God that works such in the soul, as David says: "He has sent his Word and made them whole," Ps. 107:20. Thus Christ says also: "If you remain in my Word, then you are my true disciples and will recognize the truth and the truth will make you free. If the Son makes you free, then you are truly free," John 8:31ff. Here note and let hear whoever has ears, that we are again made free through the sent Word and truth

h of God, through his only begotten Son, Jesus Christ. Therefore there must be true health and freedom in humanity again after the restoration, for God works always in us the willing and the doing, according to the good resolution of the heart, Phil. 2:13. Although the flesh does not afterward want to do so, it must against its own will do what the soul, which is united with the spirit, wants. Thus David calls to God: "Lord, my soul clings to ashes (that is, the flesh), but make me alive, according to your Word," (Amen.) Ps. 119:25. On this basis, true health and freedom must be in humanity after the restoration, or these Scriptures must fall to the ground, which God forbid. Therefore Christ and Paul ascribe this freedom to humanity and say, "If you will enter into life, then keep the commandments. If you live after the flesh, then you will die. If you will walk according to the Spirit, then you will live," Matt. 19:17; Rom. 8:13. Here is confirmed that ancient proverb: "Man, help yourself; then I also will help you." Yes, God speaks first and gives power through his Word. Now the human being can also help himself through the power of the Word or he can willfully neglect; that is up to him. Therefore one says: God has created you without your help, but without your help he will not save you. Since God first created the light, whoever wants to accept it will do so on the basis of the commandment of God; whoever despises it falls into darkness because of the just judgment of God, John 1:5ff.; 3:19. And the talent which he has and does not want to use, but hides in the handkerchief, will therefore be simply taken from him.

The soul stands between the spirit and the flesh, as Adam stood between God, who tells him he should not eat of the tree of the knowledge of good and evil, and his Eve, who tells him he should eat of the tree, Gen. 2; 3. The soul is now free and may follow the spirit or the flesh. However, if it follows Eve, that is, the flesh, then it becomes an Eve and flesh. If it is obedient to the spirit, then it becomes a spirit. The soul should beware that it not linger too long at this oak of human choice and first at length consider whether it will follow the flesh or the spirit, lest it, like Absalom, who also hung between heaven and earth, 2 Sam. 18:9, be stabbed to death by the slave of sin, that is, by the flesh, with three wounds: of consent, word, and deed. Therefore David says, "I have hurried and neglected nothing to hold your commandments," Ps. 119:4. And in another place: "If you today hear the voice of the Lord, do not stop your ears," Ps. 95:7f. "Today," he says, "Not Cras, cras, tomorrow, tomorrow, as the ravens cry." (cras is Latin for 'tomorrow')

Accordingly, after the restoration the soul is now made healthy and truly free through the sent Word. Now it can will and do good, as much as depends on it, for it can command the flesh in such a way that it tames and masters it, so that against its own inclination it must go into the fire with the spirit and with the soul on account of the name of Christ. Although there remain imperfection, weakness, and defect in all action and omission, for we are all unprofitable servants, such is not grounds for rebuke or injurious to the soul, but to the body which is the evil instrument and worthless tool.

A parable: A carpenter gladly wants to make a clean and smooth table, but his plane is bent and notched. Now, to make such is impossible for the worker, even though not he but the plane is responsible. Likewise such a defect is not damnable to the soul, since it is sorry for it and confesses its impotence before God. However, for the flesh it is destructive; therefore it must pay the penalty, suffer, and return again to the earth. Nevertheless, the soul is again so free after the restoration that it can will evil and perform it, for in evil it has a competent and useful instrument in the flesh, which by nature is quick to do evil and is inclined to do so.

For this reason it is said: Sin is done willingly; if it were not, it would not be sin. This willfulness is the theme of those Scriptures in which God rebukes us because we do not want to hear, know, or accept the good. As when Christ says: "Jerusalem, Jerusalem, how oft have I wanted to gather you as a hen gathers it chicks under its wings, and you were not willing," Matt. 23:37. Thus he says to the young man who asks what good things he should do in order to inherit eternal life: "He answers him: 'If you want to enter into life, then keep the commandments.' " Willing and keeping must have been in the power of the young man, for he said: "I have kept them from youth on," Matt. 19:17ff. Without doubt he spoke the truth. For Jesus looked at him and loved him, Mark 10:21. He does not, however, love liars. Nevertheless, Christ shows him his inborn imperfection, which is in every person, and tells him to sell everything that he has and give it to poor people. Therefore he was moved with sadness. However, the same is unharmed to him, for it is fulfilled through Christ, who is the Alpha and Omega, the beginning and the end of the fulfillment of the divine commandments. In him is our perfection. If the commandments of God are fulfilled, say Augustine, those other things not fulfilled by us are forgiven us. John also has written more than clearly concerning this power, when he says that God has given over and entrusted us with the power to become children of God.

Here you see clearly, Christian reader, how to will the good belongs to us to whom the Word is sent, but we do not find it in ourselves to fulfill. That happens because of our wretched body in which nothing but sin dwells, Rom. 7:18.

To summarize: The spirit is whole also after the restoration. The flesh can do nothing at all. The soul, however, can sin or not sin. But the soul which sins will die, Ezek. 18:20. Accordingly, it can well and rightfully say, *propter me orta est haec tempestas*, that is, "it has to do with me." The flesh has received its judgment. The spirit keeps its wholeness. If I no

w will, then I will be saved by the grace of God; if I do not will, then I will be damned, and that on the basis of my own obstinacy and willfulness. Thus speaks the Spirit of God through Hosea: “The condemnation is yours, Israel; only in me is your salvation,” Hos. 13:9.

From this passage it is easy to note how the law is given in different ways: to the flesh for the recognition of its sins; to the spirit as an aid and witness against sin; to the soul for a light whereby it can see and learn the way of righteousness and flee sin and evil. Thus, when the flesh hears the law, it is frightened and its hair stands on end in terror. The spirit leaps for joy. The believing soul thanks God and praises him for the lamp and light to his feet, Ps. 119:105. For as the devil neither wishes to nor can do good, but is stuck in his evil, so likewise our flesh, since it has sinned out of willfulness when it saw that the forbidden fruit was good to eat and was appealing to the eyes and lovely to the sight. However, the soul did not sin out of its own willfulness but out of weakness and the impulse of the flesh since Adam did not want to grieve Eve, who was his flesh. As he then excused himself and said: “The woman, whom you gave me for a mate, gave me from the tree and I ate,” Gen. 3:6. Only the spirit has remained upright in this Fall; therefore it will return to the Lord, who gave it, Eccles. 12:7.

In summary: Here you see, reader, how God created the human being so free that he was at first able without new grace to remain in his inborn innocence and righteousness unto eternal life. He could also forfeit this grace through disobedience, which is what happened. As a result, through the Fall, grace and freedom have been darkened and lost to such a degree that the human being does not know and longer what is good or evil without a special and new grace of God. How can one will to do good and avoid evil if one cannot will anything good, unless one has recognized it beforehand. However, after the restoration, the human being has acquired and again received such grace, health, and freedom through the merits of our Lord Jesus Christ that one can now again will the good and do it, indeed against the nature and will of the flesh in which there is nothing good.

In the third place: since free will in the human being is nothing other than a power, force, energy, or adroitness of the soul to will or not will something, to choose or flee, to accept or to reject good or evil, according to the will of God, or according to the will of the flesh, which fleshly will and potentiality should more exactly be called an impotence rather than a power or energy. But the soul, through the eating of the forbidden tree lost the recognition of good and evil in the sight of God, which knowledge it certainly had before the Fall, as far as it was necessary and sufficient for a human creature to know. Therefore that same tree which God forbade Adam to eat, Gen. 2:17, that is, to desire, know and experience more than is necessary for a human being. For Eve wanted also to know everything that God knows, as promised to her by the crafty serpent. “On the day they eat thereof, their eyes will open and they will become as gods, knowing good and evil,” Gen. 3:5. Accordingly they were rightly removed and robbed of this knowledge of good and evil by God and have become as a horse and a mule in whom there is no understanding.

For whichever person does not accept a divine gift from God with thankfulness or who does not want it, from the same will also justifiably be taken that which he has. So has it happened also to humanity in this case. Now a person can no longer will something good nor flee evil unless he knows beforehand what is good or evil in the eyes of God. Therefore this recognition and power of knowledge, willing, and working must happen and be attained by a new grace and drawing of the heavenly Father, who now looks at humanity anew by the merit of Jesus Christ our Lord, blesses and draws him with his life-giving Word which he speaks into the heart of a person. This drawing and call is like an invitation to a marriage or to an evening meal. Through it God gives power and authority to all people insofar as they themselves want to come; the free choice is left to them. It is a new birth, a beginning of his creatures, like humanity in Paradise first had been, excepting only the flesh; indeed, it is truly becoming children of God.

But whoever does not want to come, like Jerusalem and those who have bought oxen and houses and have taken wives—these he leaves out as unworthy of this Supper. He wants to have uncoerced, willing, and joyous guests and donors; these he loves. For God does not force anyone except through the sending and calling of his Word, as also the two disciples at Emmaus did not force Christ to remain with them otherwise than by request and good works, Luke 24:29. In the same way Lot was not compelled by the two angels in Sodom, Gen. 19:2f. For the divine Word is so powerful, authoritative, and strong in the believers that the person (though not the godless one) can will and do everything that said Word commands him to want and to do. For the gospel is the power of God to the salvation of all believers, Rom. 1:16. Likewise the sick man, who had lain thirty-eight years in the portico by the pool at Bethesda, heard the Word of Jesus, saying: “Stand up, take your bed, and go forth,” John 5:9. In the power of these words of Christ he freely stood up, took his bed, and went forth. He could have refused, saying to the Lord in unbelief, “It is impossible,” or “I prefer rather to lie here.” As also Christ could not do many wonders in his fatherland because of their lack of faith, Matt. 13:57-58. However, as soon as this sick man heard the Word and believed, he was whole, stood up, and walked. Thus as soon as Christ says to a person: “Keep my commandments. Leave evil and do good,” from that hour on the person in faith receives power

and strength to will and to do such. Yes, all things are now possible to the believer in the one who strengthens him, Christ Jesus. Here can be introduced all the writings which testify to the power and effect of the divine Word.

Now we surely know that originally God made all things good and especially the human being in spirit, soul, and body. However, by the disobedience of Adam this goodness in us has been wounded in the soul, it has been held captive and obscured in the spirit by the darkness of the body, and has been completely ruined in the flesh. If we would again be free in the spirit, be healed in the soul, and also that this Fall be unharmed to us in the flesh, the such must, must, must take place through a new birth, as Christ himself says, or we will not enter into the Kingdom of God. Now God, however, as James writes, gives birth to us willingly with the Word of his Power, so that we become a new beginning of his creatures, James 1:18. In this Word, which Peter calls an indestructible seed, 1 Pet. 1:23, we become free and whole again by a new law so that absolutely nothing damning is any longer in us, Rom. 8:1, Thus says Christ: "The truth will make you truly free," John 8:36. Also David: "He has sent his Word and has made us healthy," Ps. 107:20. And in another place: "Lord, make me alive according to your Word," Ps. 119:107. Now it follows incontrovertibly that through the power of the divine Word there must be in the believer right freedom, true health, and real life, or we will have to abolish half the Bible. Far be that from us.

From the things said above one notes clearly and surely that the human being received two wounds by the Fall of Adam. The first is an inner one which is ignorance of good and evil: therefore Adam was more obedient to the voice of his Eve than to the voice of God. The second wound is external, in doing and acting. Thus the human being cannot wholly complete and hold the commandments of God on account of the inborn evil of his flesh; rather, in all his works he is a useless servant, Luke 17:10. This weakness or lack originates from the fact that Adam has not rightly mastered his rib Eve according to the command of God, but against the same has also eaten of the tree which was forbidden him on penalty of death.

The first wound is healed by the wine poured on it by the Samaritan Christ, Luke 10:34, that is, through the law in which the human being by a new grace is again taught anew what is truly good and evil before God. The second wound is healed by the oil, that is, with the gospel. Thus this sin or weakness no longer has anything poisonous or damning in it, if we do not follow it wantonly. Therefore in the New Testament Christ, the true physician, mixed together both wine and oil, that is, the law and the gospel, and made out of them a healing plaster for our souls. Thereby our souls became righteous and healthy again.

Here one grasps with both hands how Christ has made the Fall of Adam wholly innocuous for us and incapable of condemning, and how he crushed the head of the old serpent through the seed of the woman, Gen. 3:15, how he took away the sting and made its poison no longer lethal to us, 1 Cor. 15:30f. Thus, henceforth, no one may decry Adam or Eve nor excuse or gloss over his sins with Adam's Fall since everything which had been lost, wounded, and had died in Adam has been sufficiently restored, healed, and made healthy. For Christ with his Spirit has acquired for our spirit from the heavenly Father that the prison is not harmful to our spirit. And with his soul he has acquired for our soul that through his divine Word it is again taught and enlightened as to what good and evil is. Yes, also by his flesh he earns for our flesh that after it has become ashes it may again be resurrected in honor and be immortal, 1 Cor. 15:22. Accordingly, henceforth every soul that sins will bear its sin itself since it is willingly responsible for its own sin and not Adam, not Eve, not the flesh, sin, death or the devil, for all these things are already captured, bound, and overcome in Christ. To him we say, with Paul, be praise, honor, and thanks for eternity.

Finally, we see here thoroughly and clearly what great rubbish all those have produced and introduced into Christendom to this point who deny the freedom of the will in people and say how this freedom is an empty and idle name and is nothing in itself. For thereby our God is shamed and blasphemed as if he like a tyrant penalized and condemned humanity for something which it was impossible for them to will or to do. Thereby is also lifted and overthrown the justifiable charge which Christ will use against all the godless on the last day when he says, "I was hungry and you did not feed me," Matt. 25:42. For then they could all too easily excuse themselves and answer: "It was, however, impossible for us, for you have robbed us of willing and working the good because of Adam. For we were also foreseen from eternity in your unchanging wisdom and thereto ordained that we should not feed you." Likewise Judas Iscariot, when he betrayed you, and Pilate when he had to sentence you even though you were innocent. "What do you now accuse us of, since we are not guilty, but you yourself who has made and used us as an unworthy vessel, and now so that your eternal wisdom and providence remain true and just, we must go as damned ones into the eternal fire with the devil and confirm your foreknowledge." " "

Through this denial of the free will manifold cause is given to the malevolent to lay all their sins and evil deeds on God, saying, "That I practice harlotry and adultery is the will of God. What God wills must take place. Yes, who can counter his will? Were it not his will then I would not sin. If it is his will, then I will stop sinning." Not to mention that by this erroneous

ous opinion many people are misled into laziness and great despair, so as to think that since I cannot will or do anything good, and since all things happen out of necessity, I will thus remain therein. If God wants to have me, then he will freely draw me. If he does not, then my will is in vain and unfruitful. Yes, such people are waiting also for a special, unusual, and miraculous drawing of God which he would use with them, as if the sending of his holy Word were not enough to draw and summon them. All of which is the work of such an evil, crafty, and blasphemous devil, that I do not know whether a more harmful Satan for the hindrance of all righteousness and godliness could rise up on earth among Christians. Through this false opinion a great part of the Holy Scriptures is overthrown and made powerless. May the all powerful, good, and merciful God graciously aid us against such serious error and crush it with the breath of his mouth, through Jesus Christ our Lord. Amen.

Re: look at this! - posted by Logic, on: 2008/11/13 15:08

Quote:
-----benjoseph wrote:
Here the Scripture clearly and plainly shows us that the human being originally, in body, soul, and spirit, was given a free will to will and to perform good or evil. However, after the transgression of Adam, it has become otherwise for Him.

How the Human Being Has Become After the Fall of Adam

Concerning the Flesh

After our first father Adam transgressed the commandment of God by his disobedience, he lost this freedom for himself and all his descendants.

This is one of the biggest misconceptions about the fall.
Scripture does not say this anywhere.

Quote:
-----Likewise, if a nobleman receives a fief from a king and if he acts against the king, the king will take this fief from the nobleman and all his heirs, for they must all carry the guilt of their forefather.

Free will is not something tangible as a fief.
Free will is an innate concept of the mind, it can not be lost because of a relative did something.
Still, no Scriptural back up.

Quote:
-----Thus the flesh has irretrievably lost its goodness and freedom through the Fall of Adam and has become entirely and wholly worthless and hopeless unto death. It is not able or capable of anything other than sin, striving against God and being the enemy of his commandments.

This is the focal point.
The flesh never had goodness to start from.
It is because of the flesh that Adam & Eve fell.

God did not make imperfect humans, He made them with free will to choose either way.

The cause of Adams fall is the flesh:

1John 2:16 For all that is in the world,

1: the lust of the flesh

2: the lust of the eyes

3: the pride of life,

is not of the Father, but is of the world.

Gen 3:6 And when the woman saw that the tree was

1: good for food,

and that it was

2: pleasant to the eyes.

and a tree to be

3: desired to make one wise

she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Furthermore, Adam & Eve would have eventually died without eating of the Tree of Life if they never had sinned.

Quote:
-----The spirit of the human being, however, has before, during, and after the Fall remained upright, whole, and good. For it has neither with counsel or deed, will nor action, been disobedient in any way in allowing the flesh to eat the forbidden fruit. Indeed, like a prisoner in the body, it had to eat against its will.

You need Scriptural back up if you're going to be posting things like this.
The Spirit is not doing anything against its will when the flesh dominates.
The Spirit did not remain upright, it was cut off from the life of God the moment Adam & Eve ate.
Spiritual death is the outcome of sin.
Physical death was so that they would not be knowing good & evil forever, which eventually came because the way of the Tree of Life was cut off.

Quote:
-----However, the soul, the third part of the human being, has through this disobedience of Adam been wounded in the will in such a way and become sick unto death so that it can on its own choose nothing good.

No Scriptural back up.
The soul can not really be separated from the spirit, it is indiscernible to tell which is which.
However, when a man dies, the spirit is separated from the body and the soul dies.

A soul dies by being in hell with the body:
Matthew 10:28 fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
James 5:20 Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.
Rev 16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

Quote:
-----Nor can it refuse evil since it has lost the knowledge of good and evil, Gen. 2; 3.

The soul is expected to not sin because it has a conscience.
Rom 2:14,15 The Gentiles do not have the Law; but whenever they do by instinct what the Law commands, they are the law to themselves, even though they do not have the Law.
:15 Their conduct shows that what the Law commands is written in their hearts. Their consciences also show that this is true, since their thoughts sometimes accuse them and sometimes defend them.

Furthermore, this is where the law comes in.
Rom 7:7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, you shall not covet.

Quote:
-----A parable: a wounded or feverish person neither wants nor likes to eat something good and healthy. Only cold water and harmful food taste good to him. That happens because his healthy nature and whole constitution have been disordered by sickness, for he has lost the right and healthy taste of knowledge.

Bad analogy.
When sick, one's mental capacity or capabilities are dulled or harmed,
One who is in sin has all his mental capabilities intact.
However, he is without discernment on many things. One's judgment is impaired by ignorance of God and His law.

Quote:
-----How the Human Being Is After the Restoration...
...The soul is now free and may follow the spirit or the flesh.

The soul has always been free, it only had the wrong affections which agreed to the flesh.
After the Restoration, one has affection toward God and the things of God along with His law.

The affections of our soul effects individual choices that we make. The choice that you make will naturally follow your affections. Consequently, if you love yourself or the world more than one commanding you, you will not consistently do things that please the commander.

Your decisions are effected by your affections and inclinations so that you might do what you have favor towards. However, one is always able to do what is right when the affections are wrong.

Quote:

-----Accordingly, after the restoration the soul is now made healthy and truly free through the sent Word.

It was always healthy, it just chose to put its affections on the wrong things, but now it does choose to put its affections on the right things.

Quote:

-----Now we surely know that originally God made all things good and especially the human being in spirit, soul, and body. However, by the disobedience of Adam this goodness in us has been wounded in the soul, it has been held captive and obscured in the spirit by the darkness of the body, and has been completely ruined in the flesh...

...From the things said above one notes clearly and surely that the human being received two wounds by the Fall of Adam.

Adam's sin only wounded himself, just as our own sins only wound ourselves.

Since Adam was restored after he sinned, but only unable to eat of the Tree of Life, one can not even suppose his sin effected his offspring.

Quote:

-----The first is an inner one which is ignorance of good and evil: therefore Adam was more obedient to the voice of his Eve than to the voice of God. The second wound is external, in doing and acting. Thus the human being cannot wholly complete and hold the commandments of God on account of the inborn evil of his flesh; rather, in all his works he is a useless servant,

Remember, the flesh was never good, even before Adam had sinned.

Therefore, the flesh is the culprit, not Adam.

Quote:

-----Finally, we see here thoroughly and clearly what great rubbish all those have produced and introduced into Christendom to this point who deny the freedom of the will in people and say how this freedom is an empty and idle name and is nothing in itself. For thereby our God is shamed and blasphemed as if he like a tyrant penalized and condemned humanity for something which it was impossible for them to will or to do.

AMEN!!!!

Re:, on: 2008/11/13 17:17

Hi Logic,

I'll go over what you wrote. It's really important to me to know if there is anything in what I read and posted that is untrue so I will carefully consider what you wrote. It may take some time as this is all pretty heavy to me to begin with but I'll try to get back to you so we can talk about it. I wasn't having many problems with the things he was saying and I've definitely read some things that you've written before about the willful nature of sin that I found very encouraging. I appreciate your amen at the end but I've only skimmed through what you wrote so I'll go through the whole thing now. Hopefully we can be in agreement! Thank you for taking the time to address it in detail. - Ben

Re:, on: 2008/11/14 1:10

Hi Logic,

I've been going over this all day and I've got a lot to learn. Can you summarize some of the major points you were trying to get across in a simple itemized list for me?

Re:, on: 2008/11/15 15:46

Logic,
Here's what I've understood so far from Balthasar and others. Maybe it will help.

1. Man is flesh, soul, spirit.
2. The flesh, soul, and spirit of a man each have their own will.
3. The flesh was supposed to be submitted to the soul which, in turn, should have obeyed the spirit.
4. This was actually possible before inborn sin.
5. Everything before the transgression was "very good" as God said.
6. Therefore the wills of the three parts of man were good just as God made them.
7. Adam did not inherit sinful flesh from anyone.
8. Adam submitted his soul to his flesh (of whom Eve, his rib, is a figure) instead of to his spirit which was the living breath from God breathed into him.
9. When the soul yielded to the flesh, instead of mastering it, the spirit was not in agreement.
10. This spirit of man from God is not the same as the Holy Spirit in the new covenant.
11. Adam perverted the right ordering of body, soul, and spirit by submitting himself (his soul) to his flesh.
12. It is not true that Adam was made in sin but it is true that every man of Adam's seed was conceived and born in iniquity and sin as David said.
13. Therefore the Word later **became flesh** in the blessed virgin, Mary.
14. Adam's eyes were opened seeing his nakedness and God testified that man knew good and evil.
15. Before he transgressed, he only knew good because that's how God made everything, very good.
16. Once he knew good and evil like God, who knows all things, he was cast out of the garden and cut off from the tree of life.
17. All sinned.
18. Death reigned.
19. The knowledge of good was obscured and lost in man's sinfulness.
20. The law was given but contained only shadows of the true knowledge of good.
21. The law condemned man and revealed sin.
22. The body, soul, and spirit of man were no longer in the original blessed state.
23. The spirit was God-breathed and would return to him.
24. But all was vanity for man.
25. All his righteous works are as filthy rags.

26. Man's flesh was ruined and his soul wounded and dying.
27. Then Jesus came.
28. Through Jesus only is a man's soul saved.
29. Jesus taught, exemplified, accomplished, and established everything our souls needed to live.
30. Now the righteousness of faith is revealed.
31. Now a man's wounded soul can be healed and live according to the power of God's Word.
32. It is also now revealed to us that God had mercy on the sins committed before.
33. The gospel was preached to the dead.
34. The way to the tree of life is open.
35. The will of the soul healed by faith is free.
36. The flesh is doomed.
37. The soul submitted to the spirit with the power of God's Holy Spirit can put to death the works of the flesh.
38. Any imperfections in performance are forgiven in Christ.
39. The soul is free to choose good or evil.
40. The decision is for the soul. Healing or death.
41. The conscience is in agreement with the spirit as a witness to testify to man's sinfulness.
42. Because of Jesus we can discard our filthy rags and put on the white garments prepared for the faithful.

So **before "the Fall"** which is a fitting title:

spirit, soul, and body were good
the wills of the spirit, soul, and body were good.

After the Fall:

the spirit remained good and its will.

the soul had become wounded, lost, undiscerning.
the soul's will was evil from birth and could not grasp spiritual things.

the cursed flesh inherited corruption, its uncontrolled will is completely opposed to God without hope.

Since Jesus the Savior:

the spirit is the same.

the soul can receive healing and knowledge of good. The truth will set you free.

The flesh, though a bad tool and still doomed, can be beaten and made into a slave of the soul through the power of the Holy Spirit.

The flesh's will is still in opposition to God. So we have to make it do what it hates to do. This weak tool is still lamentabl

e.

But there is a difference between the shortcomings of the flesh and choosing to sin with the soul. The soul no longer has an excuse for choosing sin. It can know the truth and be free.

Balthasar also mentioned that the law was given in different ways to man? I haven't understood that part yet though.

I'm a disciple and learning so please be patient if I say something wrong. I don't grasp all kinds of spiritual things yet about the Holy Spirit. I'm repenting from my sinful ways and learning. There is so much false teaching out there and I've believed a lot of it before. But I'm glad and eager to share what I've learned with people because I hope to see everyone follow Jesus and I don't want people to be so confused and discouraged like I've been by all the false teaching.

Re: - posted by rbanks, on: 2008/11/15 19:47

benjoseph, thank you...i very much appreciate the writing that you typed out and posted for us! I think if one should take the writing in context and not critique it so much but appreciate the truth this believer was trying to convey then one can not help but be blessed.

I noticed logic did however at the end at least say amen to the truth. I believe if he had of just quoted that and said amen to it, then it would have been so much better. We do not have perfect knowledge and to think that we have is to fall into sin.

I have enjoyed the truth that logic brings out as well but I think the things that he disagreed with were taken out of context because he does not believe that man was born in sin. The bible is clear that everyone is born from Adam with a sin nature. I agree very much with logic concerning man being a free agent but I also believe as the bible has said that man was also born in sin and must be delivered from sin by the power of God. Man is born with freewill but is not totally free because of sin. The nature of man is to sin. Man does not become a sinner because he sins. Man sins because he is a sinner by birth. Mankind must be born again by the Spirit of God.

Adam was perfect the day God created him. Everything that God created was good and man was very good. I disagree with logic on this one, although I agree with him more than I disagree, when he says that man was created weak. I believe that God created man to overcome the devil but he let the devil overcome him. All Adam had to do was walk with God in obedience and he would have overcome the devil. The woman being created out of man was weaker and was deceived by the devil. The bible says that man was not deceived but willfully sinned. God did not make him sin by enticing him nor by giving him a weak nature. We can not have it both ways and say on one hand that God is not responsible for people not being saved by overlooking them without giving them an opportunity and on the other hand say that God is responsible for the fall because he gave man a weak nature that cause him to give in to sin. The only weakness that cause Adam to sin was not walking with God and depending on him to keep him from sin.

God is not responsible, because he gave man freewill with the ability to be responsible to do what God required of him. God set before man life and death. He told man to choose life by obedience or he would be choosing death by disobedience. After the fall, man was born with a sin nature and does not have the power to obey God. He must be born of God in order to please Him.

Re: by birth - posted by savannah, on: 2008/11/15 19:57

I posted this on another thread but I thought it belonged here as the subject of this thread is FW.

If all that are in Adam are so due to their birth and not by their choice or will, and none object to this truth and bring a charge against God, neither should any bring a charge against God when He places any in Christ by the new birth which is from above and as the wind, and not by the choice or will of any but His Own Will by which He begat us. (see James 1:18)

All in Adam are children OF wrath by NATURE(naturally).

BUT GOD...! But God ...has created(supernaturally re-created by the new birth)His children in Christ Jesus for those good works which we now walk in, as God has before ordained that we should. (see Eph. 2:10)

All Praise,Honor and Glory be to His Name and not ours.

So it is that men naturally will to make themselves a name. (see Gen. 11:4)

Re:, on: 2008/11/15 21:43

rbanks, it's so comforting and encouraging to hear your agreement. What a blessing! I thank God. I am barely grasping the fact that Adam and Eve were completely good before the sin. They were not ashamed before each other. They were like the King and Queen of the whole world. A good world. Not one with weeds and thorns. I can't imagine their joy together. I hope that understanding what we lost will help me to love Jesus.

Re: - posted by rbanks, on: 2008/11/15 21:57

Quote:

benjoseph wrote:

I hope that understanding what we lost will help me
to love Jesus.

Amen brother! God's plan for man is awesome because he is more than awesome.

Let's know the love of Christ that surpasses knowledge that we might be filled with all the fullness of God.

Re: - posted by Logic, on: 2008/11/16 17:27

I will comment on the points of error:

Sorry for the length.

Quote:

-----benjoseph wrote:

2. The flesh, soul, and spirit of a man each have their own will.

Man has one will.

The flesh is not sentient, can not have a will. It gives pleasure because of the senses. The flesh is amoral, it takes pleasure in what ever, good or bad, for it has no mind.

The Soul and Spirit are indistinguishable of each other.

The soul and spirit concedes the pleasure which the flesh gives and which pleasure is right and which is wrong.

The soul and spirit wills between what is right and wrong.

Quote:

-----3. The flesh **was** supposed to be submitted to the soul which, in turn, should have obeyed the spirit.

Not "was", but always should have and could have been and always should be and could be.

Quote:

-----4. This was actually possible before inborn sin.

No such thing as "inborn sin"

Only the flesh, which is amoral.

Quote:

-----6. Therefore the wills of the three parts of man were good just as God made them.

Remember, before Adam and Eve sinned, they willed to sin.
So, one can not say that the "will" was either good or bad, but how one uses the will.

Quote:
-----7. Adam did not inherit sinful flesh from anyone.

Correct, Adam was created with "sinful flesh".
That is why he sinned.

Quote:
-----8. Adam submitted his soul to his flesh (of whom Eve, his rib, is a figure) instead of to his spirit which was the living breath from God
breathed into him.

Adam should not have submitted to his spirit, but to God.

Quote:
-----9. When the soul yielded to the flesh, instead of mastering it, the spirit was not in agreement.

Don't try not to make distinctions between the soul and spirit.

They both yielded to the flesh instead of God.

Quote:
-----12. It is not true that Adam was made in sin but it is true that every man of Adam's seed was conceived and born in iniquity and sin
as David said.

David never said that "every man of Adam's seed is conceived and born in iniquity"

Quote:
-----16. Once he knew good **and evil** like God, who knows all things, he was cast out of the garden and cut off from the tree of life.

God did not know evil. Adam became to know evil after he ate, that is why he was cast out of the garden.

Quote:
-----17. All sinned.

True, up until now, and will continue too sin. All for the same reason that Adam sinned, because of the flesh, not because of a so called "sin nature"

Quote:
-----19. The knowledge of good was obscured and lost in man's sinfulness.

The knowledge of good is obscured because they do not know God to show them what is good.
Not because of sinfulness.

Quote:
-----20. The law was given but contained only shadows of the true knowledge of good.

The law was given because of transgressions(Gal 3:19).
The law was given for the reason of making unlawful affections to be evidently unlawful.
We do not know how to be good or do good without Christ to show us by His Spirit
The Law made that fact that evident within us.
In other words, the Law exists so that our unlawful affections would be evidently more wicked in contrast to the specific commandments.

Quote:

-----22. The body, soul, and spirit of man were no longer in the original blessed state.

Not because of Adam, but because of our own sin.

Quote:

-----26. Man's flesh was ruined and his soul wounded and dying.

Not "was ruined", but was never meant to be a standard of judgment for good or bad, as Eve used to decide to eat the fruit of that Tree.

Quote:

-----28. Through Jesus only is a man's soul saved.

True, however, remember this:

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Quote:

-----31. Now a man's wounded soul can be healed and live according to the power of God's Word.

Not wounded soul, but rebellious, disobedient soul can submit to HIM.

Quote:

-----34. The way to the tree of life is open.

Not yet. we have not yet totally overcome the world.

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Quote:

-----35. The will of the soul healed by faith is free.

Not healed, but shown how not to follow the lusts of the flesh.

Quote:

-----36. The flesh is doomed.

True.
Always was, always will be.

Quote:

-----37. The soul submitted to the spirit with the power of God's Holy Spirit can put to death the works of the flesh.

The soul submitted to God with the leading of the Holy Spirit can put to death the works of the flesh.

Quote:

-----40. The decision is for the soul. Healing or death.

Life or death.

Quote:

-----41. The conscience is in agreement with the spirit as a witness to testify to man's sinfulness.

Not perfectly.

One's conscience can be wrong, or even unlearned.

See 1Corinth 8:7-13 & Rom 14:1-3

Quote:

-----So before "the Fall" which is a fitting title:

Not really.

Before our own fall.

This is more accurate.

Quote:

-----spirit, soul, and body were good
the wills of the spirit, soul, and body were good.

See above notes.

Quote:

-----After the Fall:

the spirit remained good and its will.

If it remained good after our own fall, we wouldn't need Christ.

Quote:

-----the soul had become wounded, lost, undiscerning.

Not wounded, but rebellious, disobedient, blind, lost, undiscerning...ect...

Quote:

-----the soul's will was evil from birth and could not grasp spiritual things.

NO!!!

New born infants are not evil.

They are immature, knowing nothing of good or bad.

Isa 7:16a For before the child shall know to refuse the evil, and choose the good.... Deut 1:39

Quote:

-----the cursed flesh inherited corruption, its uncontrolled will is completely opposed to God without hope.

The flesh was created corruptible, if not, Adam would not have needed the Tree of Life.

Quote:

-----Since Jesus the Savior:

the spirit is the same.

The Holy Spirit is the same, but not our's.

Quote:

-----The flesh...

...can be beaten and made into a slave of the soul through the power of the Holy Spirit.

Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey (flesh, soul & spirit), his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Therefore, the flesh along with the soul should be slaves of obedience unto righteousness.

Quote:
-----But there is a difference between the shortcomings of the flesh and choosing to sin with the soul. The soul no longer has an excuse for choosing sin. It can know the truth and be free.

The soul never did have an excuse.
It could always have known the truth and be free.

Re: - posted by Logic, on: 2008/11/16 17:42

Quote:
-----savannah wrote:

If all that are in Adam are so due to their birth and not by their choice or will, and none object to this truth and bring a charge against God, neither should any bring a charge against God when He places any in Christ by the new birth which is from above and as the wind, and not by the choice or will of any but His Own Will by which He begat us. (see James 1:18)

We must choose to be in Christ.

Romans 5:18 Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Lets follow the analogy:

as by
even so by

1.
by the offence
by the righteousness

2.
of one
of one

3.
judgment came
the free gift came

4.
upon all men
upon all men

5.
to condemnation
unto justification of life

Therefore, in whatever way that judgment came upon all men, so also justification came upon all men.
If Justification is not forced upon all men, then is condemnation not forced upon all men.
However, both have come upon all men: condemnation through Adam, and justification through Jesus.
It is the individuals choices that determine whether they are condemned or justified.
If you live in sin, which all men will choose to do starting with Adam, you will be condemned.
If you live in God, which some men will choose to do by Jesus, you will be justified.

Romans 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

notice the word "as by" & "so by"

This is a comparison of the two.

I put brackets to for better understanding;

Just as through the one mans disobedience, the many were made sinners, even so through the obedience of the one, so shall the many be made righteous.

It must be this way, otherwise you get universal salvation.

If the many were made sinners involuntarily without choice, the many must be made righteous involuntarily without choice.

Re: - posted by hmmhmm (), on: 2008/11/17 1:37

Eze 18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

Eze 18:32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

One should read the whole of Ezekiel 18 to see what God says about man's choice. God has no pleasure in the death of the wicked.

Re: - posted by rbanks, on: 2008/11/17 9:47

Logic,

Where in scripture does it support the things you are saying about God? Here are some of your quotes:

“Correct, Adam was created with "sinful flesh".
That is why he sinned.”

“The flesh never had goodness to start from.
It is because of the flesh that Adam & Eve fell”

Re: - posted by Logic, on: 2008/11/17 11:39

Quote:

-----rbanks wrote:

Logic,

Where in scripture does it support the things you are saying about God? Here are some of your quotes:

“Correct, Adam was created with "sinful flesh".
That is why he sinned.”

“The flesh never had goodness to start from.
It is because of the flesh that Adam & Eve fell”

Where is it that I am saying things about God?
These are about Adam & the flesh.

Anyway, we must consider how or why Adam sinned.

I've posted this before, but I will again:

The cause of Adam's sin is the flesh:

1 John 2:16 For all that is in the world,

1: the lust of the flesh

2: the lust of the eyes

3: the pride of life,

is not of the Father, but is of the world.

Gen 3:6 And when the woman saw that the tree was

1: good for food,

and that it was

2: pleasant to the eyes.

and a tree to be

3: desired to make one wise

she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Now, since Adam sinned because of his flesh, we may conclude that the flesh was the same before Adam sinned as it is now after Adam sinned.

We also see that Jesus had "sinful flesh" in Romans 8:3; Even though Jesus never sinned as Adam eventually did.

Re: - posted by rbanks, on: 2008/11/17 12:39

Quote:

Logic wrote:

We also see that Jesus had "sinful flesh" in Romans 8:3; Even though Jesus never sinned as Adam eventually did.

How can you say what the bible does not say so easily without any conviction whatsoever? The true Lord Jesus Christ never had and never will have sinful flesh and the bible does not say it either. The bible says he came in the likeness of sinful flesh but the difference is that his blood came from His Father God. Joseph was not his biological father. The Word became flesh and there is nothing sinful about the Word. I would fear to say anything like Jesus came in {What you said he came in), no sir brother, Jesus came in the likeness of sinful flesh but not in sinful flesh.

Heb 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

I pray that you are not on the border line of heresy and only hope that you would repent of even saying such a thing about the precious Son of God.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Ex 28:36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Lu 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Lu 23:22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

Lu 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

Lu 23:47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

Ac 3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

Ac 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 2:22 Who did no sin, neither was guile found in his mouth:

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

Re 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Re: - posted by rbanks, on: 2008/11/17 13:15

Do you even know what the word sinful means? What bible are you reading?

The definition of the word sinful is- Characterized by iniquity; wicked because it is believed to be a sin or having committed unrighteous acts.

God sending his own Son in the likeness of sinful flesh - Did that which the law could not do; i.e. purchased pardon for the sinner, and brought every believer into the favor of God. And this is effected by the incarnation of Christ: He, in whom dwelt the fullness of the Godhead bodily, took upon him the likeness of sinful flesh, that is, a human body like ours, but not sinful as ours; and for sin, και περι αμαρτιας , and as a Sacrifice for Sin, (this is the sense of the word in a multitude of places), condemned sin in the flesh - condemned that to death and destruction which had condemned us to both. Â–Clark

The word likeness is to be linked, not with flesh, but with sinful flesh; he had true and real flesh, but he had only the appearance and likeness of sinful flesh: see 2Co 5:21; Heb 4:15; 7:26; 1Pe 1:19. Â–Poole

The whole drift of the passage, as well as , requires this conception); and he sent him into the very sphere of things that required redemption, that by actual participation in it he might personally redeem it; for he sent him in likeness of our "flesh of sin." It is not said in flesh of sin; for that might imply sin in Christ's individual humanity: but, on the other hand, "in likeness" () does not imply docetism, as though Christ's humanity were not real; for stress is evidently laid on the fact that it was in our actual human flesh that he "condemned" sin. The phrase appears to mean the same as what is expressed in Heb 2:17 and Heb 4:15: -Pulpit

Look it up please, and brother, if you still feel the same way then I am sorry for you. I will just bow out of this thread and maybe someone else can help you, I just don't know. I pray to God that I will never believe anything unholy about my Savior whom I owe, I owe, I owe nothing but the utmost respect and loyalty.

Re: - posted by Logic, on: 2008/11/17 13:23

Quote:
-----rbanks wrote:

Quote:
-----Logic wrote:

We also see that Jesus had "sinful flesh" in Romans 8:3; Even though Jesus never sinned as Adam eventually did.

How can you say what the bible does not say so easily without any conviction whatsoever?
The true Lord Jesus Christ never had and never will have sinful flesh and the bible does not say it either.

Romans 8:3b ...God sending his own Son in the likeness of sinful flesh...

Phil 2:7b-8a ...and was made in the likeness of men...

...And being found in fashion as a man,

Hebrews 5:2 ...since he himself is also being subject to weakness.

If Jesus was not made like mankind, He could not be the perfect priest.

Quote:
-----The bible says he came in the likeness of sinful flesh but the difference is that his blood came from His Father God. Joseph was not his biological father.

The only thing which the virgin birth tells us is that He was not created as man is created.

Furthermore, there is nothing about mankind's blood that has anything to do with sin.

Blood represents life.

Jesus' blood represents a life without choosing to sin.

Quote:
-----v

There is never said anything about Adam's flesh being corrupted.

The word became flesh as all flesh, not "became unique flesh"

Quote:
-----I would fear to say anything like Jesus came in {What you said he came in}, no sir brother, Jesus came in the likeness of sinful flesh but not in sinful flesh.

What is the difference?

Quote:
-----Heb 7:26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

"separate from sinners" does not mean that He came to Earth in separate kind of flesh, if He did, He could not be the perfect High Priest.

Quote:
-----I pray that you are not on the border line of heresy and only hope that you would repent of even saying such a thing about the precious Son of God.

I pray that you would understand the logical conclusion to your view.

And stop accusing me of heresy.

No need to repent, because I have Scriptural support without taking anything out of context.

Quote:
-----Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
Ex 28:6 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.
Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
Lu 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
Lu 23:22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.
Lu 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
Lu 23:47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

Ac 3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;
Ac 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,
2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
1Pe 2:22 Who did no sin, neither was guile found in his mouth:
1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.
Re 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

Without commentary of what your telling me with these verses, I am left to my own understanding of these verses mean, which does not go against my point, nor do they confirm anything you said.

Re: - posted by Logic, on: 2008/11/17 14:03

Quote:

-----rbanks wrote:

Do you even know what the word sinful means? What bible are you reading?

The definition of the word sinful is- Characterized by iniquity; wicked because it is believed to be a sin or having committed unrighteous acts.

I know what the word "sinful" means, and all flesh, including Jesus had the ability to sin.
Sin is not IN the flesh as you might be thinking.

What's matter which Bible I use?

Quote:

-----God sending his own Son in the likeness of sinful flesh - Did that which the law could not do; i.e. purchased pardon for the sinner, and brought every believer into the favor of God. And this is effected by the incarnation of Christ: He, in whom dwelt the fullness of the Godhead bodily, took upon him the likeness of sinful flesh, that is, a human body like ours, but not sinful as ours;

Your mistake is thinking that the flesh, or the body is actually sinful in & of its self.

It's what we do with our flesh which makes it sinful or not.

Quote:

-----and for sin, $\tilde{A}^{\circ}\tilde{A}_i\tilde{A}^{\circ}\tilde{A}^{\circ}\tilde{A}_{\pm}\tilde{A}^{\circ}\tilde{A}_i\tilde{A}-\tilde{A}_i\tilde{A}_{\pm}\tilde{A}'\tilde{A}^{\circ}\tilde{A}_i\tilde{A}^2$, and as a Sacrifice for Sin, (this is the sense of the word in a multitude of places), condemned sin in the flesh - condemned that to death and destruction which had condemned us to both. -Clark

The word likeness is to be linked, not with flesh, but with sinful flesh; he had true and real flesh, but he had only the appearance and likeness of sinful flesh: see 2Co 5:21; Heb 4:15; 7:26; 1Pe 1:19. \tilde{A} -Poole

Again, our flesh, or the body is actually sinful in & of its self, it's what we do with our flesh which makes it sinful or not.

The verse should actually read as:

...God sending his own Son in the form of flesh (Galatians 5:24) and concerning that sin(the unlawful affections and lusts of the flesh) God condemned it in the flesh:

Quote:

-----The whole, requires this conception); and he sent $\&\#61557;\&\#61551;\&\#61556;\&\#61557;\&\#61537;\&\#61541$; drift of the passage, as well as him into the very sphere of things that required redemption, that by actual participation in it he might personally redeem it; for he sent him in likeness of our "flesh of sin." It is not said in flesh of sin; for that might imply sin in Christ's individual humanity: but, on the other hand, "in likeness") does not imply docetism, as though Christ's humanity were not $\&\#61545;\&\#61556;\&\#61537;\&\#61549;\&\#61559;\&\#61545;\&\#61551;\&\#61549;\&\#61551;\&\#61472;\&\#61550;\&\#61541$; (real; for stress is evidently laid on the fact that it was in our actual human flesh that he "condemned" sin. The phrase appears to mean the same as what is expressed in Heb 2:17 and Heb 4:15: -Pulpit

Look it up please, and brother, if you still feel the same way then I am sorry for you.

Don't be like that.

I don't want your pity.

It ain't like I've never studied this before & I'm jumping to conclusions.

Quote:
-----I will just bow out of this thread and maybe someone else can help you, I just don't know. I pray to God that I will never believe anything unholy about my Savior whom I owe, I owe, I owe nothing but the utmost respect and loyalty.

I pray that you understand what I'm saying, which would mean you agree, because your understanding about sin & the flesh are wrong.

You think that the flesh has sin in it to be sinful, if so, you would be right, Jesus would not have "sinful flesh."

However, the fact is, that the flesh is the weakness of man which he gives into for sin.

That is what is meant by "sinful flesh"

If you see it that way, you would agree.

Re:, on: 2008/11/17 15:09

Hi Logic, it seems that the length is my fault anyway. I've been trying to condense all of this. Some of these comments I'm going to put up here separate from the rest because they have more to do with language and hopefully we can agree on them or leave them out of the main discussion.

16. (Gen 3:22)

Gen 3:22 cannot be overturned. But the point is granted, if by knowing evil you mean choosing and doing evil. This is just language stuff.

2. (will)

Quote:
-----benjoseph: The flesh, soul, and spirit of a man each have their own will.
Logic: Man has one will. The flesh is not sentient, can not have a will. It gives pleasure because of the senses. The flesh is amoral, it takes pleasure in what ever, good or bad, for it has no mind. The Soul and Spirit are indistinguishable of each other. The soul and spirit concedes the pleasure which the flesh gives and which pleasure is right and which is wrong. The soul and spirit wills between what is right and wrong.

More language stuff. Our flesh is definitely not sentient - try to think of "will" as also meaning desires and not always requiring cognitive decision-making as in the case of the soul. I don't think it would be misusing the word and neither do bible translators who know english a lot better than I do hopefully. Flesh has will - John 1:13. Its will is also distinct from man's will - John 1:13 I'll come back to the soul and spirit in the rest of it. I just wanted to clear up the word "will" and the point from #16 above.

6. (will)

Quote:
-----b: Therefore the wills of the three parts of man were good just as God made them.
L: Remember, before Adam and Eve sinned, they willed to sin. So, one can not say that the "will" was either good or bad, but how one uses the will.

Same language problem. God called non-sentient things good.

I'm still working on the rest as quickly as I can. Thanks for being patient. - Ben

Re:, on: 2008/11/17 18:53

41. (conscience)

Quote:

-----b: The conscience is in agreement with the spirit as a witness to testify to man's sinfulness.

L: Not perfectly. One's conscience can be wrong, or even unlearned. See 1Corinth 8:7-13 & Rom 14:1-3

Thank you for pointing that out. I wasn't really understanding the conscience very well at all. So just as man becomes free to choose good by hearing the Truth so is the conscience strengthened and freed by the Truth as it grows in faith. Do you agree?

Re:, on: 2008/11/17 19:21

Logic, I was way off on this one.

Quote:

-----b:The soul no longer has an excuse for choosing sin....

L: The soul never did have an excuse.....

I should not have said "no longer" like that because if we had an excuse for our sin then why did Jesus die for what was already excused? That was a huge mistake, I apologize.

The soul has **no excuse** for sin that is why the soul that sins will die.

Re:, on: 2008/11/17 19:31

I think we can agree on this one.

Quote:

-----b: The flesh....can be beaten and made into a slave of the soul through the power of the Holy Spirit.

L: Rom 6:16the flesh along with the soul should be slaves of obedience unto righteousness.

Agreed. The soul should not have to be beaten like a dumb animal though. The soul should become a willing slave in love but the flesh must be forced by this willing soul. I would reword that to be more clear.* It seems like we agree though.

*would reword what I originally said

Re:, on: 2008/11/17 20:22

20. (The Law)

Quote:

-----b: The law was given but contained only shadows of the true knowledge of good.

L: The law was given because of transgressions(Gal 3:19). The law was given for the reason of making unlawful affections to be evidently unlawful. We do not know how to be good or do good without Christ to show us by His Spirit. The Law made that fact that evident within us. In other words, the Law exists so that our unlawful affections would be evidently more wicked in contrast to the specific commandments.

I agree the Law reveals sin in transgressors but to the faithful it contains foreshadowing of what is good. David understood that the sacrifices were symbolic because of his faith. I don't think we disagree much here.

Re:, on: 2008/11/17 20:36

I think we agree here even though on the surface it could sound like we don't.

Quote:

-----b: the soul had become wounded, lost, undiscerning.

L: Not wounded, but rebellious, disobedient, blind, lost, undiscerning...ect...

b: The will of the soul healed by faith is free.

L: Not healed, but shown how not to follow the lusts of the flesh.

b: Now a man's wounded soul can be healed and live according to the power of God's Word.

L: Not wounded soul, but rebellious, disobedient soul can submit to HIM.

b: The knowledge of good was obscured and lost in man's sinfulness.

L: The knowledge of good is obscured because they do not know God to show them what is good. Not because of sinfulness.

Do you see what was going on here? Predestination is true and real according to the scripture. However free will is given to man to choose good or evil. From our perspective we freely choose. Before he made each individual he knew every single one of their decisions that they would make with the free will that he gave them. So we can recognize the limits of our will and glorify God. For instance, we didn't freely choose to have a will but were made with it without being asked first. I think that might be why some people are able to go back and forth on here so much because they won't acknowledge

e BOTH to be true. Predestination according to God's foreknowledge AND the human ability to make decisions aka free will. They are both real. There are some things we don't understand - specifically how the all-knowing God was able to give life and free will to dust and make us in his own image.

So in the first three items there's a theme.
according to God's power: wounds and healing
according to our will: rebellion and obedience

See how they are both talking about the same thing with two different focuses? We are saying the same things here. I'm not denying the will.

The fourth set is interesting because were are reversed here. This makes it a good example. I was pointing to man's sinfulness according to our will. You were pointing to the knowledge of God which comes only from God. That is according to God's power. On any of these four we could go in circles forever because knowledge of God was lost through sin and sin results from not having knowledge of God. It's not the same as the chicken and the egg thing though because sin is our fault alone even though God made us in the first place. It's really a slippery slope rather than a circle.

Let their way be dark and slippery - Psalm 35:6
Surely You set them in slippery places; You cast them down to destruction. - Psalm 73:18
...their way will be like slippery paths to them, They will be driven away into the gloom and fall down in it - Jer 23:12

I wanted to explain everything up to this point in detail because it seemed that we could agree on a lot of these.

Re:, on: 2008/11/17 20:57

Hi Logic, once you read these can we clear them out of the way since all that's left now are items which are much closer to the heart of the disagreement? If you strongly disagree with any of it let me know but if we can put them aside then I think we've gotten somewhere and can move on to the rest. Thank you - Ben

Re: - posted by Logic, on: 2008/11/18 12:33

Quote:
-----benjoseph wrote:
I was going to ask you what your real first name is and when all I saw was your email and you weren't online I googled your email. But I had a really bad feeling in my conscience that I shouldn't have been doing that because it would be like learning about you behind your back. I feel really bad about it and totally embarrassed of myself. Will you forgive me for doing that?

Oh, don't worry about it, I wouldn't have minded.
I don't see anything wrong about learning about someone behind their back to be wrong.

Quote:
-----Sorry if I'm making a big deal out of it but I really felt I had to apologize in my conscience.

That is one thing I mentioned, one's conscience can be wrong or unlearned.

Quote:
-----So in the first three items there's a theme.
according to God's power: wounds and healing
according to our will: rebellion and obedience

See how they are both talking about the same thing with two different focuses? We are saying the same things here. I'm not denying the will.

The fourth set is interesting because were are reversed here. This makes it a good example. I was pointing to man's sinfulness according to our will. You were pointing to the knowledge of God which comes only from God.

Romans 1:17-18 & psalm 19:1-3
The knowledge of God is given to all mankind from the beginning.

Quote:

-----That is according to God's power. On any of these four we could go in circles forever because knowledge of God was lost through sin and sin results from not having knowledge of God.

The knowledge of God was forsaken by choice, not lost because of sin.

Quote:
-----It's not the same as the chicken and the egg thing though because sin is our fault alone even though God made us in the first place. It's really a slippery slope rather than a circle.

What do you mean, "sin is our fault, even though God made us".
Sorry is this question seem superfluous, but I've learned that some people have very outlandish theology/doctrines and not to take what they say at face value.

Quote:
-----Let their way be dark and slippery - Psalm 35:6
Surely You set them in slippery places; You cast them down to destruction. - Psalm 73:18
...their way will be like slippery paths to them, They will be driven away into the gloom and fall down in it - Jer 23:12

What do you think these verse are telling us?

Quote:
-----I wanted to explain everything up to this point in detail because it seemed that we could agree on a lot of these.

Other than these few questions, So far, so good

Re:, on: 2008/11/18 14:02

Hi Logic,
Thank you for comforting me.

Quote:
-----The knowledge of God was forsaken by choice, not lost because of sin.

Maybe this one was not as helpful an example as I first thought. I agree it was a choice. This is getting into inheritance which was not the reason I brought it up with the other three. But read the next one because that was the point.

Quote:
-----What do you mean, "sin is our fault, even though God made us"

I'm emphasizing that sin is willed or chosen even though I have not been able to fathom how God could actually know everything beforehand yet still create free will in man. I think that it seems like a paradox to me because I am the creation and not the creator.

Quote:

Quote:
-----Let their way be dark and slippery - Psalm 35:6
Surely You set them in slippery places; You cast them down to destruction. - Psalm 73:18
...their way will be like slippery paths to them, They will be driven away into the gloom and fall down in it - Jer 23:12

What do you think these verse are telling us?

I think the pharaoh's heart would be a good example of the slippery slope analogy. On the other hand those who go the other way grow stronger in love. For those who sin it becomes easier and easier for them to sin. That's a slippery slope leading to destruction. They choose it themselves but God made them knowing they would choose sin and that's what the 'angle' of those verses is. God's omniscience and this terrifying punishment. Sin becomes both crime and punishment to the sinner. But the repentant and willing are given good works that have been prepared for them. Again I'm not denying the will in the slightest. It's like Balthasar was saying that we can't just throw out half the bible because it seems to contradict our favorite parts. The paradox points to our weakness and God's awesome power and wisdom: Jesus Christ. It's not some silly zen paradox that means nothing or is just a lingual mishap. It's there and without true faith it becomes a st

umbling block. I stumbled all over it. We have to turn to Jesus, not our own minds.

Re: - posted by Logic, on: 2008/11/18 15:52

Quote:

-----benjoseph wrote:

Quote:

-----The knowledge of God was forsaken by choice, not lost because of sin.

I'm emphasizing that sin is willed or chosen even though I have not been able to fathom how God could actually know everything beforehand yet still create free will in man. I think that it seems like a paradox to me because I am the creation and not the creator.

The best way to explain this is:

God has knowledge of the different free choices that all mankind would make if we were put into any given situation. For example, Given God's knowledge of me and these exact circumstances of my life in this "possible world as my choices have been", God knows that in certain situations I will repent. My choice might very well be not to repent in different situations that a different "possible world as if I have made different choices in" would cause; God knows what my choices will be in all other situations in all other "possible created worlds" as well.

Since each choice we make might be different in a different situation there are a wide variety of different scenarios that God knows. Together all these choices come within a seemingly infinite number of possible worlds. There are possible created worlds where I freely choose to repent and other possible worlds where circumstances are different and perhaps I choose not to repent. My repentance and unrepentance effects other's repentance &/or unrepentance as well as theirs effecting mine and even others as well.

According to the theology known as Molinism, God knew exactly what would happen and what we would freely choose in this world as he does in other possible created world scenarios. God created this world out of a seemingly infinite possible number other world scenarios; and with this world in which we are in, the most possible souls repent with the least amount of judgment and accountability for those who do not.

So, God created this world out of all of his possibilities. You could say that God predestined and foreknew all that would happen in the sense that God created a world in which all possible choices were known by him in advance and all mankind was created/born for such a time and place. In this way, the Molinist would claim to have the best of all possible created world scenarios by combining several very important theological themes that often seem to contradict one another:

- 1 - Human beings have the freedom of choice.
- 2 - God foreknows all these choices.
- 3 - God created the world in which the most possible souls repent with the least amount of accountability and judgment for those who don't repent.

The questions arise:

why would a loving God create those He knows will not repent?

If God did not create those who He knows will not repent, that alteration of this optimum amount of repented would change the circumstances to where it would cause more to not repent as the other alternative worlds.

If God knew men would not repent, why did God create them?

I will give an example to answer this one.

My intention is to invite & to dine with my whole neighborhood to my favorite restaurant.

I know that most will not come and dine with me, however, that does not change my intention to do so.

As it is with God for intending to create those who will not repent.

Then, come the questions:

Why would I intend on inviting those who I know will not show up?

It is because I love them, the invitation proves my love for them. Furthermore, if I don't invite those who I know will not come, it will cause some that I know who will come to deny my invitation.

Or

Why would God intend on creating those who He knows will not repent?

It is because HE loves them anyway, the invitation of the Cross of Christ to repent proves His love for them. Furthermore, if HE didn't create those that HE knows will not repent, it will cause some that HE knows who will repent to not repent. Just as in real life, God will use the death of a person(saved or not) to cause another to come to Him.

Or, as I mentioned above, If God didn't create them, it would cause more to not repent as the other alternative worlds.

The most common objection to this Molinism is the "grounding objection." Basically, can a choice be truly free if it is known ahead of time? In other words, no one (God included) can know my choice of vanilla or chocolate until I make the choice. If a choice is determined ahead of time, then it is not free.

This is a false assumption, the knowledge of another's choice does not take the options away from the one choosing, nor does it stop the freedom to choose. God is not the One who determines a man's choices just because He knows them.

Quote:

Quote:

-----Jer 23:12, Psalm 73:18, Psalm 35:6

What do you think these verses are telling us?

I think the pharaoh's heart would be a good example of the slippery slope analogy. On the other hand those who go the other way grow stronger in love. For those who sin it becomes easier and easier for them to sin. That's a slippery slope leading to destruction. They choose it themselves but God made them knowing they would choose sin and that's what the 'angle' of those verses is. God's omniscience and this terrifying punishment. Sin becomes both crime and punishment to the sinner. But the repentant and willing are given good works that have been prepared for them. Again I'm not denying the will in the slightest. It's like Balthasar was saying that we can't just throw out half the bible because it seems to contradict our favorite parts. The paradox points to our weakness and God's awesome power and wisdom: Jesus Christ. It's not some silly zen paradox that means nothing or is just a logical mishap. It's there and without true faith it becomes a stumbling block. I stumbled all over it. We have to turn to Jesus, not our own minds.

You have impressed me with this.

I say amen!

Re:, on: 2008/11/18 17:23

I agree that God's motivation, even his Being, is Love. And I agree with your response to the "grounding objection". Concerning this Molinism: I don't want to discuss God's thought process or decision making process prior to creation unless we're sticking to scripture. I understand the motive may be to debunk accusations against God being loving but it seems very high-reaching and possibly inappropriate. However, if you want to, we could look at scripture concerning God's purpose in creation in another thread.

Let's return to the nature and condition of man before and after Adam's sin. I have a couple questions but first:

I definitely do not believe that God punishes babies or little children.

Here are the questions:

1. Why didn't you want to acknowledge the distinction between the soul and the spirit?
2. Since Jesus came in the likeness of sinful flesh, are you willing to accept that man's non-sentient flesh is sinful?

You can organize your response however you like of course but I wasn't able to get past these two points by reading what we've said so far.

Re: - posted by Logic, on: 2008/11/18 19:07

Quote:

-----benjoseph wrote:

1. Why didn't you want to acknowledge the distinction between the soul and the spirit?

We can not distinguish the two even though there is a difference.

There is no place in Scripture that tells &/or shows us the difference between the two except for these:

Physical death, spirit for body - **Eccl 12:7** then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

James 2:26 as the body without the spirit is dead, so faith without works is dead also.

Matthew 10:28 fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

All we know is that when the spirit leaves the body, it dies. And the soul can be damned with the body.

However, which one does what, we don't know

If you do know & could tell me with hard, scriptural evidence, then please do, but if not, then don't make a distinction between the soul & spirit of man.

My only GUESS would be that our spirit is or makes up our attitude, emotions, moral conscience, likes & dislikes or preferences; and it works in conjunction with the soul, which makes our intellect and the animal sentient principle only.

The spirit is rational, the soul is not.

However, I have no scriptural back-up for my guesses which I gleaned from the Strong's concordance dictionary.

If you want to continue with these as the differences, then okay, but remember that they are unfounded.

Quote:

-----2. Since Jesus came in the likeness of sinful flesh, are you willing to accept that man's non-sentient flesh is sinful?

Yes, that is true, but, what do you mean by "sinful"?

The flesh is not "sinful" in & of itself, but, it's what we choose to do with our flesh that makes it sinful.

One must know that Jesus had the exact kind of flesh we have now.

Romans 8:3, Phil 2:7-8

Re:, on: 2008/11/18 20:42

Quote:

-----which one does what, we don't know

If you do know & could tell me with hard, scriptural evidence, then please do,

At least their natures Balthasar believes there is scriptural evidence for. I'm only going on what he's said and I didn't see anything unscriptural about it but I will examine this further of course to know for sure.

Quote:

-----but if not, then don't make a distinction between the soul & spirit of man.

Is that logical? Even if we never knew the separate natures, functions, etc. of man's spirit and soul the distinction has already been made in the bible not in my imagination.

Re: - posted by Logic, on: 2008/11/18 22:29

Quote:

-----benjoseph wrote:

Quote:

-----but if not, then don't make a distinction between the soul & spirit of man.

Is that logical? Even if we never knew the separate natures, functions, etc. of man's spirit and soul the distinction has already been made in the bible not in my imagination.

What I meant was, if or when you use one to make a point, just know it could also be the other.

Example:

My soul is grieved.

this could also mean:

My spirit is grieved.

So it is with:

My heart is grieved.

You see, which is the correct way to say it?

When someone is grieved, what part of man is it that is grieved?

Another example:

Quote:

-----b: the soul had become wounded, lost, undiscerning.

L: Not wounded, but rebellious, disobedient, blind, lost, undiscerning...ect...

b: The will of the soul healed by faith is free.

L: Not healed, but shown how not to follow the lusts of the flesh.

b: Now a man's wounded soul can be healed and live according to the power of God's Word.

L: Not wounded soul, but rebellious, disobedient soul can submit to HIM.

b: The knowledge of good was obscured and lost in man's sinfulness.

L: The knowledge of good is obscured because they do not know God to show them what is good. Not because of sinfulness.

In all this, you could also say:

b: the spirit had become wounded, lost, undiscerning.

b: The will of the spirit healed by faith is free.

b: Now a man's wounded spirit can be healed and live according to the power of God's Word.

Why do you think it is the souls and not the spirit?

I think I will start a new thread on this, to get other's oppinions.

Please respond to this on that thread and let's get on with this conversation.

What else were you wanting to input on this thread?

Re:, on: 2008/11/18 23:01

Ok, I'm studying the spirit and soul still. Like I said, this is new to me.

I want to understand where you're coming from. I don't know why we seem to disagree and if I can understand what you think then it would probably become apparent and hopefully we can agree with the scripture and each other. Do you want the same thing? (Also, hopefully Balthasar was/is also in agreement with the scripture and not a false teacher. If he is I would go back and delete out the untrue parts from what I quoted by him if not the whole thing.)

So, sinful flesh:

Quote:

-----The flesh is not "sinful" in & of it's self, but, it's what we choose to do with our flesh that makes it sinful.

If so then how? How do you think a choice makes non-sentient dirt sinful? (eg. Is a gun sinful if used for evil?)

Quote:

-----One must know that jesus had the exact kind of flesh we have now. Romans 8:3, Phil 2:7-8

Do you think the word "likeness" implies that he **looked like** someone who chooses to sin but he **didn't choose** sin?

Re: - posted by Logic, on: 2008/11/19 12:05

Quote:

-----benjoseph wrote:

So, sinful flesh:

Quote:

-----The flesh is not "sinful" in & of it's self, but, it's what we choose to do with our flesh that makes it sinful.

If so then how? How do you think a choice makes non-sentient dirt sinful? (eg. Is a gun sinful if used for evil?)

The body (flesh) is very good, it serves the purpose for which it was created for.

It is, was, and always will be weak.

God called it good & he never retracted it.

As I said before, the flesh was never immortal, it would have died eventually if never ate from the Tree of Life.

The flesh was never meant to be used as a standard of judgment as Adam & Eve did when lusted for the tree.

The flesh is incapable of making any discrimination, between good and bad.

Our soul/spirit/heart is capable & must make the discrimination between the good and bad.

A gun can not give/receive pleasure, therefore, it can not be sinful.
However, the soul/spirit/heart that walks after the flesh will receive pleasure in using a gun imorally.
The flesh is amoral, it gives pleasure to our soul/spirit/heart morally & immorally, it makes no difference.
The flesh sinful is when our soul/spirit/heart uses immoral ways of the flesh to give ourselves pleasure.

One's soul/spirit/heart may receive pleasure immorally from being perverted because it does not have eternal life.

But, just because our soul/spirit/heart may receive pleasure immorally does not make it sinful in & of it's self.
So it is with our flesh, it is what we **use** the flesh for that makes it "sinful"
It is what we (soul/spirit/heart) **allow**, that is what makes us sinful.

Gal 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would.

Romans 7:14 For we know that the law is spiritual, but I keep a mindset of the flesh, living after the flesh, I have chosen to be sold into slavery to my own unlawful effectations.

I hope I'm not confusing you.

Quote:

Quote:

-----One must know that Jesus had the exact kind of flesh we have now. Romans 8:3, Phil 2:7-8

Do you think the word "likeness" implies that he **looked like** someone who chooses to sin but he **didn't choose** sin?

The word "likeness" implies that Jesus **was as** someone who could sin but he **chose not** to sin?

Jesus chose not to sin with the flesh we all have.

Furthermore, the reason that Jesus never sinned is not because He is God, but because He loved His Father, for that is how we avoid sin.

Re:, on: 2008/11/19 13:13

ok,
I'm trying to understand.

Here's what I think you think:

flesh created good
flesh created weak
flesh created dependent on the tree of life
flesh created non-sentient
flesh created amoral

Man can choose to use his flesh for good or bad.

This makes it "sinful" in a sense. The sense being that the flesh itself is not responsible for the choice but was the performer of man's choice and the recipient of pleasure which man chose to follow instead of God? Am I narrowing it down a little better here?

You deny that any negative result of Adam's transgression was passed on, inborn, inherited, etc.

So you think Adam's descendants are capable of not sinning from birth?

Re:, on: 2008/11/19 17:06

Quote:

-----You deny that any negative result of Adam's transgression was passed on, inborn, inherited, etc.

correction...i think.

You acknowledge that physical death for all men has resulted from Adam's sin because he didn't regard the tree of life that he could have freely eaten of?

Is this your view below?

Before Adam's sin:

life
free choice
knowledge of God

After Adam's sin and until restoration:

death
free choice?
knowledge of God?

Since restoration:

life
free choice
knowledge of God

Re: - posted by Logic, on: 2008/11/19 17:29

Quote:

-----benjoseph wrote:

ok,
I'm trying to understand.

Here's what I think you think:

flesh created good
flesh created weak
flesh created dependent on the tree of life
flesh created non-sentient
flesh created amoral

Man can choose to use his flesh for good or bad.

This makes it "sinful" in a sense. The sense being that the flesh itself is not responsible for the choice but was the performer of man's choice and the recipient of pleasure which man chose to follow instead of God? Am I narrowing it down a little better here?

You deny that any negative result of Adam's transgression was passed on, inborn, inherited, etc.

So you think Adam's descendants are capable of not sinning from birth?

by jove, I think he's got it.

Very good.

Quote:

-----correction...i think.

You acknowledge that physical death for all men has resulted from Adam's sin because he didn't regard the tree of life that he could have freely eaten of?

You covered that with:

"flesh created dependent on the tree of life"

Quote:

-----Is this your view below?

Before Adam's sin:

life
free choice
knowledge of God

After Adam's sin and until restoration:

death
free choice?
knowledge of God?

Since restoration:
life
free choice
knowledge of God

Yep, But, to be clear, make the distinction that:
Before Adam's sin:
spiritual life and physical life
free choice
knowledge of God

After Adam's sin and until restoration:
spiritual & physical death
free choice?
knowledge of God?

Since restoration:
spiritual life and physical death
free choice
knowledge of God

The only difference is in the life & death row.

Thank you for paying attention and understanding.

I'd like to know what you disagree with and what you think is the case, and we could work things out from Scripture and come to a conclusion of what is true out of both our thoughts.

Re:, on: 2008/11/20 0:05

...the intelligence of the intelligent I will frustrate...Where is the philosopher of this age?

Logic, I'm stumped. I've been thinking about the cross, about why Jesus died. All the answers are in him regardless of whether you or I have them. I hope we both end up with them, that is, with Him. I've been a really bad sinner. Here are some verses I've been looking at. I also was reading some quotes on the wiki page about Pelagianism (which is a new term to me) that seemed interesting - some said that inherited sin is a way of blaming nature (or God maybe?) for our actual sins. I've learned a lot about repentance from reading men who believed in sinful flesh but I'll go back and see if they were actually saying what I thought they were saying. Anyway, I'll wait to hear from you at this point because this is new to me. Maybe you would be willing to offer more explanation? Logic, when I 'googled you' I also had suspicion in my heart and I hypocritically omitted that from my apology, it being the real reason I need your forgiveness.

Here are the scriptures I was thinking about:

...God was pleased through the foolishness of what was preached to save those who believe...we preach Christ crucified

we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

I am the Truth

the Truth will set you free

...he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and **free those who all their lives were held in slavery by their fear of death**...and that he might make atonement for the sins of the people.

...for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonst

rate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

...Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

Any thoughts or explanations?

Thanks,
Ben

Re: - posted by Logic, on: 2008/11/20 12:05

Quote:

-----benjoseph wrote:

...the intelligence of the intelligent I will frustrate...Where is the philosopher of this age?

Logic, I'm stumped. I've been thinking about the cross, about why Jesus died. All the answers are in him regardless of whether you or I have them. I hope we both end up with them, that is, with Him. I've been a really bad sinner. Here are some verses I've been looking at. I also was reading some quotes on the wiki page about Pelagianism (which is a new term to me) that seemed interesting

Here are some quotes from Pelagius:

“Those who are unwilling to correct their own way of life appear to want to correct nature itself instead.” Pelagius

“And lest, on the other hand, it should be thought to be nature's fault that some have been unrighteous, I shall use the evidence of the scripture, which everywhere lay upon sinners the heavy weight of the charge of having used their own will and do not excuse them for having acted only under constraint of nature.” Pelagius

“Obedience results from a decision of the mind, not the substance of the body.” Pelagius

“In the manner of good-for-nothing and haughty servants, we cry out against the face of God and say, ‘It is hard, it is difficult, we cannot do it, we are but men, we are encompassed by frail flesh!’ What blind madness! What unholy foolishness! We accuse God of a twofold lack of knowledge, so that he appears not to know what he has done, and not to know what he has commanded; as if, forgetful of the human frailty of which he is himself the author, he has imposed on man commands which he cannot bear. And, at the same time, oh horror!, we ascribe iniquity to the righteous and cruelty to the holy, while complaining, first, that he has commanded something impossible, secondly, that man is to be damned by him for doing things which he was unable to avoid, so that God – and this is something which even to suspect is sacrilege – seems to have sought not so much our salvation as our punishment!” Pelagius

“Yet we do not defend the good of nature to such an extent that we claim that it cannot do evil, since we undoubtedly declare also that it is capable of good and evil; we merely try to protect it from an unjust charge, so that we may not seem to be forced to do evil through a fault of our nature, when, in fact, we do neither good nor evil without the exercise of our will and always have the freedom to do one of the two, being always able to do either” Pelagius

“Nothing impossible has been commanded by the God of justice and majesty . . . Why do we indulge in pointless evasions, advancing the frailty of our own nature as an objection to the one who commands us? No one knows better the true measure of our strength than he who has given it to us nor does anyone understand better how much we are able to do than he who has given us this very capacity of ours to be able; nor has he who is just wished to command anything impossible or he who is good intended to condemn a man for doing what he could not avoid doing.” Pelagius

“Whenever I have to speak on the subject of moral instruction and conduct of a holy life, it is my practice first to demonstrate the power and quality of human nature and to show what it is capable of achieving, and then to go on to encourage the mind of my listener to consider the idea of different kinds of virtues, in case it may be of little or no profit to him to be summoned to pursue ends which he has perhaps assumed hitherto to be beyond his reach; for we can never end upon the path of virtue unless we have hope as our guide and compassion . . . any good of which human nature is capable has to be revealed, since what is shown to be practicable must be put into practice.” Pelagius

“It was because God wished to bestow on the rational creature the gift of doing good of his own free will and the capacity to exercise free choice, by implanting in man the possibility of choosing either alternative . . . he could do either quite naturally and then bend his will in the other direction too. He could not claim to possess the good of his own volition, unl

ess he was the kind of creature that could also have possessed evil. Our most excellent Creator wished us to be able to do either but actually to do only one, that is, good, which he also commanded, giving us the capacity to do evil only so that we might do His will by exercising our own. That being so, this very capacity to do evil is also good - good, I say, because it makes the good part better by making it voluntary and independent, not bound by necessity but free to decide for itself” Pelagius

”If men are thus because they cannot be different, they are not to blame.” And ”Sins ought not to be visited with even the smallest punishment, provided they cannot be avoided.” Pelagius

Pelagius said that sinners, ”abuse the liberty granted to them” while the righteous are ”rightly using freewill.”

”Grace indeed freely discharges sins, but with the consent and choice of the believer” Pelagius

I have studied the teachings and writings of Pelagius extensively and have yet to find anything heretical in them.

Quote:

-----some said that inherited sin is a way of blaming nature (or God maybe?) for our actual sins.

Yes, have a so called "sin nature" would be God's own fault, for who else is in charge of creating ones natures? Furthermore, if sin was natural, it wouldn't be wrong, for how is doing that which is natural wrong? There is a whole lot more to this, but I will have it for another time.

Quote:

-----I've learned a lot about repentance from reading men who believed in sinful flesh but I'll go back and see if they were actually saying what I thought they were saying.

Make sure you see a "red flag" in your soul/spirit/heart when you hear or read about "sin nature", but one is usually safe when reading or hearing about "sinful flesh"

However, remember that the flesh is never the cause of sin, but your choice to give in to the sin is the cause.

Here is a verse that has some relevance:

James 1:4 Now each one is undergoing trial when he is drawn away and lured by his own desire.

IOW,

But each one is enticed by his own longings/desires, (this is not bad, until the enticing is to sin.) being drawn away (from the right path or way from Christ) by being seduced with them (by that **unlawful** things which entices)

(this "being drawn away & seduced" is actually being tempted to go away, not actually leaving yet.)

Then, when longing/desire is conceived (taken hold of the thing desired for selfish reasons without any regard for anyone else), it brings forth sin, and that to death.

Quote:

-----Anyway, I'll wait to hear from you at this point because this is new to me. Maybe you would be willing to offer more explanation?

Here is a sight that has helped me greatly.

Many like minded men, who are very good at helping one understand the points at hand.

(<http://openairoutreach.proboards52.com/index.cgi?boarddoctrinaldiscussion>) Click here

Quote:

-----Logic, when I 'googled you' I also had suspicion in my heart and I hypocritically omitted that from my apology, it being the real reason I need your forgiveness.

You made me laugh, thanx.

I see your intention as only noble.

It is good to suspect until given freedom to respect.

I respect your integrity and your discernment.

If you want to google me more effectively, search for these names.

Darin Wayne Edgington

Diolectic (another name K go by)

Try putting " " around my name and try doing it without my middle name.

I think you'll get more results with "diolectic"

The name is actually a miss-spelling of Dialectic.

However, be aware that somethings that you faind I have said may be quite old. I have grown, learned and changed that which I used to belived from study and recieving a better understanding.

Therefore, if you come acrossed anything older that a year old, I would let you know that I may have a slight diferent unde rstanding of what was said then.

Quote:

-----...Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its s hame, and sat down at the right hand of the throne of God.

Here is how I read it, which is closer to the thought and intent of the writer:

Looking to the Prince who leads us in our walk to completion and who is the very One who will complete our salvation by the glorification of our bodies. who for the joy that was set before him endured the cross, despising the shame, and is se ated at the right hand of the throne of God.

Re: Free Will - posted by Llewellyn (), on: 2008/11/20 18:05

I posted this before on another thread, yet it seems good to state it again if by any means to invoke some to a wholesome meditation.

Quote:

-----The one thing that could be said in understanding the balance of God's will in the Scripture and His dealing with man, might be to say: We love Him because He first Loved us; Love is always free to choose!

Re:, on: 2008/11/20 18:10

Darin, thank you for going through all of that with me and for the links. I thought I was going to tear your arguments apart with God's word but I'm starting to think "your" argument IS God's word.

I just watched some of the youtube videos from the link in the message board -TRUST JESUS. STOP SINNING. TRUST JESUS. STOP SINNING- and it was extremely encouraging. It is EVIDENCE and CERTAINTY of things not seen but hoped for.

I'd like to read some of the trickiest or strongest arguments in favor of inherited sin nature and compare them to reason and the scriptures. If you have any ideas I'd appreciate it. I would be satisfied if I saw that the doctrine didn't stand the test . I didn't extrapolate it from scripture but heard about it before I ever read the bible so it's weird because I viewed the whole bible through that lens.

It seems like maybe the simplicity of God's love through Jesus Christ may be complicated, confused, and obscured by this doctrine if it is indeed false which I suspect is the case.

I found the library of theology site and maybe I'll post some questions on the other message board.

I very much appreciate you taking the time to go through all of this with me.

Ben