

# STUDY GUIDE

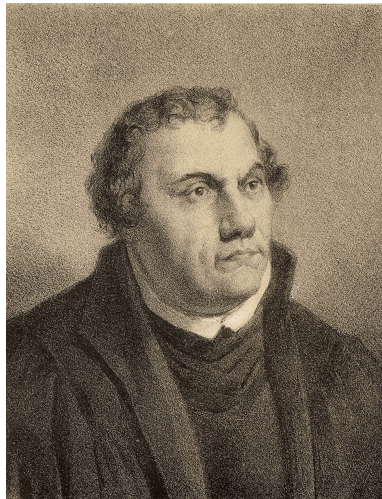
FOR THE BIBLE CLASS

*Luther On Human Will* —

*A study of Significant Reformation Doctrines*

as revived from Scripture

by Dr. Martin Luther



Martin Luther (1483-1546)

by Leon Stansfield, M.Ed., M.Div.

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This *Study Guide* is designed to be used  
in a Bible Study class using the text  
*Luther On Human Will*  
by  
Leon C. Stansfield

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Learning Links Publishers  
118 SE Maice Court  
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## CONTENTS - 1<sup>st</sup> Half

|   | Response<br>Type         | Page |
|---|--------------------------|------|
| Introduction to this Bible course and to this <i>Study Guide</i> . . . . .    |                          | 5    |
| Quiz over the Introduction . . . . .  | Short Essay              | 7    |
| Notes on the Introduction . . . . .   |                          | 9    |
| Chapter 1: Assertions, Conviction, Theses . . . . .                           | True / False             | 11   |
| Notes on Chapter 1 . . . . .  |                          | 13   |
| Chapter 2: Are the Scriptures obscure or clear? . . . . .                     | Multiple Choice          | 15   |
| Notes on Chapter 2 . . . . .  |                          | 17   |
| Chapter 3: Why the wise of this world do not understand the gospel . . . .    | Short Essay              | 19   |
| Notes on Chapter 3 . . . . .  |                          | 21   |
| Chapter 4: Erasmus' definition of free will and Luther's response . . . . .   | Fill the blank           | 23   |
| Notes on Chapter 4 . . . . .  |                          | 25   |
| Chapter 5: On man's complete inability to will good. . . . .                  | Matching phrases         | 27   |
| Notes on Chapter 5 . . . . .  |                          | 28   |
| Chapter 6: Concerning the inscrutable will of God . . . . .                   | Find the error in this ¶ | 29   |
| Notes on Chapter 6 . . . . .  |                          | 31   |
| Chapter 7: On basic rules for interpreting Scripture . . . . .                | Complete each sentence   | 33   |
| Notes on Chapter 7 . . . . .  |                          | 35   |
| Chapter 8: On the hardening of Pharaoh's and others' hearts . . . . .         | Short essay              | 37   |
| Notes on Chapter 8 . . . . .  |                          | 39   |
| Chapter 9: Where ungodly interpretations of Scripture will lead us . .        | Multiple choice          | 41   |
| Notes on Chapter 9 . . . . .  |                          | 42   |
| Chapter 10: Did God really say what He meant? Absolutely! . . . . .           | True / False             | 43   |
| Notes on Chapter 10 . . . . .   |                          | 44   |
| Chapter 11: Scripture's facts and Erasmus' figures . . . . .                  | Multiple choice          | 45   |
| Notes on Chapter 11 . . . . .   |                          | 47   |
| Chapter 12: The "Well-Meant Offer" doctrine and God's impotence to save . . . | T / F                    | 49   |
| Notes on Chapter 12 . . . . .   |                          | 51   |
| Chapter 13: More regarding the goodness of God . . . . .                      | T / F                    | 53   |
| Notes on Chapter 13 . . . . .   |                          | 54   |

(Next page please)

## CONTENTS - 2<sup>nd</sup> Half

|  | Response<br>Type | Page |
|--|------------------|------|
| Chapter 14: The effects of a sinful nature upon the sinner. . . . .              | Short essay      | 55   |
| Notes on Chapter 14 . . . . .  |                  | 57   |
| Chapter 15: Let God be God! . . . . .  | Brief comments   | 59   |
| Notes on Chapter 15 . . . . .  |                  | 62   |
| Chapter 16: Regarding Judas the traitor and God’s divine foreknowledge . . . . . | T / F            | 63   |
| Notes on Chapter 16 . . . . .  |                  | 64   |
| Chapter 17: God’s foreknowledge imposes necessity upon our wills . . . . .       | Short essay      | 65   |
| Notes on Chapter 17 . . . . .  |                  | 67   |
| Chapter 18: More on Judas the traitor . . . . .                                  | T / F            | 69   |
| Notes on Chapter 18 . . . . .  |                  | 70   |
| Chapter 19: Jacob and Esau . . . . .   | Short essay      | 71   |
| Notes on Chapter 19 . . . . .  |                  | 75   |
| Chapter 20: The total depravity of all men . . . . .                             | Mixed response   | 77   |
| Notes on Chapter 20 . . . . .  |                  | 81   |
| Chapter 21: God’s wrath toward man is fully justified . . . . .                  | Mixed response   | 83   |
| Notes on Chapter 21 . . . . .  |                  | 87   |
| Chapter 22: The Apostle John’s testimony . . . . .                               | Mixed response   | 89   |
| Notes on Chapter 22 . . . . .  |                  | 94   |
| Chapter 23: Luther’s personal testimony against free will . . . . .              | Mixed response   | 95   |
| Notes on Chapter 23 . . . . .  |                  | 96   |
| Chapter 24: A review of God’s justice in damning the ungodly . . . . .           | Short essay      | 97   |
| Notes on Chapter 24 . . . . .  |                  | 98   |
| Chapter 25: In praise of God Almighty . . . . .                                  | Multiple choice  | 99   |
| Notes on Chapter 25 . . . . .  |                  | 100  |
| Chapter 26: Ninety-Five Theses for the Twenty-First Century Church . . . . .     | Write theses     | 101  |
| Notes on Chapter 26 . . . . .  |                  | 102  |
| Notes for the Teacher of this Bible Course . . . . .                             |                  | 105  |
| <br>   |                  |      |
| Chapter 27: Final Exam A . . . . .   | Short essay      | 107  |
| Chapter 27: Final Exam B . . . . .   | Multiple choice  | 111  |

## **Introduction to this Bible Course and to the *Luther On Human Will* Study Guide**

Students of this course might find it of interest to know that the textbook for the course is a project which the author felt compelled by God to write sometime during his eight readings of Martin Luther's book, *The Bondage of the Will*, as translated from the Latin by Dr. J.I. Packer and Mr. O.R. Johnston, (1957). After several readings the project began with the reading and marking off of those sections of the book which seemed to focus most clearly upon Luther's main thoughts, as well as the elimination of those sentences, paragraphs, and pages which seemed to be somewhat peripheral to Luther's purpose in writing. This was to become a thoughtful and precise abridgement of the translation of Luther's work.

Once a basic text was completed, complete with twenty-five chapters, a researched brief biography of Luther, and the addition of this author's own "*Ninety-Five Theses for the Twenty-First Century Church*", a rather lengthy period of negotiation began with the owner of the rights to the book, a publisher in Great Britain. This task was unfruitful, after several years of off-and-on-again efforts on the author's part to gain permission to publish.

Thus, after several years' time and continued thought and prayer and consideration of how the project might be at last brought to print, it was discovered that there exists in digital format online copies of the much earlier 1823 translation of the Latin text by Henry Cole. This text is now in the public domain and is free to be copied or edited as desired. Thus, the project finally got back on track. A new text was carefully created by excerpting from the Cole text the same sentences, paragraphs and pages which had been earlier taken from the Packer & Johnston translation. In slightly diverse language, both translations essentially say the same thing.

The one remaining extra challenge which seemed necessary was to edit the Cole translation in order to remove outdated vocabulary and to bring it into the twenty-first century for the average reader. This was done with care and with an eye for retaining as much as possible Luther's original thoughts and ideas. Thus emerged the Text for this course, *Luther On Human Will* (2012).

As one way to gain interest in the book, it now seems quite appropriate to publish this *Student Workbook* for use with groups of adults who wish to be involved in a small group study or in a formal classroom situation. It is expected that the first use of this workbook will be by the author and a group of local believers who find the topic of significant interest and who respond to local advertising for the class, which will extend over about a six month period. The workbook is **a booklet of quizzes** (which will be completed by each student in the class on their own time during the week between class meetings) **and note pages** (which may be completed during the classes or afterward). Quizzes are of varying types as a means to stimulate diverse kinds of thinking on the parts of the class participants. The quizzes also serve to prepare the class participants to discuss the topics presented in each chapter. These weekly exercises — the reading of each chapter of the text, the completion of each quiz, and the discussion at the next class meeting — should make for a lively class discussion, and a growth of knowledge about Martin Luther, the key Bible doctrines which God enabled him to recover for the good of the church universal, to better know what the Bible teaches on the important doctrinal topics upon which Luther focused, and ultimately to lead to a restoration of these doctrines within the church universal of our time.

May all who use this workbook find it to be an effective aid in more fully understanding Luther's most important work, *The Bondage of the Will*, but more importantly, to more fully understand God and His Holy Word as you learn from the teaching of the Great Reformer of 1517— the acknowledged founder of the Protestant Reformation which began 500 years ago.

A final test has been written for those situations in which a formal grade needs to be issued to each student. **If the final test is to be open book, the final test will be left bound in the workbook, but must be left blank prior to the test period. If the final test is to be closed book, the test has been removed from the workbook, and will be issued to you at the appropriate time.**

This book, like its predecessor, is dedicated to the greater spiritual health and maturity of the body of Jesus Christ — His church in the world, consisting of every believer in Jesus Christ — all those whom He has called, and who have believed to the saving of the soul.

This book deals extensively with a number of important Bible doctrines including:

- ❖ how man's will functions in relationship to God's will in the experience of every living person.
- ❖ coming to a basic knowledge of the life and ministry of Martin Luther, the father of the Reformation, in which a large segment of the Roman Catholic Church divorced itself from Rome, and hundreds of thousands of people experienced the spiritual birth which Jesus clearly told Nicodemus must be the experience of anyone who will see or enter the kingdom of God.
- ❖ a comparison of various methods which modern day Christians are taught that a person comes to a saving faith in Jesus Christ, and experiences the new birth.
- ❖ the basis for real and lasting assurance of one's eternal security with regard to eternal life.
- ❖ why unbelievers cannot be converted to Jesus Christ through rational arguments.
- ❖ the limits of man's will in relationship to God.
- ❖ God's absolute sovereignty in the affairs of all men, of kingdoms, and of nations.
- ❖ the error and cause of spiritual uncertainty in things pertaining to man's eternal salvation.
- ❖ the fallacy of the doctrine of the "well-meant offer of Salvation" to all people.
- ❖ the Biblical meaning of total depravity. [not utter depravity]
- ❖ the differences between the Biblical doctrine of *monergism* (that is, that eternal salvation is accomplished in a person solely on the basis of the work of God in the life and spirit of those whom God elected to salvation before the world was created) **and** the erroneous doctrine of *synergism* (which has arisen and become widely held within evangelical Christianity, and which holds to the humanistic position that all people everywhere have the opportunity — and equal access — to God's plan of salvation, and that both God and the individual are vitally involved in bringing about a person's regeneration — the new birth).
- ❖ a new appreciation for God's work of salvation in each of our lives.
- ❖ an examination of the question of whether Martin Luther was insane via a 30-minute video.

*Leon Stansfield*  
January 1, 2015

## Quiz over the Introduction:

Question 1: How do you define, as briefly as possible (using the space provided below), what it means to be a follower of Jesus Christ, a true believer, a born again person, someone who will definitely be in heaven for eternity?

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Question 2: Please write a brief personal testimony of how you become a believer in Jesus Christ.

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Question 3: What did Jesus mean when he told Nicodemus that “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”(John 3:8 KJV)

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Question 4: Do you have strong assurance that you are one of God’s elect, and that it was God who sought you out and brought you to Himself, rather than that it was simply a choice you made when you heard the gospel preached? Please explain your response briefly.

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Question 5: Do you believe that all people have a completely free will and that God created us with such a free will? Please explain why you believe what you believe regarding man’s free will.

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Question 6: What part did you and your will play in becoming a follower of Jesus Christ? How important was that part?

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Question 7: At what age did you become a believer? \_\_\_\_\_

Question 8: Have you been baptized by immersion in water? \_\_\_\_\_ At what age? \_\_\_\_\_

Question 9: What part does water baptism play in a person's eternal salvation? \_\_\_\_\_

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Question 10: Where were you when you became a believer in Jesus Christ? Please describe the setting where your conversion occurred, to the best of your ability.

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Question 11: Was there someone who was significantly instrumental in your conversion to Jesus Christ? \_\_\_\_\_ If so, what was that person's relationship to you? \_\_\_\_\_

Question 12: To what extent has the memorization of Scripture been a help to you in gaining the strong assurance that you are in a right relationship with God and have passed from death to life?

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Notes on **Introduction**:

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## Chapter 1: Assertions, Conviction, Theses

### True False

- \_\_\_\_\_ \_\_\_\_\_ 1. Luther's strong feelings of the necessity of a Christian being able to state his beliefs in clear and unmistakable meaning might today be called *doctrinal beliefs*.
- \_\_\_\_\_ \_\_\_\_\_ 2. Luther indicates by his choice of words and his somewhat overly detailed and repetitious discussion, that Erasmus was somewhat of a person who, in today's terms would, when asked a question, chose to "hedge, bob, and weave" in his response.
- \_\_\_\_\_ \_\_\_\_\_ 3. In his arguments with Erasmus about Christian beliefs Luther was quite congenial and was willing to compromise upon certain points so as to win Erasmus over.
- \_\_\_\_\_ \_\_\_\_\_ 4. Luther was quite willing to allow for *uncertainty* in some of his doctrinal beliefs.
- \_\_\_\_\_ \_\_\_\_\_ 5. Luther was quite willing to agree with Erasmus that there are numerous *places* in Scripture where the meaning of the writing is obscure and hard to understand.
- \_\_\_\_\_ \_\_\_\_\_ 6. Luther said ". . . to know that all *things* in the Scriptures are set in the clearest light, and then, because a few words are obscure, to report that the *things* are obscure, is absurd and impious."
- \_\_\_\_\_ \_\_\_\_\_ 7. Luther's central focus in his entire book, *The Bondage of the Will*, is summed up by this statement:  
"It is not irreligious, strange, or excessive, but essentially wholesome and necessary for a Christian to know whether or not the **will** does anything in those things which pertain unto Salvation."
- \_\_\_\_\_ \_\_\_\_\_ 8. Luther stated words to the effect that . . .  
"All that God foreknows, He knows by *contingency*, that is, as he looks down through time he sees what things people will do and the choices they will make, and thus He knows in advance what will happen in the world and in each person's life."
- \_\_\_\_\_ \_\_\_\_\_ 9. Luther also said this:  
"The will, whether divine or human, does what it does, be it good or evil, not by any compulsion but by mere willingness or desire, as it were, totally free. The will of God, nevertheless, which rules over our mutable will, is immutable and infallible. . ."
- \_\_\_\_\_ \_\_\_\_\_ 10. Luther stated emphatically that "all things take place according to the immutable will of God!"

True False

- \_\_\_\_\_ \_\_\_\_\_ 11. “The greatest and only consolation of Christians in their adversities is the sure knowledge that God lies not, but does all things immutably, and that His will cannot be resisted, changed or hindered.”
- \_\_\_\_\_ \_\_\_\_\_ 12. The tyranny of Popes to bind Catholics to the ritual of confession actually exasperates the confessing sinner to hate God.
- \_\_\_\_\_ \_\_\_\_\_ 13. Martin Luther firmly believed that people who believe the Word of God, and who act upon the Word of God will, inevitably, cause tumults, commotions, disturbances, excitement, and interruptions to “business as usual” in the world.
- \_\_\_\_\_ \_\_\_\_\_ 14. Luther prophesied accurately, whether consciously or unconsciously, that greater tumults and disruptions to society would come in the future, such that what was going on during his lifetime would be, in comparison to future chaos, something like the “whispering of a breath or air, or the murmuring of a gently brook.”
- \_\_\_\_\_ \_\_\_\_\_ 15. “Truth and doctrine, are to be preached always, openly, and firmly, and are never to be dissembled or concealed. . .”
- \_\_\_\_\_ \_\_\_\_\_ 16. Luther did *not* believe that it was an essential biblical doctrine that the Gospel should be preached in the whole world.
- \_\_\_\_\_ \_\_\_\_\_ 17. Luther clearly believed and taught the doctrine of the sovereign election by God, without regard to any choice that the elect might make as an act of their own wills, of certain individuals whom God, in His own wisdom, chose for his own reasons and purposes, whereas Erasmus thought this doctrine was too “severe.”
- \_\_\_\_\_ \_\_\_\_\_ 18. Luther said, “A man cannot be thoroughly humbled, until he comes to know that his salvation is utterly beyond his own powers, counsel, endeavors, will, and works, and absolutely depending on the will, counsel, pleasure, and work of another, that is, of God only.”
- \_\_\_\_\_ \_\_\_\_\_ 19. Luther reasoned with Erasmus, “that ‘Freewill’ without the grace of God is, absolutely, not FREE; but, immutably, the servant and bond-slave of evil; because it cannot turn itself unto good.”
- \_\_\_\_\_ \_\_\_\_\_ 20. Luther quotes this old proverb, “Many were accounted saints on earth, whose souls are now in hell!”
- \_\_\_\_\_ \_\_\_\_\_ 21. Luther said, “Therefore, although we ought all to be looked upon as saints by each other by the Law of charity, yet no one ought to be decreed a saint by the Law of faith, so as to make it an article of faith that such or such an one is a Saint. For in this way, that adversary of God, the Pope, canonized his minions whom he knows not to be saints, setting himself in the place of God.”





## Chapter 2: Are the Scriptures obscure or clear?

- \_\_\_\_\_ 1. The Church of Rome taught the people that . . .
- (A) the Scriptures are not understandable by the common person
  - (B) the priests were students of God's Word and would explain it to them
  - (C) only the Pope really had "the interpreting Spirit" of God
  - (D) all of the above
- \_\_\_\_\_ 2. Luther taught that the Scriptures are . . .
- (A) full of light and truth
  - (B) in need of godly interpretation to the people by the priest
  - (C) best left in the Latin translation for men of learning who become priests
- \_\_\_\_\_ 3. Regarding the making of the Scriptures understandable to the common people Luther held that the spirits of those in authority ought to be tried and proved by anyone who was a true believer. He said that the believer may . . .
- (A) appeal any question to the bishop of the Church in which they worship
  - (B) through the Holy Spirit judge the doctrines of those who teach
  - (C) obtain an answer to any doctrinal question by paying money to the priest
- \_\_\_\_\_ 4. Luther reasoned that if God's people were commanded to consult the priests about difficult questions and they were to judge "according to the Law of the Lord" (Deut 17:8), it would seem quite obvious that . . .
- (A) explanations of the Scriptures is to be left to the priests
  - (B) the Scriptures must, of necessity, be very clear in its meaning
  - (C) few people would ever raise any legitimate questions
- \_\_\_\_\_ 5. One of Luther's *assertions* was that . . .
- (A) the Holy Scriptures should be read only in Latin by the priests
  - (B) of all people the priests should know the meaning of the Holy Scriptures
  - (C) the Holy Scriptures are a spiritual light by far more clear than the sun itself, especially those things which pertain unto salvation or necessity
- \_\_\_\_\_ 6. Luther agreed with Malachi 2:7 which says ". . .they should seek the Law from the mouth of the priest, as being the messenger of the Lord of Hosts." But he then affirms that . . .
- (A) the priest must be in good standing with the local bishop
  - (B) the priest must be spiritual, and know the clear meaning of the Scriptures so that he can explain them to the people without confusion, obscurity, or ambiguity
  - (C) any common person who understands Latin could explain the meaning of the Scriptures to the congregation
- \_\_\_\_\_ 7. Luther asks how we could understand the testimony of Scripture, or the fulfilment of God's promises made to the Old Testament believers if . . .
- (A) the Scriptures are ambiguous, unclear or obscure
  - (B) the Scriptures are written in a language which only the priests know
  - (C) we listen to too many different preachers and teachers

- \_\_\_\_\_ 8. The following Scriptures confirm to anyone who has eyes to see and ears to hear that the Scriptures are not obscure, ambiguous, or unclear:
- (A) Jesus called himself ‘the light of the world’
  - (B) Peter says the Word of God is “a light shining in a dark place”
  - (C) Paul calls the Philippians shining “lights of the world.”
  - (D) All of the above
- \_\_\_\_\_ 9. Luther asks this pertinent question: “If the Scriptures are obscure . . .
- (A) Why did God go to the trouble of sending them down from heaven?
  - (B) How can anyone ever truly understand them or find salvation?
  - (C) What does it really mean to be a Christian?
- \_\_\_\_\_ 10. Luther also asks this question: If the Scriptures are obscure or ambiguous . . .
- (A) why does Paul say “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction.”
  - (B) why does Paul say that “a bishop ought to be powerful in doctrine, to exhort and to convince the gainsayers, and to stop the mouths of vain talkers, and deceivers of minds.”
  - (C) why does Jesus Christ say “I will give you a mouth and wisdom which all your adversaries shall not be able to resist.”
  - (D) all of the above
- \_\_\_\_\_ 11. Luther adamantly stated to Erasmus, “I declare against you concerning the whole of Scripture, that I will have no part of it called obscure. . .” To support this he quotes
- (A) 2 Peter 1:19 which says that the Word of God is to us a “lamp shining in a dark place.”
  - (B) he reminds us that Christ commanded us to attend to the Word of God, which he would not have done if it was obscure.
  - (C) all of the above
- \_\_\_\_\_ 12. Martin Luther married a former nun named . . .
- (A) Katherine
  - (B) Anne
  - (C) Margaret
  - (D) Maria







### Chapter 3: Why the wise of this world do not understand the gospel

1. Explain why it is that when the Scriptures are quite clear and not ambiguous, that even most of the best minds and learned people in the world have been completely blind to the Scriptures.

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2. Discuss the following passage of Scripture as it relates to the topic of this chapter:

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence. (1 Cor 1:26-29 KJV)

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3. What is the message to us when we consider Christ’s (and the Apostle’s) words quoted from Isaiah 6:9? How does this help our understanding of God’s sovereignty over man’s will?

“And the disciples came, and said unto [Jesus], Why speakest thou unto them in parables? He answered and said unto them, Because *it is given unto you* to know the mysteries of the kingdom of heaven, but *to them it is not given*. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. (Matt 13:10-16 KJV; Also Acts 28:26 where Paul quotes the same.)

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4. According to the testimony of several Temple police officers, “*Never man spake like this man.*” (John 7:46 KJV) Why were the Jews not won to the truth when they heard the very words of Jesus Christ, the Son of God, the Messiah, who was sent into the world by the Father, and who spoke the very words of the Father?

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5. Luther asks this question: “The light (says Christ) shineth in darkness, and the darkness comprehendeth it not.” (John 1:5) Who could believe this? Who has heard the like—that the light should shine in darkness, and yet, the darkness still remain darkness, and not be enlightened! [*The thought in the original Greek seems to include the idea that darkness always yields to light; darkness is unable to extinguish light; darkness is powerless against light. Because darkness is powerless against light **it remains (spiritual) darkness even in the face of the true spiritual light] unless God intervenes.** What is Christ saying then, about those are in spiritual darkness?*

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## Chapter 4: Erasmus' definition of free will and Luther's response

1. Erasmus is quoted by Luther as having said, "Moreover I consider Freewill in this light: that it is a power in the human \_\_\_\_\_, by which, a man may apply himself to those things which lead unto eternal salvation, or turn away from the same."
2. Luther, in response to Erasmus, states "For I have shown before, that "Freewill" cannot be applied to anyone but to \_\_\_\_\_ ."
3. Luther re-defines "Freewill" for Erasmus as follows: "For the term 'Freewill,' in the judgment of the ears of all, means, that which can, and does do, \_\_\_\_\_ whatever it pleases, restrainable by no law and no command."
4. Luther was often frustrated with Erasmus, because Erasmus was so adept at avoiding the very heart of the topics which he supposedly had thoroughly discussed. For example, Luther says, "Here then, at the outset, the definition of *the term*, and the definition of *the thing* termed, \_\_\_\_\_ each other.
5. To define obscurely, is the same thing as defining \_\_\_\_\_ .
6. Luther, perhaps referring to something he learned at Law School, candidly criticizes Erasmus by using a saying which was common among lawyers, "his words who speaks obscurely, when he can speak more plainly, are to be interpreted \_\_\_\_\_ ."
7. The Roman Catholic Church has a doctrine regarding the assurance of salvation which is pertinent to the discussion at hand in this chapter. The Church of Rome teaches that essentially no one may have the assurance of his salvation during this life, except for a few rare saints who have some kind of special experience with God. Assuming that this doctrine was current at the time of Luther and Erasmus, it might be interpreted that Erasmus' use of the phrase "*which lead unto eternal salvation*" means that there are certain things **a person must do** so that when he dies he will \_\_\_\_\_ hell. (not in book; must be derived from discussion.)
8. Luther says, "the heart of no man will ever understand or think of any of those things [which pertain unto eternal salvation], unless \_\_\_\_\_ shall reveal them; so far is it from possibility, that he should ever apply himself unto them or seek after them."
9. Luther pointed out regarding the natural reasoning of even the most brilliant of men, "What have the most exalted minds among the nations thought of a future life, and of the resurrection? Has it not been, that the more exalted they were in mind, the more \_\_\_\_\_ the \_\_\_\_\_ and \_\_\_\_\_ have appeared to them?"
10. After his rather lengthy discussion of what he thinks Erasmus means by his obscure and foggy definition of free will, Luther summarizes Erasmus as follows: "***Freewill, is a power of the human will, which can, of itself, will and not will to embrace the word and work of God, by which it is to be led to those things which are beyond its \_\_\_\_\_ and \_\_\_\_\_.***"
11. After showing how unreasonable Erasmus' definition of free will becomes upon careful examination, Luther exclaims, "And what is there here left to \_\_\_\_\_ and the \_\_\_\_\_? This is plainly to ascribe deity to "Freewill."

12. Luther aptly points out to Erasmus that “you do not imagine how much you assign unto [free will], by this pronoun *itself*, and *by itself*, when you say ‘can apply itself:’ for you utterly exclude the \_\_\_\_\_ with all His power, as a thing useless and unnecessary.”
13. Luther presents a hypothetical situation in which a leader among wise people (a Sophist—a lover of wisdom—in those days) is brought before Luther, and Luther would ask him for his liberal and candid judgment in this way: ‘If anyone should tell you, that that was *free*, which of its own power could only go one way, that is, the \_\_\_\_\_, and which could go the other way indeed, that is, the right way, but not by its own power, nay, only by the help of another—could you refrain from laughing in his face, my friend.’”
14. Luther addresses Erasmus about the inconsistency of Erasmus’ definition of free will: “You grant, that man, without special grace, cannot \_\_\_\_\_: (for we are not now discussing what the grace of God can do, but what man can do without grace) you grant, then, that “Freewill” cannot \_\_\_\_\_. This is nothing else but granting that it cannot ‘apply itself to those things which pertain unto eternal salvation,’ according to the tune of your definition.”
15. Luther catches Erasmus in contradicting himself. “Nay, you say . . . ‘that the human will after sin, is so \_\_\_\_\_, that having lost its liberty, it is compelled to serve \_\_\_\_\_, and cannot recall itself into a better state.’”
16. In typical Luther frontal assault, he attacks Erasmus’ illogical thinking: “In a word, whichever way the Diatribe turns itself, it cannot keep clear of inconsistencies and contradictory assertions; nor avoid making that very “Freewill” which it defends, as much a \_\_\_\_\_ - \_\_\_\_\_ as it is a \_\_\_\_\_ - \_\_\_\_\_ itself. For, in attempting to liberate “Freewill,” it is so entangled, that it is bound, together with “Freewill,” in bonds indissoluble.”
17. Luther somewhat concludes this chapter as follows: “Behold then! Invincible and all-powerful truth has driven the witless Diatribe to that dilemma, and so turned its \_\_\_\_\_ into \_\_\_\_\_, that whereas, its design was to speak against me, it is compelled to speak *for me against* itself; just in the same way as “Freewill” does anything good; for when it attempts so to *do*, the more it acts against evil the more it acts against good.”
18. In further summarization Luther concludes, “For when it is granted and established, that “Freewill,” having once lost its liberty, is \_\_\_\_\_ bound to the service of \_\_\_\_\_, and cannot will anything good: I, from these words, can understand nothing else than that “Freewill” is a mere empty term, whose reality is lost. And a lost liberty, according to my grammar, is no liberty at all. And to give the name of liberty to that which has no liberty is to give it an empty term.”







## Chapter 5: On man's complete inability to will good

Directions: Match the phrase on the left to the correct phrase on the right by drawing a line between them. Each section of six sentences is to be matched within that group.

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| 1. Parents play with their children . . . . .   | to do impossible things to reveal their weakness.  |
| 2. Physicians bid their obstinate patients . . . . .  | men may learn their impotency to obey the Law.   |
| 3. God has given men his Law so that . . . . .  | to help them learn their inabilities.  |
| 4. When a command is given by God . . . . .   | that a command is only given if the will can obey.   |
| 5. The humanist thought about free will is . . . . .  | has the ability to obey any of God's commands.   |
| 6. The Diatribe of Erasmus dreams that man . . . . .  | it is given so that we will cry out for help.  |
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| 7. Adam's fall, says Luther, is clearly given . . . . .   | the person will always choose the evil.  |
| 8. If a person's "free will" can choose good . . . . .  | then what need is there for the power of the Spirit?   |
| 9. The purpose of the Law is not to show what . . . . .   | God intends it to rouse the person to his impotency.   |
| 10. Human reason thinks a man is mocked by . . . . .  | a person <i>can</i> do, but what he <i>ought</i> to do.  |
| 11. If God leaves a person to himself when there is a choice between good and evil . . . . .  | an impossible command.   |
| 12. When a person realizes that he has been given an impossible command . . . . .   | so that our pride will be broken down.   |
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| 13. By the Law is . . . . .   | is a false assumption, but one which is widely held.   |
| 14. Paul does <i>not</i> say that by the Law comes . . . . .  | what he must do.   |
| 15. Verbs of the imperative mood signify . . . . .  | the knowledge of sin.  |
| 16. "Thou shalt . . ." signifies to the addressee . . . . .   | what ought to be done.   |
| 17. Nowhere in the Bible are we clearly taught . . . . .  | the knowledge of strength, or of good  |
| 18. The assumption that God only gives commands which the natural man can obey . . . . .  | that God's commands assure us that we <i>can</i> obey.   |
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| 19. The Scripture sets forth such a man, who is not only bound, miserable, captive, sick, and dead, but who, by the operation of his lord, Satan, to his other miseries, adds that of . . . . . | retain no one of them in his kingdom: because, it could not be, but that God would immediately pity and succour their known misery and calamity. . . . |
| 20. Satan well knows that if men knew their own misery he could . . . . .   | blindness: so that he <i>believes</i> he is free, happy, at liberty, powerful, whole, and alive.   |
| 21. Wherefore, the work of Satan is so to hold men, that they . . . . .   | cannot love God with all his heart.  |
| 22. The work of Moses the legislator is the contrary, even that by the Law he might make known to man his misery, in order that . . . . .   | come not to know their misery, but that they presume that they can do all things . . . .   |
| 23. The office of the Law is not ridiculous, but . . . . .  | above all things serious and necessary.  |
| 24. It is well known that man . . . . .   | he might prepare him, thus bruised and confounded with the knowledge of himself, for grace, and might send him to Christ to be saved.                  |



## Chapter 6: Concerning the inscrutable will of God

Find the error(s) in the paragraph. Correct it by writing a true statement on the lines below.

1. When comparing Scripture with Scripture, and with knowledge of God's divine attributes, it is clear that God's will is always singular, exact, and easy to understand.

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2. In the Scriptures (2 Pet 3:9 KJV) clearly and unequivocally tell us that, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that *any* should perish, but that *all* should come to repentance." In this verse the words *any* and *all* clearly mean every last person in the world.

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3. Martin Luther says that when we encounter statements in the Word of God which seem to be contradictory such as the verse quoted above (#2), and compare it to another passage such as "*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*" (Matt 7:13-14 KJV) we should raise a question about what seems to be a contradiction within God's justice and mercy.

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4. Luther clearly believed that God has two wills: (1) He has his *revealed will* which, for the regenerated believer, is quite open to discovery through reading and study of the Word of God, and (2) He has his *contradictory will*, by which He can do things which appear contrary to His revealed will.

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5. The relationship between God's will *and* man's will regarding why many people do not believe the Gospel and receive Jesus Christ and His salvation is simply that He has given man totally free will, and He will not force anyone to come to Him, even though it is not His will that anyone should perish.

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6. Quoting from the text, “The New Testament, properly, consists of promises and exhortations, even as the Old, properly, consists of laws and rewards.”

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7. Quoting again from the text, “. . . there remains a kingdom for the just, even though they themselves neither seek it nor think of it; seeing that it was prepared for them by their Father, not only before they themselves existed, but more certainly from the moment they believed the Gospel.

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8. Luther says, “Thus it pleases God—not to give the Spirit apart from the Word, but through the Word; that He might receive all the glory.”

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9. “For Christ, (Matt. 11:25-26) gives no other reason why the Gospel is hidden from the wise, and revealed unto babes, than this: some choose to build their lives upon a foundation of rock, while others chose to build upon sand.”

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10. “For God alone by His Spirit works in us both merit and reward, but He makes known and declares each, by His external Word, to the whole world, to the intent that, the true function of the free will of man may be clearly seen by all.”

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11. “Christians, however, are led by their free will to call upon God for grace to accomplish great things.”

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