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**I. Intro:**

**II. Free Will**

1. *God had endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good, or evil.(1)*

2. *Man, in his state of innocence, had freedom, and power to will and to do that which was good and well pleasing to God (2); but yet, mutably, so that he might fall from it. (3)*

3. *Man, by his fall into a state of sin, had wholly lost all ability of will to any spiritual good accompanying salvation (4): so as, a natural man, being altogether averse from that good (5), and dead in sin (6), is not able, by his own strength, to convert himself, or to prepare himself thereunto.(7)*

4. *When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin; and, by his grace alone, enables him freely to will and to do that which is spiritually good (8); yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.(9)*

5. *The will of man is made perfectly and immutably free to good alone, in the state of glory only.(10)*

Scripture Proofs:

- (1) Mt 12:12, Jas 1:14, Dt 30:19
- (2) Eccl 7:29, Ge 1:26
- (3) Ge 2:16-17, 3:6
- (4) Ro 5:6, 8:7, Jn 15:5
- (5) Ro 3:10,12
- (6) Eph 2:1,5, Col 2:13
- (7) Jn 6:44, 65, Eph 2:2-5, 1 Co 2:14, Tit 3:305
- (8) Col 1:13, Jn 8:34, 36
- (9) Php 2:13, Ro 6:18, 22
- (10) Gal 5:17, Ro 7:15, 18-19, 21, 23
- (11) Eph 4:13, Heb 12:23, 1 Jn 3:2, Jude 24

**Issues:**

- 1) **Man by nature possesses a free will**
  
- 2) **Man is not forced to act contrary to his nature**
  
- 3) **Man enjoys liberty in all four estates, but with different degrees of ability**

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*“We must insist that we have the power of willing choice; otherwise we will fall into the error of fatalism or determinism and thus conclude that our choices do not matter, or that we cannot really make willing choices.”* Wayne Grudem, *Systematic Theology*, p. 331