

Augustin began to attack them, they began to use it much more. And they constantly talked about the grace of God in the end. But when it came to sharp definition, the grace of God, in their usage, proved to be a means of help of which man could ab- avail himself. But it all //g/ rested with man--Will man avail himself of this help or ~~Y~~ not. Will man use the little power that he has? Will man live the good life of which he is capable? ...6 1/4 the grace of God and the activities of the Lord Jesus Christ are accessories which may be used, in accordance with this viewpoint. It is ~~Y~~ very similar to the viewpoint of many today who see a city with moral delinquency, and he may say, We need a little religion to help these people. They see people who have fallen into all sorts of disagreeable and disgusting behaviour, and they say, We need some religion to help these people. They look at it as an accessory, a means of help to people to live a good life. Now that, of course, is the exact opposite of Augustin's belief. Augustin believed that the most important thing in life was ^uod, and God's will, and he believed that man is absolutely helpless apart from the saving grace of God. A. believed that Adam before the fall was free, ~~Y~~ he had a freedom to do that which was right, he did not have the fetters of sin about him. And the freedom to do right, the freedom to follow God, involved the possibility of choosing the evil. His will was not turned toward evil; his will was turned toward good, but there was the possibility of choosing evil, and when Adam fell he lost ~~Y~~ this freedom; he was now fettered with sin; he became the man described in Romans 7, and he remained so the rest of his life. And A. held that all, even Christians, are in that situation, ~~Y~~ ^{that} the good they want to do they can't do, and the evil they don't want to do, they do, Because they are subject to the ~~g~~ fetters of sin, and it is only the grace of God that can take them out of it. And A. saw some saved and some lost, and those saved, saved not by exerting their will-power and deciding to be good men, but because God, in a marvelous way, intervened with His wonderful grace to bring them the knowledge of salvation, intervened to change them and make them members