Loci Theologici, Chemnitz

Yet God is said to deliver us over in order that we may acknowledge the punishment for our sin, as the text in Rom. 1:27 says, "that they may receive unto themselves the reward for their error." Gal. 5:17, "The desires of the flesh are against the Spirit; but because the desires of the Spirit are against the flesh, we do not do what we wish to do." Therefore, when the Spirit no longer opposes the flesh, then we are delivered over to the lusts of the flesh, not because we are forced by God against our will, but those things for which we ardently lust we are now permitted to do, with the Spirit no longer judging in man. Thus, Paul says that they do whatever they wish and carry out the desires of the flesh.

Formula of Concord, Epitome, IV. Good Works, 10

- ¹¹ **6.** Therefore we also believe, teach, and confess that the statement, "The regenerated do good works from a free spirit," should not be understood as though it were left to the regenerated person's option whether to do or not to do good and that he might keep his faith even if he deliberately were to persist in sin.
- ¹² **7.** This, however, should be understood exactly as our Lord and the apostles themselves explain it, as applying only to the liberated spirit which does good works not from a fear of punishment, like a slave, but out of a love of righteousness, like a child (Rom. 8:15).
- ¹³ **8.** However, in the elect children of God this spontaneity is **not perfect, but they are still encumbered with much weakness**, as St. Paul complains of himself in Rom. 7:14–25 and Gal. 5:17.
- ¹⁴ **9.** Nevertheless, for Christ's sake the Lord does not reckon this weakness against his elect, as it is written, "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1).
- ¹⁵ **10.** We also believe, teach, and confess that not our works but only the Holy Spirit, working through faith, preserves faith and salvation in us. The good works are testimonies of the Holy Spirit's presence and indwelling. (Tappert)

Formula of Concord, Solid Declaration, II. Free Will 16

- ¹⁶ And after God, through the Holy Spirit in Baptism, has kindled and wrought a beginning of true knowledge of God and faith, we ought to petition him incessantly that by the same Spirit and grace, through daily exercise in reading his Word and putting it into practice, he would preserve faith and his heavenly gifts in us and strengthen us daily until our end. Unless God himself is our teacher, we cannot study and learn anything pleasing to him and beneficial to us and others....¹⁸ If the natural or carnal free will of St. Paul and other regenerated persons wars against the law of God even after their regeneration, the will of man prior to his conversion will be much more obstinately opposed and hostile to God's law and will....
- **83**] For from the preceding explanation it is manifest that where no change whatever in intellect, will, and heart occurs through the Holy Ghost to that which is good, and man does not

at all believe the promise, and is not rendered fit by God for grace, but entirely resists the Word, there no conversion takes place or can be. For conversion is such a change through the operation of the Holy Ghost in the intellect, will, and heart of man that by this operation of the Holy Ghost man can accept the offered grace. And, indeed, all those who obstinately and persistently resist the operations and movements of the Holy Ghost, which take place through the Word, do not receive, but grieve and lose, the Holy Ghost.

84] Now, there remains, nevertheless, **also in the regenerate, an obstinacy [a certain rebelliousness] of which the Scriptures speak,** namely, that *the flesh lusteth against the spirit*, Gal. 5, 17, likewise, that *fleshly lusts war against the soul*, 1 Pet. 2, 11, and that *the law in the members wars against the law of the mind*, Rom. 7, 23.

85] Accordingly, the man who is not regenerate resists God altogether, and is entirely a servant of sin, John 8, 34; Rom. 6, 16. The regenerate person, however, delights in the Law of God after the inward man, but nevertheless sees in his members the law of sin, which wars against the law of the mind; on this account he serves the Law of God with his mind, but with the flesh the law of sin, Rom. 7, 25. In this way the correct opinion can and should be thoroughly, clearly, and discreetly explained and taught. (Concordia Triglotta)

Apology IV, Love and keeping of law 166-169 (46)

¹⁶⁶ Again, what need is there for a long argument? All the Scriptures and the church proclaim that the law cannot be satisfied. The incipient keeping of the law does not please God for its own sake, but for the sake of faith in Christ. 167 Without this, the law always accuses us. For who loves or fears God enough? Who endures patiently enough the afflictions that God sends? Who does not often wonder whether history is governed by God's counsels or by chance? Who does not often doubt whether God hears him? Who does not often complain because the wicked have better luck than the devout, because the wicked persecute the devout? Who lives up to the requirements of his calling? Who loves his neighbor as himself? Who is not tempted by lust? 168 Therefore Paul says (Rom. 7:19), "I do not do the good I want, but the evil I do not want is what I do." Again (Rom. 7:25), "I of myself serve the law of God with my mind, but with my flesh I serve the law of sin." Here he openly says that he serves the law of sin. And David says (Ps. 143:2), "Enter not into judgment with thy servant; for no man living is righteous before thee." Even this servant of God prays God to avert his judgment. Again (Ps. 32:2), "Blessed is the man to whom the Lord imputes no iniquity." Therefore in our present weakness there is always sin that could be imputed to us; about this he says a little later, "Therefore let every one who is godly offer prayer to thee" (Ps. 32:6). Here he show that even the godly must pray for the forgiveness of sins.

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