

# Human Free Will: A Biblical Teaching?

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## Introduction

Is the concept of *freewill* in man derived from Scripture or Philosophy? This is an old argument and as such, one would think resolved, but there seems to be as much confusion today as there was in yesteryear. The sharpest pro and con criticisms emerge when engaged in the broad subjects of Salvation and Judgment with the concurrent discussions on sin, evil, death, grace, reward, punishment, hell, predestination and the Sovereignty of God. Scriptures clearly teach all the above truths and concepts with the sole exception of freewill in man.

The presumption of freewill causes opposition and apparent contradiction to the above stated truths of Sovereignty of God and predestination. One sticking question remains, with or without freewill in man and that concerns the origin of evil. If God is good and only created good, is man then the *first cause* of evil?

The purpose of this study will focus upon freewill and the cause of evil, where it came from, why it persists and the remedy for evil. A great sense of angst occurs when I see the term *free* applied to the human will for the usage of freewill is a misnomer in that context. The term free means: *Not determined by anything beyond its own nature or being: choosing or capable of choosing for itself in an unbound, unrestrained, unconstrained manner; Not under any obligation or necessity.*

By this definition of free, it is impossible to make a truly free choice or to have a truly freewill for man is not unbound, unconstrained or free from obligation. Man is created by God, influenced by God, commanded by God, and under obligation to God. Do not these truths negate the concept free by definition? All 66 Books of Scripture hold this truth beginning with the creation account in Genesis up through and including Revelation. This examination will be limited to the creation account prior to the fall of man to determine if man was created with freewill and what is the origin of evil.

God is *First Cause* of all creation, the Necessary Being philosophically speaking. Man is Contingent Being created in the image and likeness of God and *never* free from obligation or constraint by virtue of creation, commands, edicts and judgment by God. That fact alone negates man from being *free* as free is understood. In the pure sense of the definition of *freewill*, God is the only being with a truly Freewill. No contingent being in creation is free as God is free and no human will is free as God's will is free. Freewill then is an attribute or characteristic of Necessary Being ... God.

Nonetheless, the term free is freely used when referring to the will of man and the choices of man. Webster defines freewill thusly: adj. free and *independent* choice; voluntary decision; made or done freely or of one's own accord. *Philosophically*: the conduct of human beings expressing personal choice and is not simply determined by physical or divine forces.

For a will to be a free it must include the meaning of *exemption* and *independence* from any *external* will, authority, interference, coercion, and restriction or restraint upon the

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individual's thoughts, actions or choice. Can there really be such a thing for any contingent being?

Any action of will applied to humanity that is described as *free* is problematic theoretically, practically, semantically and biblically. God is First Cause in creating the mind and mental faculties for thought and decisions. *Volition*, the ability of man to make personal choice is like Freewill in God. The choices man makes is never truly free like God is free but *volitional*.

Man is a contingent being, *accountable* to God for all his acts and *dependent* upon God for his continuing existence. God is Creator of man and Revealer of His will to man through His Spoken Word, General Revelation and His Written Word. It is impossible to factor out God's Revelation to man in volition. Man is judged not because he is a free being but judged because he is contingent being fully dependent upon God for continuation of existence; and *accountable* to God and fully *responsible* to God for the decisions he makes. Man is wholly dependent upon God for his creation, sustenance, and mental faculty as the mechanism to make decisions. Therefore, God as Creator of His image and likeness has a *stake* in every decision of man. If man were truly free, man would have to be independent of God in all things, including Judgment. God determined the being of man, His authority over and ultimate Judgment of man and the authority of man over other realities and beings in Creation. This negates true freewill in man. God is the only free being in the universe and the only being exempt from any will or judgment outside His own Being. Only God may judge God. A verse by verse examination of the creation of man up through man's expulsion from the Garden at Eden will demonstrate personal choice via volition, not freewill.

### Defining Terms

**Free:** independent, unbound and exempt from external will, obligation, or compulsion

**Volition:** dependent, discretionary act of personal choice, selection or resolution

**Will:** that by which the mind chooses anything

**Mind:** mental faculty by which choices are made

**Determination:** motive(s) with the strongest mind's view that direct the will (Cause)

**Choice:** voluntary selection or act of will (Effect)

**Necessary:** such existence that must exist as specific cause for a particular effect

**Contingent:** such existence that is an effect of a necessary cause

**Nature:** essential character of being

**Esse:** Unactualized existence; nature of being once actualized

**Character:** Development in man that actualizes the likeness of God

**Being:** Actualized esse by Necessary Being

**Good:** Everything in the nature and being of God; Supreme likeness of God

**Bad:** Everything not in the nature and being of God

**Evil:** The privation, erosion, corruption, decay and destruction of created good

**Privation of Contingent Being:** Contingent being is less than Necessary Being,  $B^c < B^n$

**Determinism:** acts of man caused by another (Calvin, Luther, Edwards)

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**Indeterminism:** acts of man uncaused (Pierce, James)

**Self-Determinism:** acts of man caused by self (Augustine, Aquinas, Arminius)

**Theanthropism:** Volition has man as primary cause and God secondary cause

### Indeterminism

Indeterminism is the view that some or all human action is uncaused and totally spontaneous, unpredictable and unknowable. The weakness of this position is it rejects Causality which renders God not being the cause of creation and sustainer of the universe; Rejection of causality makes all science impossible for science is dependent upon the laws and principles of causality; and no causality violates fundamental laws of thought, robbing humans of moral responsibility for they have no stake in their actions.

### Determinism

Theistic Determinism is the belief that all events, including human choice are predetermined or caused by God *alone*. Martin Luther, John Calvin and Jonathan Edwards are the strong proponents of Theistic Determinism. Edwards in *Freedom of the Will* defines human will as “*that by which the mind chooses anything.*” According to Edwards, an act of the will is the same as an act of choosing or choice. Choice is determined by the mind and reflects a preference or determination by what we think is most desirable at any given moment. Edwards argues that the will is always determined by the strongest motive(s) at any given point in time and that no one is moved to act unless God acts upon him. Therefore, Edwards defines choice as doing what one desires and God alone is cause for all human desire.

Edwards rightly argues that all actions are caused but his position that *God causes all desire* in man is the weakness of determinism. God creating in man the desire to sin is rationally incoherent because it contradicts Scripture and the nature of God. However, determinism and the positions it expounds upon is one that cannot simply be ignored or dismissed. God is First Cause of all that exists to one degree or another with zero causality not an option. True regression is not infinite for it will ultimately rest at the doorstep of First Cause. The nature of First Principles of Reality are self evident and undeniable truths that render Determinism weak in how it accounts for the reality of actualized evil in the world; Judgment of man by God; the Nature and Being of God; and sound understanding and application of First Cause with Primary and Secondary Causes.

### Self and Soft-Determinism

Self determinism argues that a person's *moral* acts are not caused by another (God) but are caused by oneself without any outside factors or influences. The premise for self-determinism limits itself to three options: (1) moral actions are uncaused (2) caused by another, or (3) caused by self. This view argues that a person's *moral acts* are neither uncaused nor caused by another but are caused by self for man is a free moral

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agent. Free moral agency states individual acts are morally self determined, freely chosen and without compulsion because one could have freely chosen to do otherwise. Self-Determinism rules out God having *any* role or cause in human moral action and is therefore inadequate for God cannot be *completely ruled out* of anything that exists.

Soft-Determinism is also compatible with free will and self-determinism for it argues that human acts are *not caused* by God; God is the primary cause and humans are the secondary cause and that free choice is compatible with God's Sovereignty. The weakness with both these views is that God is *completely ruled out* of human acts. Therefore, any view that totally removes God from human acts or has God solely responsible for human acts is inadequate as an acceptable view. God must be inclusive as a cause for all that exists.

Adequate resolution is required. The problem with all current views is that none of them fully address the proper roles of *both* God and man in volition and the origin and remedy of evil while remaining fully consistent with God's Revelation and all 12 Principles of Reality. Free Will is a Divine Attribute of God and therefore cannot be an attribute of man. The premise of man having freewill (*free and independent* choice) is faulty. *Volition*, not freewill is the characteristic of the image and likeness of God in man. *Redefining* the meaning of free to include limits and restrictions so it *fits* into reality (Divine Free Will v human free will) is equally problematic. (See Appendix: Principles of Reality & Analogy)

## Origin of Sin and Evil

What role do God and man have in cause for sin and evil? Could an absolutely good and perfect God *create* evil? If God did not create evil, and God is First Cause for all that is, how then did evil come into existence? The Classical Theistic View<sup>1</sup> advanced by Augustine and Aquinas to the problem of evil is generally accepted as the foundational premise and has the following basic elements:

1. God is absolutely perfect.
2. God created only perfect creatures.
3. One of the perfections God gave some of His creatures was the power of free choice.
4. Some of these creatures freely chose to do evil.
5. Therefore, a perfect creature caused evil.

The classical theist view operates on the premise *that a perfect being would not give rise to an imperfect being*. This premise cannot be true for it stands in stark opposition to several principles of reality. Only item #1 of the classical theist view is true. Items 2-4 and the concurrent conclusion are false because it violates at least two self evident and undeniable First Principles of Reality: *The Negative Principle of Modality* ( $B^n > B^n$ ) which states that a Necessary Being cannot cause Necessary Being. It is impossible for God

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<sup>1</sup> Baker Encyclopedia of Christian Apologetics, Geisler, Norman L, *The Persistence of Evil*, p219

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to create another *perfect* being bearing His image and likeness for if God were to do so He would have to create a being equal to Himself which violates another Principle of Reality: *The Principle of Analogy* ( $B^n \rightarrow \text{similar} \rightarrow B^c$ ). Inherent within this principle is all similarities in contingent being cannot be “greater than” or “equal to” any of those of Necessary Being ( $B^n \neq B^c$ ). Similarity in being cannot be *same* or *equal*, for if it were the Necessary Being could create another being the same as or equal to Himself. Equality in being is impossible for Necessary Being cannot cause Necessary Being. Perfection resides in the exclusive domain of Necessary Being and therefore God can only create contingent being *less perfect* (*privative*) than His own perfection. All contingent being, especially some made in the image and likeness of God, must be *privative* for it is irrational and un-reality for the created to be the *same* as or *equal* to its Creator. Therefore, *none* of the Divine Attributes or Nature of Necessary Being can be present in contingent being.

### Privation of Contingent Being

*Privation of contingent being* ( $B^c < B^n$ ) means *all* attributes of contingent being must be *less than* Necessary Being. God cannot create a “finite god” only lacking in attributes of infinity and self-existence. *None* of the Divine Attributes or Divine Nature of Necessary Being can be created in contingent being otherwise they would not be similar but the same as or equal to. Similar means *like* but *different* and *less than* those in Necessary Being.

Privation of Contingent Being causes a gap between finite and Infinite, created and Creator, man and God. All attributes of finite being are created *good* but a lesser finite good than infinite good which is holiness. Good may be defined as actualized existence not contrary to the nature and being of God. *Creation caused actualization of privation*. The privation gap is caused by creating contingent being that is less than Necessary Being. Therefore, privation actualized the nature of awe and worship of God (good) and the knowledge of evil. The difference between man (finite) and God (infinite) immediately, simultaneously and necessarily caused existence of (1) *awe* and *worship* of the infinite attributes of God and (2) *evil esse* (un-actualized nature of evil). The existence of evil esse is not cause for God to *not* call all He created good (Gen 1:31) because unactualized evil esse caused by privation of contingent being amplifies the difference in being between God and all that is less than God. Finite existence is lesser than Infinite existence; finite being is privative while infinite being is superior to all creation and thereby brings *glory* to God in the Highest. God calls good all that gives Him Glory.

God cannot create God, so whatever is created must *necessarily* be less than God, and this less-ness or limitation caused by creation is privation, the gap or difference between what is God and what is less than God. Privation (less than God) of creation is cause for un-actualized evil esse (nature of evil) and actualized awe (*worship* of God) to exist.

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Privation of contingent being is cause for worship. God represents the principle of privation of contingent being as the knowledge of good (awe/worship of God) and evil (privation of good). Man must be taught by God how to worship properly, i.e. worship the Creator, not anything created or unknown and how to choose to not actualize evil.

**Knowledge of good (awe/worship) and evil (privation of good) was known by God in infinity and that both would come to be the very instant God caused contingent being.**

Two presumptive errors of classical theology are contingent being in the image and likenesses of its Creator possess *perfection* and *freewill*. Perfection and freewill are two attributes of Necessary Being and therefore non-existent in contingent being. Freewill is a *presumptive* characteristic of contingency whose case is unsupported in Scripture and in the Principles of Reality. The premise of perfection and freewill in man is untenable, presumed and not possible in beings bearing the image and likeness of God because *privation of contingent being is essential reality*. Privation is not perfection. Man is not God, only like God and therefore created less than God, and not equal to God in any of His Divine attributes. **Because man is created to be like God, man can only be compared and contrasted to God.** Therefore, the concept of perfection of man is an oxymoron and false because man cannot be compared to himself.

Privation is cause for awe/worship and unactualized nature (*esse*) of evil to exist. **Creation (not sin) is cause for worship.** Therefore, if man never sinned, man still has cause to worship God because creation actualizes the differences in being between God and man. The fullness of good in man (likeness of God) is finite, and therefore less than the infinite good or holiness of God. This privation gap between God and man is cause for worship and cause for the knowledge of good and evil to exist.

The Genesis account reveals man is created good and this includes privation of contingent being which by default includes the unactualized evil *esse* and actualized awe and worship.

Genesis 1:31

¶ God saw **all** that **He had made**, and behold, **it was very good**. And there was evening and there was morning, the sixth day.

What God declared '*very good*' is the totality and inter-relational harmony of all His work in creation. Existence of contingent being represents the *highest possible achievement* of good via creation by fiat. Stated another way, it is *impossible* to give contingent being *any more good* via creation than it already has. The maximum good in finite creation is similar to the infinite holiness of God but impossible to be the same as or equal to God's infinite goodness. The difference between holiness (infinite good) and finite good includes unactualized existence of evil *esse* *caused* by privation of contingent being and the actualized cause and need for awe and worship of Creator God. Therefore the totality and inter-relational harmony of ALL CREATION is exactly as God proclaimed it to be ... **VERY GOOD!**

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God caused a brand new reality to come into existence ... something other than God and something less than God ... CREATION! This new reality of creation has at its pinnacle the existence of a being made in the image and likeness of the Creator Himself ... man. God creates man as a privative contingent being (finite existence less than God). Not being the same as God means man is lacking (privative) the infinite nature of holiness and perfection in Eternal Being (God). Privation exists as a reality of creation, not as a reality of sin and evil. Sin has no existence at creation and evil esse is unactualized reality at the moment of creation. Man (privative contingent being) is like God but can never be the same as God or equal to God ... ever!

God calls privation of contingent being good and that includes calling unactualized evil esse good because the nature of evil (erosion of good) found in privation is esse, unactualized yet is an immediate cause for awe and worship by contrast and is glory to God in the Highest. Evil esse cannot do what exists in its nature to do ... contaminate, corrode and destroy good ... unless and until it actualizes, exists in substance in actual reality. Therefore, evil esse, the knowledge of evil in its unactualized state is cause for awe, worship and Glory to God in the Highest. Eternal God and His Infinite Holiness can now be compared and contrasted to (1) finite good that exists in all creation; (2) a good being like God (man); and (3) a thing unlike God (unactualized evil esse). God, when compared and contrasted to that which is less than God, immediately brings glory to God. Light appears most brilliant when contrasted to dark (something unlike God) and compared to light lesser in brilliance and illumination (something like God). Therefore, privation is caused by creation, not sin or evil.

Genesis 2:7-9

7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

8 ¶ The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

9 Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

God formed man then placed him in the Garden at Eden to develop man's nature into becoming more like God. God determined that through learning and development man's *potential* nature could possess the full and complete likeness of God possible to a privative contingent being. God's likeness may become more fully transmuted in man through development of man's volition and mental capacities. Man's volition is created to be *like* the Freewill of God and therefore cannot be equal to God's Freewill. God creates in man volition, the right and power to choose, and volition is less than Freewill.

Man developing more of the likeness of his Creator is illustrated by the many trees in the Garden that were not only good for food and *desirable*, but also representative of God *transmuting* in man the finite representation of His nature and being. Privation of contingent being would always remain privative even after the maximum fullness of the



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image and likeness of God became fully developed and transmuted into man's nature and being. Man was never created to be equal to God for it is impossible for God to do so and impossible for man to become so. Privation, worship and service to God (priesthood) are a purpose in man bearing the image and likeness of God. Man's nature would always be privative when compared to God, but the nature of man *had* potential to possess the *full like attributes* of God to make man's nature most like God's nature, but *always* less.

God possessed the knowledge of good and evil before creation; otherwise the knowledge of such could not exist nor be transmuted to contingent being in the Garden of Eden. The knowledge of evil (unactualized esse) and the knowledge of good (awe/worship) existed prior to sin because man represents the highest order (image and likeness of God) in privative creation.

God was very "hands on" in the development of man's nature in the Garden workshop at Eden. The role of man in completing the likeness of God in his nature required man to remain in consistent and persistent harmony with God by voluntarily choosing (volition) to agree with God in the development of his human nature. Man fails to actualize the potential *fullness* of the "likeness of God" in his nature and being because Sin arrested man from any further development of God's likeness in his nature. Therefore, man is immediately evicted from the Garden because his permanent nature is now established ... and established far less than its *potential likeness* to God.

The classical theistic view for the origin of evil is flawed. A new view is required and one that must fully rely upon First Principles of Reality; the Cosmological Argument for God; the Ontological Argument for God; the Teleological Argument for God; the Philosophical Evidence for God; the Argument for God from Moral Law; Sufficient Reason; and the Infallibility of Scripture as the Inerrant and Divinely Inspired Word of God which rejects the concept of Infinite Regression. Determinism, Indeterminism, Soft-Determinism and Self-Determinism are all inadequate views to account for the cause of evil in the world for each view presumes freewill and perfection of man at creation and denies the roles of both man's volition and God's Freewill and God's cause for and perpetual influence upon man's volition. Another view to explain why evil exists is required.

1. God is Necessary Being, infinitely holy, perfect and good
2. Man must be less than Necessary Being (privative contingent being)
3. Privation causes gap to exist between Creator and Creation
4. Evil esse exists in privation gap (outside both God and man's being)
5. All creation, including evil esse, is cause for everlasting glory to God
6. Volition caused evil esse to actualize in reality in man's nature and being

**God caused evil esse (unactualized existence) to exist outside or apart from the nature and being of both God and man the instant God caused contingent being to actually exist.**

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God created only good but created good is necessarily privative, i.e. less than infinite good; the privation gap is where the nature of evil and the nature of awe and worship exist. The Omniscience of God means there is no cause or action unknown by God. God sees the end from the beginning before creation began. God eternally knew all contingent being must be privative and that creating contingent being in the image and likeness of God (man) would cause unactualized evil esse to substantively exist in actual reality. The remedy for actualized evil is for God to become flesh to pay the penalty for Crimes against God (sin) and to restore evil to a state *equal* to its *unactualized* state of existence at creation. A state equal to unactualized existence for evil is a state of complete incapacity to erode and defile good. A similar reality exists for sin as well. Final Judgment will restore evil and sin to a state equal to its unactualized esse and therefore cause quintessential glory to God in and from privative creation.

If God made the decision to never create His image and likeness, evil would never come to be, but neither would awe and worship come to be; nor would glory to God in the highest through His creation come to be. Existence is superior to non-existence for glory is found in existence, not in non-existence or non-being. Evil would not exist if God chose to never create, but neither would man and creation, both of which will ultimately be cause for quintessential glory to God. Therefore, when God made the decision to create man in His image and likeness, He also made the decision to create the knowledge of evil and the remedy for the absolute actualization of evil through His creation. Man's volition caused evil to exist in substance; God's creation caused evil to exist in essence.

For lack of a better term, I will call this view *Theanthropic Determinism*, which promotes the view that *both* God and man are cause for evil to exist; God in creating man caused privation; Privation caused evil to exist in essence; Volition caused evil esse to exist in substance: actual reality; Both God and man is the cause and remedy for evil.

Genesis 2:9

Out of the ground the **LORD God caused** to grow **every tree** that is pleasing to the sight and good for food; the **tree of life** also in the midst of the garden, and the **tree of the knowledge of good and evil**.

LORD God **caused** is the operative phrase. God caused good and evil to exist in esse and knowledge of both became available to man in the Garden of Eden. One cannot have knowledge of a thing unless the thing exists. God is therefore the existential cause for good and evil to exist in essence through creation of privative contingent being. Privative man did not have any *understanding* of good and evil, only that the *knowledge* of something called good and evil exists and God commands man not to choose it.

Genesis 2:25

And the man and his wife were both naked and were not ashamed.

Man did not possess understanding of good and evil or his privation in being until later.

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Genesis 3:7

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

God actualized the *knowledge* of both good and evil when He chose to create contingent being. Knowledge of existence is not equal to actualization of existence. Creation caused the privation gap to exist at the moment of creation, the gap between God and everything less than God. Man defiantly chose to take upon himself the knowledge of good and evil prior to God educating man the ultimate meaning and ultimate consequence. God informed man that to defy Him is death, separation but it is unclear in Scripture whether man understood the magnitude of defiance to God's command.

God's plan was to develop His likeness in man at the Garden of Eden. In some limited respects man was like computer hardware with a basic operating system (image) but without God's software (likeness) with which to fulfill its potential. This may not be a good analogy but it will have to suffice until a better analogy emerges. Human nature had the potential to be a *fully* god-like nature in man. Man was created with the *potential* to become *more* like God through volition, learning, and character development. Man's volition to sin and actualize evil arrested man from further godly programming. Even if man never sinned, the *Principles of Reality* mandate privation consistently and persistently remain an existential reality of contingent being for as long as contingent being exists, both in this life and the next. Man can never and will never actualize into God or be equal to God. *Privation is caused by the act of creation and the reality of contingent being, not sin and evil.* Man's actualization of evil transformed privation into deprivation.

Perfection in God (Eternal, Omniscience, Holiness, Freewill, etc.) is essential to Divine Nature of Necessary Being. Omniscience means God always had knowledge of good, evil, sin and death prior to creation. God's Holiness means God is primary cause for only good to actualize in creation. God's Freewill means God may do anything and everything that is not contradictory to His nature and being. For example *God cannot cease to exist* for this violates His eternal being and self-existent nature; *God cannot cease to be God*; *God cannot create God*; God cannot create the same or equal attributes of His nature in another being for that would be in essence creating God.

God gave man *prohibited* access to the knowledge of good (awe/worship of God) and evil (unactualized esse not in the Nature and Being of God) in the Garden at Eden. God commands man not to choose knowledge of good and evil but gives man volitional access by placing both in the Garden.

Genesis 2:15-17

15 Then the **LORD God took the man** and **put him into the garden** of Eden to cultivate it and keep it.

16 ¶ The **LORD God commanded the man**, saying, "From any tree of the garden you may eat freely;

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17 but [from the tree of the knowledge of good and evil you shall not eat](#), for in the day that you eat from it [you will surely die.](#)"

Evil esse exists in the privation gap between finite good in man and the Infinite Holiness of God. The privation gap establishes the basis for awe and worship of God. God is cause for the *possibility* for evil to actually exist in substance by man's accessibility to the knowledge of evil. God freely determined before He created man in His image and likeness to hold Himself accountable to Himself for the existence of evil esse caused by privation of contingent being and therefore shares responsibility for the origin and remedy for evil via Theanthropos, the God-man. More on this in the section called *Remedy for Evil*.

God commands man concerning an act of his volition, (do not *actualize* knowledge of good and evil) and man makes a disastrous decision to distrust and defy God causing sin, evil, death, decay and punishment to become actual reality *in* man and *all* creation.

**Man's volition is therefore primary cause for sin when his mind determined to disobey God.** God is secondary cause for sin for giving man volition to sin. The *mind* of man is cause for sin (crime against God) to exist in esse (unactualized existence) and *volition* (choice of man) caused sin to actualize (actively exist) into death (separation from God) when man committed the willful act of defiance to God. **God is secondary cause by creating the reality for volition to actualize sin and evil.** Sin and evil both existed in essence *prior* to the act of man eating from the tree of the knowledge of good and evil. God and man both share *cause* for sin and evil for *volition is dependent* upon the existence of something outside itself before it can act.

Genesis 3:1

¶ Now the [serpent](#) was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

We now learn of the existence of another being in the Garden at Eden called the serpent, which Scripture will later disclose as Satan. The actual identity and character of the serpent is of secondary import for the moment. What is of primary importance is the existence and location of the serpent in the Garden of Eden.

Skeptics make hay about the actual existence of this being by claiming it does not really exist but is only a conceptualization for evil while others claim he is a being that mysteriously appears. The creation of the serpent is included in the Genesis account indirectly in three verses of Scripture. Let's begin by examining verses one and three.

Genesis 1:1, 3

1 ¶ In the beginning God created the heavens and the earth.

3 ¶ Then God said, "Let there be light"; and there was light.

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Genesis 1:1 is inclusive of the entirety of all of creation, the material universe and everything in it. In the first day of creation when God says, "*Let there be Light,*" (Genesis 1:3) God may very well be speaking of the light or glory produced by creating angelic beings (heavenly hosts) because it was not until day four that God created the suns (stars), planets and perhaps some angelic beings He also calls stars. Stars are distant suns and in some verses contextually represent angelic beings. However, in Genesis 2:1 God makes an even clearer reference to the creation and existence of the angelic realm.

Genesis 2:1

¶ Thus the heavens and the earth were completed, and all their **hosts**.

Hosts is the English translation of the Hebrew word **צְבָאוֹת** *tsaba'* (*tsaw-baw*)' or (fem) **צְבָאוֹת** *ts@ba'ah* (*tseb-aw-aw*) and means service, army or warfare of angels; elements in creation like the sun, moon, and stars. Tsaba appears in more than 250 verses of the Old Testament and it is important to note that hosts are all created, and none of them created in the image and likeness of God except for man.

Genesis 3:1-5

1 ¶ Now the **serpent** was **more crafty** than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, **has God said**, 'You shall not eat from any tree of the garden'?"

2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

4 The **serpent said** to the woman, "**You surely will not die!**

5 "For God knows that in the day you eat from it your eyes will be opened, and **you will be like God, knowing good and evil.**"

Scripture reveals the serpent as a created being, one that *God has made* and is *craftier than any beast*. The serpent is enticing man to actualize sin by choosing contrary to the commands and teaching of God. The serpent is teaching man to distrust God (*has God said...?*) accuses God of lying to man (*You surely will not die!*) and implies God is jealous and fearful of man becoming like God, (*God knows...you will be like God*). Man has not yet been taught the proper means to express his need for awe and worship for he does not yet possess understanding of good and evil, only of the existences of something called good and evil.

The serpent twists the things of God by teaching man to believe in *direct opposition* to God's Word, teachings and commands, something those who deceptively oppose God continue to do to this very day. Man's volition wrongly concludes that it seems good to agree with the teaching of the serpent over the teaching of God.

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Genesis 3:6

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be 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.

The volition of man is cause for sin and the actualization of evil. This single act of sin is primary cause for unleashing cataclysmic evil into the nature of man. God designed the Garden of Eden as a workshop for man to develop what is to become his permanent human nature. All that occurred in Eden is become the nature of man. The full and complete likeness of God was destined to become the nature of man. Instead the full corrosive and destructive power of evil was unleashed into actual reality and into the nature of man. What God created as privation, man transforms into deprivation. Actualized evil now begins its path of destruction, decay and erosion of *all* created good. The very good creation of God is infected by evil that permeates His good creation like a virus.

God designed man to exist as a finite representation of the very image and likeness of God. The trees that man consumed in the garden I believe represent the likeness of God transmuted into the nature of man. Scripture does not reveal the *esse* (nature) of all the trees man actualized into his nature (likeness of God), or how many trees man ate from. What we do know from Scripture is man did not eat from the tree of life, so perhaps there were many other trees in the Garden man choose to not eat from? What I believe by inference and implication is the totality of the trees in the Garden of Eden represents the totality of the likeness of God available to become man's nature. Man had the potential to transmute into his nature the totality of the likeness of God possible in finite being. It appears that God created finite, privative man as a contingent being with the *potential* to have the full and complete likeness of God completely saturate man's human nature.

Instead, man's volition caused evil to unleash colossal depravity and erosion of good, sin and death upon God's good creation. Man absorbed, processed and evaluated the data fed to him by the serpent's teaching. Man's emotive, cognitive, rational and experiential faculties of mind compared and contrasted the information from the serpent with all that God created, commanded, taught and developed in man. To use the vernacular, the craftiness of the serpent "hit all the right buttons" in man to stimulate a volitional response that results in a decision contrary to God. The serpent is most assuredly accountable to God for his role in *causing* sin and evil to actualize as evidenced by the punishment God rendered to the serpent in Genesis 3:14-15. God also appears to hold Himself accountable for evil and sin and therefore holds Himself accountable to Himself as remedy for sin and evil. This too is evident in verse 15.

God creates volition in man to represent the Freewill of God and grants man supreme volitional ability to choose contrary to God. Man's volition caused sin and evil to transform privation of man (good) into deprivation of man (evil) by separating him from his Creator God (death). Unleashing evil into the universe plunges man deeper and

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deeper into despair by widening what is now the deprivation gap by the continual and perpetual erosion of good, the likeness of God in God's good creation.

### Summary

Let's recap the origins of man and evil. God cannot create a perfect contingent being for by definition contingent being must be less perfect than Necessary Being. This lesser perfection is called privation of contingent being which creates a gap between Necessary Being and contingent being. This privation gap caused the foundation for worship and glory to God in the Highest and for evil to exist in essence. God calls this knowledge of good and evil. God must create His image and likeness as privative contingent being (man) and gives man the attribute of volition to represent God's Freewill. Volition causes sin and evil to permeate reality and the nature of man.

God therefore created all the necessary elements for sin and evil to exist: the knowledge, possibility and the means for sin and evil to exist in essence and to actualize in substance. God is primary cause for evil to exist in essence; man is primary cause for evil to exist in substance. Both God and man have causal responsibility for the existence and actualization of evil from essence into substance.

1. God is Necessary Being
2. Necessary Being caused contingent being
3. Omniscience, Free Will, Perfection are necessary attributes of Necessary Being
4. Contingent being cannot possess equal attributes of Necessary Being
5. Contingent being is Privative (less than) but similar to Necessary Being
6. Volition in contingent being is similar to Free Will in Necessary Being
7. Privation causes unactualized evil esse (nature)
8. Volition causes actualized evil to exist in the nature of man

The serpent's contribution to the actualization of sin and evil does not go un-noticed or un-punished by God. God's punishment of the serpent for his role in causation for sin and evil is a strong case to support that God does not view man's volition to have the high degree of *independence* (freeness) that man claims he has. Volition in man is dependent upon external causes before volition can cause an act. This defies the meaning and application of freewill in man and is evidence against the existence of such in man.

Now that we have covered the origin of sin and evil, let's see why sin and evil continue to persist and what God determined as His remedy for the complete eradication of sin and evil from actual reality.

### Persistence of Evil

Why does the Infinite Good in God permit evil to continue to erode all His created good? The answer to that question is easier to discern than the origin of evil. The cause

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of evil to exist in actual reality involves both God (secondary cause) and man (primary cause), and once actualized, evil can only be eradicated from fulfilling its natural course by eradicating natural man. Evil is now part of man's nature and for God to eliminate evil prior to it fulfilling its nature to totally eliminate all usefulness of good, God would have to totally eliminate all flesh living upon the earth.

Genesis 6: 7

The LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."

It took approximately 1600 years from the time man unleashed the corrosive power of evil in the Garden of Eden for sin and evil to utterly incapacitate and disable the mind and volition in man from making good choices. Sin and evil so defiled the domain of man that all life and flesh was rendered useless and worthy of elimination.

Genesis 6:5

Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

God expresses evil's utter erosion of good as, "every intent of the thoughts (mind) of his heart (will) was only evil continually" ... a complete waste of mind. Man's mind became so depraved of any useful good that the mind lost full capacity to reflect any likeness of God in thought, word, or deed. All creation under man's domain became dysfunctional, defiled, and utterly useless to God due to man's utter depravity for good and manifestation of evil.

God created man as His priest, His minister (servant) to finitely reflect God's infinite being and holiness. Such is the destructive power of evil that man actualized in the Garden at Eden. Evil's epidemic proportions of destruction caused LORD God to say He experienced sorrow for creating man.

Genesis 6:6-7

6 ¶ The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

7 The LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."

When the capacity for good becomes so completely eroded by evil as to render temporal being utterly useless for any good, the ash heap and fires of hell await the arrival of such beings. Man became devastatingly useless to the LORD. Hell, the eternal junkyard for useless temporal being is the final resting place for any being so totally devoid of any useful good. The utter destruction and elimination of all flesh from the face of the earth became an immediate solution to the problem of evil.



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God knows if He was to simply eradicate the infestation of all evil in man and creation that all flesh upon the earth would have to be condemned and destroyed. Man simply did not see the scope and consequence of his decision in the Garden ... but God did.

God is justified in eliminating *all* flesh because of evil's magnitude in its deprivation of good, but one man gave God reason for pause ... Noah.

Genesis 6:8

But Noah found grace in the eyes of the LORD.

When Noah found grace, favor with the LORD God's grace was not bestowed upon Noah because he was not corrupted by evil, for he was.

Genesis 6:12

And God looked upon the earth, and, behold, it was corrupt; for *all* flesh had corrupted his way upon the earth.

The corruption of all flesh is inclusive of Noah, his family, all the beasts of the field and all the birds of the air. All flesh living upon the earth was tainted and corrupted by the corrosive power of evil. Grace is an unmerited and unearned act of God. Noah received God's grace not because Noah deserved grace, for he like all flesh was worthy of destruction. Noah, despite his corruption continued praising the goodness of God in worship and sought the LORD in his walk. God's grace preserved remnants of good in Noah by sanding away the rust and corrosion of evil.

Genesis 6:9

These are [the records of] the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

This fact of grace remains as true now as it has since the beginning ... good works is not *cause* for grace nor ever could be, for then grace is no longer grace. What then separated Noah from the rest of humanity? Noah was seeking (walking with) God and the faith of God in Noah prevented him from total surrender to the corruption of evil that plagued all humanity living upon the earth *in his time*. God gifts grace and declares one righteous and blameless *relative to the realities and conditions* that exist at any given time in history. Noah was living under the Oral Laws and traditions of God passed down from Adam. The gradual erosion of good that began when Adam actualized evil into man's nature, (Noah was born around 125 years after the death of Adam and 70 years after the translation of Enoch) grew exponentially until the culminating stench of evil and its erosion of good caused God to destroy all flesh (save eight humans and the selected animals) by Flood. The circumstances and conditions for God to declare one *righteous* and *blameless* under grace has changed from time to time. What remained constant is God's gift of grace to those He declares righteous is *never* deserved, earned or *cause* for grace then or now. Conditions and circumstances for righteousness change, but the reality of God in determining the recipients of His Grace never change.

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One cannot *claim* grace because one is *positioned* by God as righteous, seeking God or walking with God. Grace is never earned or something under claim by man as reward for deeds or acts. God giving grace to whomever He chooses is a Free Will act of God and God is never under any compulsion or obligation concerning grace or to explain why or why not His grace. The proper understanding, function and application of grace are it's a Freewill act of God. The study of grace and saving grace is much too extensive a topic to delve into depth at this time. A thorough examination of the depth and richness of grace and its relationship to sin and evil is a full length book and beyond the scope of this limited study. Nonetheless, grace cannot be ignored or avoided either, especially when discussing sin, evil and its remedy.

Returning back to man in the Garden at Eden, I don't know how many trees representing the likeness of God man chose to eat from, thereby becoming man's nature, but certainly a significant and substantial likeness of God is in the nature of man. Scripture reveals more than 200 years after expulsion from the Garden, man called upon the name of the LORD in the days of Seth who fathered Enosh.

Genesis 4:26

To Seth, to him also a son was born; and he called his name Enosh. Then [men] [began to call upon the name of the LORD](#).

And also in the latter days there is a likeness of God present in evil men.

2 Timothy 3:5

holding to a form of godliness, although they have denied its power; Avoid such men as these.

Evil is evil because its esse (nature/essence) is rooted in deprivation and destruction of good. Whatever likeness of God exists in the nature of man may be eroded through the corruption and deprivation of actualized evil.

Theism has accepted false premises as the basis for building models to account for the existence, persistence and remedy for the problem of evil. Whenever a premise is false, so will the conclusion be false, regardless of how soundly logic is applied. Theism accepts all the following premises as true: *Freewill* in man, *Perfection* in man, *Moral* universe, God desires to *destroy* evil, God desires to *defeat* evil. All these premises are false for the following reasons: Volition is the attribute God created in man as a similitude for the Divine attribute of Freewill in God; Man is created as *Privative* contingent being, for it is impossible to create Perfect contingent being in the image and likeness of God; The universe is created as *Good*, not moral; God is not attempting to destroy or defeat a thing He caused to exist in essence and declared good.

Let's take a look at the theist response to the continuation and persistence of evil.<sup>2</sup>

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<sup>2</sup> Baker Encyclopedia of Christian Apologetics, Geisler, Norman L, *The Persistence of Evil*, p221

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1. God cannot do what is actually impossible
2. It is actually impossible to destroy evil without destroying free choice
3. But free choice is necessary to a moral universe
4. Therefore, God cannot destroy evil without destroying this good and moral universe

The entirety of this view is based upon false suppositions as indicated above. Premise #1 is partially true in the above model. God cannot do what is actually impossible for a holy being to do that would defile that which is contradictory by nature and being.

Premise #2: [It is actually impossible to destroy evil without destroying free choice](#)

Premise #2 is ontologically false for free choice is central to the premise. Evil is the deprivation and destruction of *good*, not choice, free or volitional. Choice is secondary to being and in this regard, the above view completely misses the essence of the problem of evil. It places choice (free is false premise) as more necessary than being and good. The existence of volition (choice) is wholly dependent upon being and upon that which God calls good, not upon evil. God *can* and *will* remedy evil without destroying good and without destroying choice. It appears early theologians wrongly integrated Greek philosophy into their theology and it has retained its *sacred cow* status ever since.

Free choice is an essential characteristic of Necessary Being (God) not contingent being (man). Volition (choice) is the condition present in contingent being created in the image and likeness of God. Freewill becoming the linchpin to determine whatever else stands or falls has no basis in reality or Scripture. Generally accepted philosophical, theological and theist constructs presume freewill as the undeniable and absolute foundation that their constructs stand upon. The constructs are faulty because the premise is faulty. Apparent contradictions and irreconcilable incongruities emerge from the false presumption of freewill in man. The case for freewill vainly holds man in equality with God and a perfect creation of God. God is *a cause* in every choice of man. A cause is not the same as *the* cause for [God will always be at minimum a secondary cause in every volitional choice of man.](#)

God reveals His primary roles relative to volition as (a) Judge and (b) secondary cause. God as secondary cause in volition means the existence of God is necessary for choice to exist. Without God volition does not exist. God provides man with every thing he needs to make a choice, including the choice itself. God provides the menu to choose from, so to speak. The existence of Volition is caused by God; the existence of every element of volition is caused by God; the available choices are primarily or secondarily caused by God and God will often let His preference be known to man concerning which choice is in harmony with the revealed will of God. Man may only choose from the choices God provides. Man delaying or postponing choice cannot be confused with not choosing from the choices God provides. This may not sit well with humanity, but

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contempt over a truth in reality in no way alters that reality or truth. What is real continues to be real regardless of any real undesirability to the mind of man.

Premise #3: [Free choice is necessary to a moral universe](#)

Premise #3 is false. Moral simply does not apply to the understanding of the state of the universe. The universe is *good* in its status at creation and is not the same as calling the universe moral. To refer to what should be called good as moral is ontological error in reasoning and reality for all that is moral is good, but not all that is good is moral.

Free choice is an attribute that applies only to God's choice to create and sustain the universe and everything in it. Necessary Being is all that is necessary to a good universe dependent upon God for continuation and sustenance in being. God calling His creation good is all that is necessary for His creation to be good. Morality is a subset of good and therefore inherent in the Good in God. Infinite Good in God is cause for God to establish Moral Law to govern volition in privative contingent being.

How is it that the false concept of freewill in man has supplanted God and the Good in God as necessary? There is simply nothing in man that is necessary for something in God or the universe to be and continue to be. Good and the capacity for volition is all that is necessary for beings governed under God's law. Volition in man makes man responsible and accountable to God for his choices. The above suppositions for freewill are all false as are all conclusions and constructs that rely upon a freewill premise to build theological models. The reality caused by God provides man with responsible and accountable choices that reveal the essence and extent of godly character (likeness of God) in man. Volition reveals the actualized character (likeness of God) in man and exposes predominant desires in man's nature.

God caused privation of contingent being (less than God) which is cause for awe and worship of Creator God to exist. Character is the development of the likeness of God in man and volition reveals character. Man's decision to disobey God caused knowledge of good and evil to actualize in man's nature. The sin of man transmuted evil esse (knowledge of evil) into man's nature and caused evil to exist and manifest into actual reality. Some arguably refer to the actualization of sin and evil in the nature of man as original sin. Original sin is the nature of sin and evil that now actually exists in the nature of all human beings born of the seed of man. The nature of evil in man deprives, destroys and corrodes character, the actualized likeness of God in man. Evil in natural man erodes actualization of the likeness of God and diminishes man's capacity of volition, i.e. making godly (good) choices. Evil is the erosion of good that exists in man's nature and being.

Premise #4: [Therefore, God cannot destroy evil without destroying this good and moral universe](#)

This conclusion is false and must be false for it relies on other false premises as the basis for its conclusion. The false premise is that God is seeking to destroy evil when

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the reality is evil is seeking to destroy God's likeness (good) wherever it exists. God will eternally punish evil by removing it from actualized existence. Evil will once again be returned to a state of consciousness equal to its pre-actualized state of esse where it will glorify God for all eternity; when evil men and angels will be confined to hell for all eternity and can no longer erode, destroy and corrupt good. This will be discussed in the next section, Remedy for evil.

Premise 4 is also false because the Omnipotence of God demands it. God Almighty is not rendered impotent by evil but remains Omnipotent. Evil is not something that "fell through the cracks" for God shares in the cause for evil in essence just as man is cause for actualized evil in his nature. The existence and destructive power of evil unleashed into the universe by man is consistent with the plan of God to maximize the full potential of glory in creation and glory to God by creation. Evil remains unactualized at the cross of Christ but still remains in man's nature until the fullness of the plan of God manifests. In this sense, evil is already defeated in Christ, and at His second coming it is removed from the nature of all who are in Christ.

A principle of Theanthropic Determinism is God has some cause in every decision of man, but not necessarily primary cause. God is secondary cause in volition, though some will argue Scripture indicates occasions where God acts as primary cause in volition. One series of instances is with Pharaoh and Moses during the captivity of Israel in Egypt. God so superimposed His will upon Pharaoh that the exercise of volition by Pharaoh as primary cause seems contentious. God clearly *guarantees* the outcome of Pharaoh's decision to be consistent with God's will ... a hardened heart opposed to God and unyielding to God's command from Moses to "Let My people go." (Exodus 7:13,22; 8:15,19; 9:7,12,34-35; 10:20,27; 11:10; 14:8)

Exodus 10:1

¶ Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them,

God hardened the heart (will) of Pharaoh so God may perform miraculous acts that reveal His Glory to His creation. Is God hardening Pharaoh's heart primary or secondary cause for Pharaoh choosing to oppose God and not let God's people go? Did Pharaoh have any volitional accountability, or was his act 100% determined by God?

### Does God's Omniscience obviate man's volition?

God's Omniscience in no way obviates volition but rather establishes volition as the means by which man's character is revealed and judged by God. The will of God is established with and through volition in man. The reality that man is not God and man is not equal to God seems cause for some to falsely conclude man is *nothing* like God, nothing more than an automaton (robot) created for God's amusement and good

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pleasure. It is a huge leap in logic to make the claim, “because I am not God or equal to God, I am nothing like God.”

Did Pharaoh exercise any volition at all? If we are to believe the Word of God as infallible and inerrant, the answer is, YES. Pharaoh made the decision to not let Israel go. The fact that God intervened in the affairs of man (hardening of Pharaoh’s heart) is proof that volition and intervention (secondary cause) are means by which God’s Omniscience and Omnipotence rules over man. God knew in advance that his intervention is necessary to have Pharaoh decide in a manner consistent with God’s desire in actual reality. More than a dozen verses state, the LORD God hardened the heart of Pharaoh. If man has no volition no intervention on the part of God would become necessary. If man had freewill, God’s intervention would be meaningless for Pharaoh would choose consistent with his will, not God’s, and this is not what the Word of God teaches here or anywhere else. It seems that Pharaoh *may* have relented under the pain of the plagues upon him and his people and relented to the command (or plea) to “Let My People Go” thereby diminishing the manifest glory of God.

God hardening the heart of Pharaoh is a secondary cause for Pharaoh’s decision not to let Israel go. Pharaoh remained primary cause for his decision. Egyptians have a false belief that the Pharaohs (kings) of Egypt are gods and this false belief appears to be the stronger motive in Pharaoh than relieving the pain, discomfort and humiliation the plagues are causing he and his people. God knows the mind and the heart of man and God made sure that Pharaoh’s hearts desire was “shored up” so to speak so as to cause Pharaoh to choose in a manner consistent with the plan of God. Pharaoh’s choice is dependent upon his strongest motive and God influenced the primary motive in Pharaoh.

Choice is never free for man for choice is always dependent upon factors and realities outside the control of man. Volition is designed to expose the character (likeness of God) in man and the realities of dependent being. Choice only needs to be personal to qualify as yours, not free.

1. God knows everything Omnisciently
2. What God knows Omnisciently is *actual* reality
3. God’s Free Will is cause for actual reality
4. Volition causes acts in actual reality
5. God and man cause acts in actual reality
6. Actual reality reveals God’s Omniscience and Sovereignty and man’s true character through volition
7. Therefore, God is Just in Judging man for his acts in actual reality

Obviously, Theanthropic Determinism does not mean God is not First Cause. Theanthropism means man is primary cause for his acts of volition. Volition causes acts in reality and thereby the acts of man in reality become actual reality. Actual reality is inclusive of acts by man physically, emotionally, mentally and spiritually. (Ps 26:2; Jer 17:10, 20:12; Mt 16:23)

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God is cause for the mind to exist in man (Job 38:36); God may cause thoughts to enter a man's mind for his volition to act upon (Neh 2:12; Dan 2:28,30; Heb 10:16); Man will cause thoughts to enter his mind for his volition to act upon (Neh. 4:6, 6:8, Job 15:35; Jer 32:35, 42:15-17, 44:12; Dan 11:8; Col 3:2); Both God and man have causal roles in volition (Prov 16:9; Ecc 1:13; Ez 20:32, 38:10; Rom 1:28)

Man has causation only to the extent that God determined man to have causation, God is Sovereign. The issue of causation is not *either* God or man, but how God chooses to influence man and his choices. God's Sovereignty does not negate volition in man but rather holds man to account relative to God's influence, decrees and commands. Man justly remains accountable to God for all his acts. Sovereignty and predestination does not release man from accountability but is the mechanism God uses to hold man accountable via volition. God exercises His Sovereignty through His creation of volition in man.

### Remedy for Evil

Let's begin with an examination of the theist view on why evil remains and the underlying premise of this view: God will defeat evil because he cannot destroy evil.<sup>3</sup>

1. God is all good and desires to defeat evil
2. God is all powerful and is able to defeat evil
3. Evil is not yet defeated
4. Therefore, it will one day be defeated

This view comes closer to actual reality than some others, yet remains weak in its underlying premise and therefore false. The *defeat* of evil is not the remedy for evil. Evil was defeated at the cross of Christ, and yes, one can rightly claim victory even though it remains in the nature of man. However, its demise is so assured that Jesus' victory belongs to those who abide in Him right now for the gift of eternal life is in us right now because of Jesus. This truth is not well communicated with the above view for serious problems exist with retention of the false premises articulated earlier and that the defeat of evil is the remedy for evil, for it is not.

I believe Theanthropism holds the better view. God and man both share in causality for evil. Unactualized evil esse was caused by God creating *privative contingent being*. Volition is an attribute of privative contingent being created in God's image and likeness. Volition caused sin, death and evil esse to actualize in man's nature transforming privation into deprivation. Sin, death, deprivation and evil now exist in human nature, all creation and can only be *removed* through the destruction of all flesh. All flesh will be destroyed at Judgment, some to eternal life and some to eternal death.

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<sup>3</sup> Baker Encyclopedia of Christian Apologetics, Geisler, Norman L, *The Persistence of Evil*, p221

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God's Eternal Plan was always to have His creation achieve quintessential glory and the *removal* of sin, evil, and death from actual reality. Before creation began, God's Eternal Providence planned for the origin and remedy for sin and evil that now exist in the nature of man. The incarnation of Theanthropos, the God-man Messiah Jesus as propitiation (Justice to God) for Sin (Crimes against God) and the removal of Evil (deprivation and erosion of good) from actual reality was ordained by God in detail before creation began. [The remedy for sin and evil is its removal from actual reality.](#) Both God and man share causation for sin (God secondary, man primary) and evil (God in its essence, man in its actual reality) and the remedy for sin, evil and death is its removal from actual reality which is cause for actualization of quintessential glory.

### Quintessential Glory

Quintessential glory may simply be defined as the actualization of the highest possible good in creation. Actualized Quintessential Glory is in Theanthropos, the God-man Messiah Jesus. However difficult it may be to hear, this ultimate good and ultimate glory includes the existence of the knowledge of evil (unactualized evil esse). Only God is God; only God can be God; so all that is not God (creation) must be less than God (privative). Privative creation is cause for evil esse (unactualized existence) and Volition is cause for evil's existence in substance, now part of the nature of man.

Knowledge of evil (esse) comes to exist the moment privative creation exists. Creation *must* cause knowledge of evil to exist for it is less than God and not within the nature and being of God. For that which is less than God (creation) to achieve quintessential glory, God's ordained creation *must* include a being that is *like* God but *must* also be *less* than God. That which is like God but less than God, must include knowledge of sin, death, evil, deprivation and all things less than God. Only through the existence of such a being will God achieve quintessential good and quintessential glory in and through His good creation. That which is created must necessarily be less than God and any created thing less than the very finite image and likeness of God could never actualize quintessential glory for without such being something else *could* exist that is *more* like God and therefore without a being like being to God there is less glory in creation. God cannot create God nor can God create a finite god as covered earlier.

Therefore, the full creative plan of God includes finite being with attributes *most* like God that will *ultimately manifests* the quintessential glory possible in contingent being most like God. A being in God's image and likeness is the means to achieve quintessential glory and quintessential good in creation.

**God's plan of creation is the closest contingent being can come to God without being God. That being is found in Christ Jesus and in Him man finds his quintessential glory.**

*God's plan never included the destruction or non-existence of evil but the removal of evil from actualized existence to a state equal to or like esse; a state of existence where*



## Human Free Will: A Biblical Teaching?

*there is no possibility of evil to actualize into substantive reality. For quintessential glory to be ... unactualized evil must also be ... and will eternally be.*

To achieve quintessential glory, man must actualize *ALL* the likeness of God possible for finite being and *choose* not to actualize the existence of sin and evil into actual reality. This is precisely what occurred in Christ Jesus for in Christ we achieve the fullness of man and also see the supreme fullness of God in finite form ... Jesus, the God-man, is the fullness of all possible glory in contingent being. When Christ returns, evil will be transformed from its actualized state of being and return once again to a state equal to or like evil *esse* at Final Judgment. The actual reality we are living in now is the precise plan of God *now in progress* toward fulfilling the quintessential glory of creation. That which God proclaimed *very good* in the beginning will be restored to 'very good' in the end. All is proceeding as planned as painful as that may seem to some.

God has revealed bits and pieces of His comprehensive Plan of Glory that began at Contingent Creation, continues through the fullness of Redemption and concludes with quintessential glory at Final Judgment. God has revealed the critical elements of redemption and glory already achieved in Christ Jesus, so there is no reason for man to lose hope. The Resurrection of Jesus the Messiah is the Firstfruits of the Resurrection to Life for God's elect in Jesus. The full glory of man occurs at the Resurrection to Life, when evil is permanently removed from the nature and being of man; and the Resurrection to Death, when evil is permanently removed from actual reality and returned to a state where it can do no harm; confined to hell for eternity.

### Removal of Evil

God and man both share responsibility for the existence of evil and God and man both share responsibility for its removal. God does not destroy sin and evil, but removes evil from actual reality and puts it into a state of being where it can do no harm. God determined that He and man must both account for the remedy of sin and evil. That remedy of both God and man has a name, **Yeshuah HaMashiyach**, Hebrew for **Jesus the Messiah** or **Iesous Christos**, Greek for **Jesus the Christ**. The remedy for evil is Theanthropos, the God-man Jesus Christ, who is the second Adam.

1 Corinthians 15:45

So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam [became] a life-giving spirit.

Jesus is referred to as the second or last Adam (Man) because Jesus achieves maximum fullness of man where the first man has failed. The purpose of the above verse is to establish a comparison and contrast between the first man created by God and Jesus the second or last man born of God. God breathed the breath of life into the first man who stands as the head of all those created in the image and likeness of God by becoming a living being or soul, created as a Priest (servant) of God.

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All human beings are born with the inherited nature of the first man: image and likeness of God, sin, evil, depravity and death which some controversially refer to as original sin rather than inherited nature. Jesus, the last or second man stands as head of those with the likeness of God in Spirit and Eternal Life as God's Eternal High Priest.

Jesus is said to be the last man because there will be none after Him that can effect the fulfillment of man's new nature and purpose in being more than Messiah, the God ordained Theanthropos, the God-man already has. Only through the God-man Messiah Jesus does the tree of life that the first man neglected in the Garden become actualized in the nature of the new man in Christ Jesus. The new nature of man, without the actualization of sin, evil, depravity and death is now available to every man to choose in Jesus. God calling and man responding is the core of theanthropic determinism.

Which nature will man choose to wrap himself in? The nature spawned from the tree of knowledge of good and evil in the first man; or the regenerate nature spawned from the tree of Life in the second Man? The choice is eternal and the choice must and will be made: the depraved, evil nature of sin leading to death man was born with, or the good, spiritual nature of life he may be born-again with?

God does the calling, man chooses to accept or reject God's call. God gives man the choice in *how* he will glorify God in eternity, not *whether* he will or will not glorify God, for God has ordained all men exist to His greater glory regardless of how they choose. The choice given man is "How will you choose to glorify God?"

- A. Eternal Life: Quintessential Glory in union with God?
- B. Eternal Death: Glory from Depravity's removal by God?

No other choice exists; man must choose one or the other. If man had free will, there would probably be a third option, not to glorify God at all, but alas, man has volition, personal choice and not freewill, so man's choice is *how* he will, not *if* he will glorify God. The state of unactualized being is the eternal punishment of evil. Evil can do no harm as evil esse, its unactualized state of being, which in that nature of being brings glory to God in the Highest. Literally, that choice for man is hell, and unfortunately some will choose it.

Messiah Jesus, God become flesh, the God-man is the only man to never actualize evil in His being or to have sin or evil in His nature. Jesus was born with the same purity, the same privation of contingent being and the same good the first man had in creation. This is why Jesus had to be born of a virgin by the seed of the Holy Spirit for the inherited nature of sin, evil, and depravity from the first man *could not* be present in the nature of Jesus, the second man. The fallen nature of man inherited from the first man's sin and actualization of evil in the Garden of Eden was *never present* in the nature of Jesus, nor could it be. The fullness of both God and man are fully represented in the person of Jesus, Theanthropos the God-man.

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Jesus, like the first man, is *privative* contingent being, equal to Adam in purity and good at creation but unlike Adam, never actualized sin, evil or deprivation into his nature or being. Jesus was tested beyond that of the first man, and retained all the purity and good in man at creation. Unlike Adam, Jesus actualized the quintessential likeness of God in man and the quintessential good in man by never capitulating to the serpent (Satan) and fully actualized every attribute of the likeness of God in Jesus' finite, temporal existence as a privative contingent being. Jesus withstood the onslaught and supreme testing upon God's likeness in man (character) up to and including the reality and humiliation of a merciless physical death, yet remained sinless, pure and whole.

The God in the God-man is why the purity of the ultimate one-time sacrifice at Calvary is an everlasting propitiation (satisfaction) to The Father for all sin (crime against God) and all evil (erosion, deprivation and destruction of good) freely accessible and available to any man for all time (since the beginning of time up through the end of time). Theanthropos the God-man suffered the ultimate penalty and is fulfillment of the Messianic mission to atone for sin and evil, and make possible the bringing of the sons of men to quintessential glory according to God's effectual call of redemption to Salvation. Man's choice is to say yea or nay to Salvation in Messiah Jesus.

Jesus succeeds where the first man failed. Jesus chose the tree of life and said, "No" to all attempts to entice Him to sin and choose to actualize evil. God becoming flesh does not mean that God became un-god by His incarnation, for that is impossible. God could never cease to be God. What God Freely chose to do was wrap His Infinite and Eternal nature in finite being by subordinating, not eliminating, His Divine attributes of Necessary Being to those of privative contingent being.

The destiny and purpose of man is to represent the complete and quintessential fullness of God possible in finite, privative contingent being. Man's duty in the garden was to serve God as Priest, to protect and nurture the Garden, to manifest the full likeness of God in his nature by freely eating from every tree in the Garden, inclusive of the tree of life and exclusive of the tree of the knowledge of good and evil. The only man to do this was our Messiah Jesus for the volition in Jesus chose Life and never actualized evil or sin.

Redemption must complete its course prior to glorification and that includes evil continuing in the nature and being of man. God is not ending His plan until every human He has destined for existence comes into being at the time and place of His choosing. All creation will give everlasting glory to God either by eternal life or eternal death. No other choice exists. Volition has its place in redemption through acceptance or rejection of God's gift of grace made available to all beings created in the image and likeness of God our Creator. Grace, Glory and God's Sovereignty *demand* man choose between Eternal Life and Death. Predestination and Sovereignty demand, not deny, but demand man make his eternal choice.

## Human Free Will: A Biblical Teaching?

### Genesis 1-3: Creation of Freewill in Man?

Do Scriptures reveal man was created with freewill? Let's begin with an analysis of God's Word in the creation account looking for revelations that provide insights into the nature of man. Scripture reveals Freewill as an attribute of God but was this attribute created in man as a finite representation of His image and likeness?

Genesis 1:26-27

26 ¶ Then **God said**, "Let **Us** make man in **Our image**, according to **Our likeness**; and **let them rule** over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

27 **God created man** in His own image, in the image of God **He created him**; male and female **He created them**.

In the above two verses we see significant revelations by God. First, creation is in accordance to **God's Free Will** then *GOD said let Us make...* is evidence that **God chose** to create man. God was certainly not under any obligation, necessity or compulsion to create man or anything else in creation. The creation of man is a Freewill act of God and therefore negates any supposition that the act of creation is a covenant of God. Notice also that God is a *singular being* yet states **OUR** image and **OUR** likeness. This is an early revelation of the Triune nature of God and that God's image and likeness in man is expressed carnally as male, female and marriage.

Second, God's Free Will determined which similar attributes of His Being and nature (likeness) He chose to transmute into finite man's nature and how they are to function in man. Man's attribute of *rulership* or *dominion* (let them rule) is like God's attribute of Omnipotence and Sovereignty. Man's rulership over the earth and all created beings of the earth is similar to God's rulership over man, angels and all creation. Man's rulership is specific, finite and limited while God's is universal, infinite and unlimited. Rulership over man is evidenced by God creating and sustaining man and giving commands and directions to man.

Genesis 1:28

**God blessed them**; and **God said to them**, "Be **fruitful** and **multiply**, and **fill** the earth, and **subdue** it; and **rule** over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

God delegating rulership and dominion does not remove God from ultimate authority over that which He placed under man. Man's rulership upon the earth does not negate God's authority and rulership over man and all things God placed in the domain of man. God blessing and commanding man is evidence of God's authority over man.

*God said*, is not merely the act of God speaking to man, but is consistent with the pattern of ex nihilo creation, "God said..." and that which was non-existent becomes existent, non-being becomes being and nothing becomes something.

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God issues a series of five commands to man, be *fruitful, multiply, fill, subdue, and rule* over all life upon, below and above the earth. God continues instructing and educating man as to his food sources, his nature and his relationship to his new domain.

Genesis 1:29-30

29 ¶ Then **God said**, "Behold, **I have given you** every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; **it shall be food** for you;

30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, [I have given] every green plant for food"; and it was so.

The five commands of God appear more indicative of a fiat created nature than it does volitional, obedience type commands. It is in man's nature to rule, but *how* man rules is a product of the development of the likeness in God in man, and that comes from the Garden workshop in Eden. God creates like attributes in finite, privative man to reflect the infinite unequalled attributes of God. Man is to reflect character (likeness) of God by continual development and application of God's like attributes.

Man, as bearer of God's image and likeness will be judged by God and give an account to God on how he managed, developed and actualized God's likeness. God is Judge over man and therefore man's will is bound and accountable to God. Man is responsible for his acts and subject to God's authority and judgment over him. God created man in His image to come into a unique, personal and priestly relationship with God as the bearer of His likeness in nature and character. Judgment of man's character (the actualization of God's likeness) will either reflect or tarnish God's image.

God loves, communicates, teaches, commands and holds man accountable to how he reflects His likeness. Man never lost or tarnished freewill because he never had it. God is the only being in the universe with a truly free will. God and God alone is never accountable to anyone or anything outside Himself, for no one or no thing outside God is greater than God. God therefore has created in carnal, finite man *Volition* as a similar attribute to God's Freewill.

### Creation Account

The creation account of man as recorded in the book of Genesis will negate any delusion of man having freewill. Man is *privative* contingent being *dependent* upon and *subject* to the will and commands of God. Man lives his life and dies subject to the will of God, and after death will stand before God at Final Judgment to give an account of his life. These are *obligations* man has to God and all the above aspects of man deny *freewill*.

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Genesis 2:7-8

7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

8 ¶ The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

**God created, God formed and God gave** life to the bearer of His Image and Likeness, **God placed** man in the garden **God made** for him. **God decreed** where man was to live. God did not ask man where he wanted to live, did not allow man to decide for himself where his new home was to be, nor is there any evidence man complained to God about God usurping his rights. God simply did according to His will by exercising His right to do as He pleased, not as man pleased.

Genesis 2:15

Then the LORD God took the man and put him into the Garden of Eden to cultivate it and keep it.

**God took** the man, for man was indeed His to take ... **God put** him in the garden for that too is a prerogative of God, to put man wherever He desires man to be, then **God assigned** him his tasks or job once put in the Garden. These simply do not sound like the behavioral characteristics or actions of a man with freewill.

LORD GOD is the only being with Freewill and man is *subject* to the Freewill of LORD GOD.

Genesis 2:16-17

16 ¶ The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;

17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

LORD God issued *commands* that He reasonably expects man to obey, or else suffer the *penalty* for disobedience. God commands man to perform certain actions, obey His commands and discloses punishment for disobedience. It seems free will belongs to LORD GOD, not man, yet man claims free will? With what evidence does man present to lay claim to a will that is free?

It is LORD GOD with Freewill to lay down law, issue commands, establish where man is to live, what he will eat, what rules he must obey, what penalties will be imposed for failing to obey ... and with the right and authority to make Thy Will Be Done!

Genesis 2:18

¶ Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

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Freewill is evidenced in the actions and behavior of LORD GOD, not man. It is God who determined it was not good for man to be alone. Not only does LORD GOD determine that the creation of another being like himself is good for man, but it is LORD GOD that determines who, what, where, when, why and how that other created being will come to be. *Everything* about this created being to come is the full prerogative of LORD GOD, *without* any input from man.

Genesis 2:19-20

19 Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought [them] to the man to see what he would call them; and whatever the man called a living creature, that was its name.

20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

LORD GOD formed the creatures and brought them to man for man to name. This is consistent with the fiat created nature in man to rule over his domain. The question now becomes, is the act of man determining names for the animals God brought to him evidence of freewill? Let's see, man is doing what man is *obliged* to do as directed by God. Is man's choice of names he designates the animals evidence of freewill? That appears to be a process based upon the God created mind, intellect and limited experience of man. Volition, not freewill seems to be the flavor of the day. God established that whatever names man gives the animals God will bind. God is giving man lessons in rulership by first categorizing and identifying by name all beings he has charge over in his domain.

It seems once again that the *ability and act of choosing is not evidence of freewill but volition*. This is highly significant, for some claim choice and the right to choose is evidence for freewill. Not so. Choice is free only when choice is inclusive of the highest order of choice and not forced choice. Man is under *obligation* by command to name the animals and that command to act was not of his choosing but God's. Man chose to comply with God's decree to name the animals and is therefore an action of volition and rulership God ordained as nature in man.

*Is the actuality of the specific animal names evidence of freewill?* Is the action of naming animals self-determined? No, it remains volition because the process utilized was an action of the *mental faculties* God created in man. Man is exercising the finite attribute of rulership and creativity which is similar to God's infinite attribute of creation ex nihilo. Man's mind and cognition that originate names for the animals cannot be defined as an act of *freewill* but that of a mental, intellectual action and representative of the likeness of God in man. The command and the authority originate with God; the specific names given to the animals originate in man. God is primary cause by commanding man to name the animals and secondary cause in the actual names man gave the animals. Volition seems to be Theanthropic for man is primary and God secondary cause for volitional acts of man. The premise that man naming animals is evidence of freewill is therefore false.

## Human Free Will: A Biblical Teaching?

We could continue this process through every instance in Scripture where man is exercising mental faculties of mind to determine if choice is a process driven by freewill or volition and arrive at the same conclusion every time. Biblical evidence mandates volition and not freewill. Freewill is presumptuous. The freewill doctrine is not evidenced in reality or Scripture. Man is perpetually making choices throughout his existence and these choices will either reflect or tarnish the image and likeness of God in man.

Decisions that reflect God's image and likeness are called *good* for that develops character, becoming more like God. Decisions that tarnish the likeness of God is sin and evil for they erode God's likeness (good/character) in man. Evil in man's fallen nature will continuously erode all usefulness of good and if left unabated will deprive the mind of its capacity to choose good at all.

The acts that constitute sin and evil are established by God and these acts become manifest through the establishment of God's Torah, Commands, and Ordinances. All sin is a crime against God as determined by God. Only God can *define* sin, impose the *penalty* for sin and the enact the *remedy* for sin.

Genesis 2:16-17

16 ¶ The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;

17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

The above verse is an illustration of LORD GOD establishing Torah (Law) through His spoken Word with the conditions and parameters that define sin and its penalty. Man remains subject to God before and after sin and evil become actualized.

Genesis 3:6

¶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make [one] wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Is this first recorded act of sin (man choosing to act contrary to the command of God) evidence of freewill or volition? This first recorded act of sin is evidence for volition. God issues command known and understood by man. Man absorbs the stimulus provided; in this case the sensory inputs of desire for (a) good food, (b) aesthetic appeal, (c) the likeness of God, in this case the desire for wisdom. Ishshah (Eve's name prior to sin) exercised her mental faculties to process the available information and arrive at a conclusion. Man's mind is in the decision processing mode and the *value* placed upon specific criteria determined the conclusion. Unfortunately, the command of God did not receive the value or weight it should have (then or now).

Ishshah reasoned in her mind that the properties of the *forbidden* tree seem no different than the properties of *permissible* trees in the Garden. The other trees are good for



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food, this tree is good for food, the other trees are a delight to the eyes, this tree is delightful as well, the other trees are desirable for receiving the likeness of God, so too is this tree. Ishshah evaluated the information and reasoned within her mind and acted upon what seemed right in her own eyes. She probably reasoned, "Perhaps the serpent is correct for I come to the same conclusion," so she ate and so did her husband with her.

What caused this wrong choice? Privation of contingent being – man's mind is less perfect than the perfection of God? Desire – was the desire for food, beauty and wisdom sin? Was something amiss with the mind or mental faculties? What caused such a horrific decision? Volition is the direct cause for sin, but what factors cause that decision to be made?

The *enticement* to induce sin was probably not the first attempt by a creature residing in the Garden. A bit speculative perhaps, but implicit with Scripture. Genesis 3:1a "Now the serpent was *more crafty* than any beast of the field..." seems to imply the serpent was not the *only* crafty beast in the Garden, but the *craftiest* beast in the garden. Whether man withstood other attempts to act contrary to God is irrelevant. What is relevant is the fact that the craftiest beast in the Garden contributed to man's sin and actualizing evil into reality. The mind of God sees the serpent as a contributing factor for sin and evil and God enacts just punishment to the serpent.

Genesis 3:14

¶ The LORD God said to the serpent, "Because you have done this, **Cursed are you** more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;

**Volition is dependent** upon processing environmental realities. In man choosing sin, his volition **processed** the **Command** of God knowing full well the penalty for disobedience is death; the **deceptions** of the serpent in proclaiming God to be the liar and deceiver; and man's **perceptions** and **evaluation** of his environment (desire, information, reality) to make decisions.

We have an interesting dynamic taking place here that speaks to First Cause, primary cause and secondary cause and accountability for each. Man holds everyone except himself accountable for his sin. Adam blames God for making Ishshah (woman) and blames Ishshah as cause for his sin and Ishshah blames the serpent for her sin. Man attempts to hold themselves harmless, not culpable for sin and actualizing evil. God dispels that notion by proclaiming punishment to all parties for their role in sin and evil, and believe it or not, holds Himself accountable by implication in delivering His punishment to the serpent.

Genesis 3:15

And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

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This I believe is the first verse to indicate the coming Messiah, the Theanthropos (God-man) as *propitiation* (satisfaction to God) for *sin* (crime against God) and the remedy for the actualization of evil and sin into the nature of man. This verse also reveals correct understanding of 1 Timothy 2:15, that Salvation is through women in childbirth for it is Messiah that is born of woman, from the seed of Eve.

God, as First Cause of creation holds Himself as secondary cause for sin and evil to actualize into reality. God reveals He and man are both remedy for the removal of sin and evil from actual reality. The Justice of God holds Himself accountable as the means to establish the glory He ordained before creation began. Privation of creation caused the privation gap where sin and evil exist in esse. God placed this knowledge of evil in proximity to man whose volition caused actualization of evil which is cause for God to remove it from actual reality thereby fulfilling His purpose for *Quintessential Glory* in creation. God did not create anything that will not be cause for glory and privation of creation is cause for glory.

Man in the Garden did not believe he had freewill for man blames everyone in creation for his act of sin. Man not thinking he has freewill is not evidence that he does not, only that he may be ignorant that he does. Nonetheless, other Scripture attest to man having volition, not freewill.

Volition is man's choice to act or not act and is a result of his mind's ability to process information. Whatever action or inaction man chooses is his personal choice and that makes man accountable to God. *Nothing* else is required for man's choices to be accountable to God other than the choice being his; free or not free, influenced or uninfluenced, voluntary or involuntary, under compulsion or not under compulsion; it is all irrelevant for every decision man makes is his personal decision. Man's decisions are his personal choice regardless of how or what circumstances lead him to make the choices he makes. Information processing is dependent upon both internal and external criteria. A computers power is its ability to process information, but this does not make it free for it is dependent upon data. So it is with man. Man, unlike computers has the capacity to act upon processed information and the acts of man, regardless of how it may come to be is man's personal choice and therefore accountable to God for that choice.

Every choice of man will always involve primary and secondary causes, some from man, some from God and some from actual reality. Every choice man makes is always his and therefore he is always primary cause for acts of volition. All causes that require a choice be made are secondary to the primary cause of the choice actually made, volition. There are times when some decisions appear to have no *real* choice because the mind concludes that any alternative other than the one chosen is a *no-brainer*, untenable or unpalatable. The actual reality of these *no-brainer* decisions speak to the overwhelming strength of motives and values (desires) so as to consider but one and only one course of action. Other choices are reduced to such low probability of action that it renders them as non-existent. Although a mind may perceive a specific action as

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a no-choice decision because of the gross undesirability of alternatives, the actual reality is other options and choices always exist.

Man's choice to sin in the Garden was man's personal choice and man is responsible and accountable for the ramifications of their decision to act. Man's will in the Garden was influenced by God, the serpent and personal observations and experiences. That is simply a fact of actual reality. No man is an island, even in the Garden of Eden. Factors and circumstances will always impose themselves upon man's volition to act. Facts and circumstances of actual reality do not negate man's decisions for they will always be there and always cause specific acts that manifest the most important desire at the moment of decision.

Jonathan Edwards's treatise, *Freedom of the Will* breaks down the mind's process to act and stands tall today and has impacted a great many of the institutions of man. Edwards is correct in his determination that human will is a process by which the mind determines anything and that all human acts are driven by the strongest desire at the moment of choice. Where I believe Edwards is amiss in his thinking is that he believes God alone is the sole cause for every desire of man. I believe Edwards has misapplied and misunderstood the correct understanding and role of God as First Cause.

God is First Cause in creating in man the capacity for desire. God created by fiat some desires in man that is human nature, but not all human desire originates from God. Verse 28 of Genesis 1 is a good illustration of this point.

Genesis 1:28

God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

The fiat created nature to be fruitful and multiply equates to the natural desire in man for security, prosperity and family through the sexual drive and desire for our spouse. This fiat created nature in man is good. Sin and evil erodes these good natural desires in man and transforms what God created as good into sins of greed, envy and lust. Can we then say God created lust?

No, we cannot for God is not primary cause for lust or adultery, man is. God however is secondary cause for without instilling the good desire to be fruitful and multiply, greed and lust could not come to be. God as First Cause in creation will always render God as a secondary cause of specific desires in volition. Man will always be primary cause for how he acts and responds to God's created desires that are good. The creation of volition in man means man is primary cause for his acts, God is secondary cause.

God as First Cause is undeniable truth. God is First Cause for creating the attribute of volition in man, but that does not render every volitional act of man as a primary act of God. God decreed He has a secondary role in volition, not primary. Man's desire for sin and evil is not a First Cause of God in actual reality. It is true that God can never be

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completely removed from any causality in actual reality and the error of classical theism has God either as only cause or no cause, and therein lays the error. Man is the primary cause for his acts because he *has* volition, God is always secondary cause for He created man with the attribute of volition; and God will influence man's volition to His greater glory. God as secondary cause is how God exercises His omnipotence in election, grace, predestination and volition in man.

God exercises His Omnipotence and Omniscience by *requiring* man to choose. God gives man the right and responsibility to say yea or nay as primary cause in volition; God creates, ordains, commands, and influences that right and responsibility of man to choose and is therefore secondary cause in all acts of volition. Herein is the essence of Theanthropic Determinism: God is First Cause by creating man with volition; Man is primary cause for acts of volition; God is secondary cause for acts of volition.

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## Appendix

### 12 Principles of Reality

1. Existence (B is): Being Exists
2. Identity (B is B): Being is Identical to Itself
3. Noncontradiction (B is not non-B): Being is Not Non-Being
4. Excluded Middle (Either B or non-B): Either Being or Non-Being
5. Causality (Non-B>B): Non-Being Cannot Cause Being
6. Contingency/Dependency ( $B^c > B^c$ ): Contingent Being Cannot Cause Contingent Being
7. Necessity ( $B^n \rightarrow B^c$ ): Positive Modality, Only Necessary Being Cause Contingent Being
8. Negative Modality ( $B^n > B^n$ ): Necessary Being Cannot Cause Necessary Being
9. Existential Causality ( $B^n \rightarrow B^c$ ): Contingent Being Must be Caused By Necessary Being
10. Existential Necessity ( $B^n$  is): Necessary Being Exists
11. Existential Contingency ( $B^c$  is): Contingent Being Exists
12. Analogy ( $B^n \rightarrow \text{similar} \rightarrow B^c$ ): Necessary Being is different/alike Contingent Being

### Principle of Analogy Chart at Creation

GOD	MAN
Necessary Being (Uncaused)	Contingent Being (Caused)
Perfect	Privative
Omnificent	Innovative
Aseity-Self Existent	Dependent Existence
Eternal (Infinite)	Temporal (Finite)
Spirit	Carnal
Free Will	Volition
Simplicity (Indivisibility-Pure Actuality)	Potentiality
Immutable (Unchangeable)	Mutable
Impassibility	Emotive
Immensity (non-spatiality)	Spatiality
Relatability	Relational
Omniscient	Epistemic (Discursive) Knowledge
Omnipresent	Material
Omnipotent	Limited Rulership and Power
Immanent	Cognitive
Transcendent	Valuable
Holiness	Good

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### Theanthropic Determinism

**Theistic view of God:** First Cause of all Creation ex nihilo, Triune, Sovereign Creator, Sustaining Cause, Miracles happen.

**Relative to human acts and volition:** God is secondary cause; Man is primary cause.

**Relative to sin:** God is secondary cause; Man primary cause.

**Relative to evil:** God is primary cause for unactualized evil esse through privation of creation; Man is primary cause for actualized evil in substance and nature.

**Man:** Creation is cause for evil to exist in essence; Created in image and likeness of God; Finite characteristics of infinite God; volitional will, not free will; Moral Law governs acts of volition; Fully dependent upon God for sustenance and continuing existence; Accountable to God, Judged by God for his volitional acts and decisions; Volition caused sin and evil to exist in substance and nature of man.

**Universe:** Created and temporal.

**Death:** Separation not annihilation, hell is real.

**Life:** Salvation in Messiah Jesus by grace through faith.

### Exegesis: Image and Likeness

#### 06754 צֶלֶם tselem (tseh'- lem)

from an unused root meaning to shade; TWOT-1923a; n m; *an image*:—

NAS-form (1), image (5), images (6), likenesses (3), phantom (1).

AV-image 16, vain shew 1; 17

1) image

1a) images (of tumours, mice, heathen gods)

1b) image, likeness (of resemblance)

1c) mere, empty, image, semblance (fig.)

### Scriptures

Genesis 1:26 Then God said, "Let Us make man in Our image <06754 tselem>, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Genesis 1:27 God created man in His own image <06754 tselem>, in the image <06754 tselem> of God He created him; male and female He created them.

Genesis 5:3 When Adam had lived one hundred and thirty years, he became the father of *a son* in his own likeness, according to his image <06754 tselem>, and named him Seth.

Genesis 9:6 "Whoever sheds man's blood, By man his blood shall be shed, For in the image <06754 tselem> of God He made man.

1 Samuel 6:5 "So you shall make likenesses <06754 tselem> of your tumors and likenesses <06754 tselem> of your mice that ravage the land, and you shall give glory to the God of Israel; perhaps He will ease His hand from you, your gods, and your land.

1 Samuel 6:11 They put the ark of the LORD on the cart, and the box with the golden mice and the likenesses <06754 tselem> of their tumors.

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- 2 Kings 11:18 All the people of the land went to the house of Baal, and tore it down; his altars and his images <06754 tselem> they broke in pieces thoroughly, and killed Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.
- 2 Chronicles 23:17 And all the people went to the house of Baal and tore it down, and they broke in pieces his altars and his images <06754 tselem>, and killed Mattan the priest of Baal before the altars.
- Psalms 39:6 "Surely every man walks about as a phantom <06754 tselem>; Surely they make an uproar for nothing; He amasses *riches* and does not know who will gather them.
- Psalms 73:20 Like a dream when one awakes, O Lord, when aroused, You will despise their form <06754 tselem>.
- Ezekiel 7:20 'They transformed the beauty of His ornaments into pride, and they made the images <06754 tselem> of their abominations *and* their detestable things with it; therefore I will make it an abhorrent thing to them.
- Ezekiel 16:17 "You also took your beautiful jewels *made* of My gold and of My silver, which I had given you, and made for yourself male images <06754 tselem> that you might play the harlot with them.
- Ezekiel 23:14 "So she increased her harlotries. And she saw men portrayed on the wall, images <06754 tselem> of the Chaldeans portrayed with vermilion,
- Amos 5:26 "You also carried along Sikkuth your king and Kiyun, your images <06754 tselem>, the star of your gods which you made for yourselves.

### 01823 דמות d@muwth (dem-ooth')

from 01819; TWOT-437a; *likeness, similitude*:—

NAS-figure (1), figures like (1), figures resembling (1), form (4), like (4), likeness (8), pattern (1), resembling (1), something resembling (1), which resembled (1), who resembled (1).

AV-likeness 19, similitude 2, like 2, manner 1, fashion 1; 25

n f 1) likeness, similitude

adv 2) in the likeness of, like as

### Scriptures

- Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness <01823 d@muwth>; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."
- Genesis 5:1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness <01823 d@muwth> of God.
- Genesis 5:3 When Adam had lived one hundred and thirty years, he became the father of *a son* in his own likeness <01823 d@muwth>, according to his image, and named him Seth.
- 2 Kings 16:10 Now King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar which *was* at Damascus; and King Ahaz sent to Urijah the priest the pattern <01823 d@muwth> of the altar and its model, according to all its workmanship.
- 2 Chronicles 4:3 Now figures <01823 d@muwth> like <01823 d@muwth> oxen *were* under it *and* all around it, ten cubits, entirely encircling the sea. The oxen *were* in two rows, cast in one piece.

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- Psalms 58:4 They have venom like <01823 d@muwth> the venom of a serpent; Like a deaf cobra that stops up its ear,
- Isaiah 13:4 A sound of tumult on the mountains, Like <01823 d@muwth> that of many people! A sound of the uproar of kingdoms, Of nations gathered together! The LORD of hosts is mustering the army for battle.
- Isaiah 40:18 To whom then will you liken God? Or what likeness <01823 d@muwth> will you compare with Him?
- Ezekiel 1:5 Within it there were figures <01823 d@muwth> resembling <01823 d@muwth> four living beings. And this was their appearance: they had human form <01823 d@muwth>.
- Ezekiel 1:10 As for the form <01823 d@muwth> of their faces, *each* had the face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle.
- Ezekiel 1:16 The appearance of the wheels and their workmanship *was* like sparkling beryl, and all four of them had the same form <01823 d@muwth>, their appearance and workmanship *being* as if one wheel were within another.
- Ezekiel 1:22 Now over the heads of the living beings *there was* something like <01823 d@muwth> an expanse, like the awesome gleam of crystal, spread out over their heads.
- Ezekiel 1:26 Now above the expanse that was over their heads there was something <01823 d@muwth> resembling <01823 d@muwth> a throne, like lapis lazuli in appearance; and on that which <01823 d@muwth> resembled <01823 d@muwth> a throne, high up, *was* a figure <01823 d@muwth> with the appearance of a man.
- Ezekiel 1:28 As the appearance of the rainbow in the clouds on a rainy day, so *was* the appearance of the surrounding radiance. Such *was* the appearance of the likeness <01823 d@muwth> of the glory of the LORD. And when I saw *it*, I fell on my face and heard a voice speaking.
- Ezekiel 8:2 Then I looked, and behold, a likeness <01823 d@muwth> as the appearance of a man; from His loins and downward *there was* the appearance of fire, and from His loins and upward the appearance of brightness, like the appearance of glowing metal.
- Ezekiel 10:1 Then I looked, and behold, in the expanse that was over the heads of the cherubim something like a sapphire stone, in appearance resembling <01823 d@muwth> a throne, appeared above them.
- Ezekiel 10:10 As for their appearance, all four of them had the same likeness <01823 d@muwth>, as if one wheel were within another wheel.
- Ezekiel 10:21 Each one had four faces and each one four wings, and beneath their wings *was* the form <01823 d@muwth> of human hands.
- Ezekiel 10:22 As for the likeness <01823 d@muwth> of their faces, they were the same faces whose appearance I had seen by the river Chebar. Each one went straight ahead.
- Ezekiel 23:15 girded with belts on their loins, with flowing turbans on their heads, all of them looking like officers, like <01823 d@muwth> the Babylonians *in* Chaldea, the land of their birth.
- Daniel 10:16 And behold, one who <01823 d@muwth> resembled <01823 d@muwth> a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, "O my lord, as a result of the vision anguish has come upon me, and I have retained no strength.



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### **06635 צבא tsaba' (tsaw-baw') or (fem.) צבאה ts@ba'ah (tseb-aw-aw')**

from [06633](#), Greek [4519](#) σαβαωθ; TWOT-1865a, 1865b; n m

AV-host 393, war 41, army 29, battle 5, service 5, appointed time 3, warfare 2, soldiers 1, company 1, misc 5; **485**

1) that which goes forth, army, war, warfare, host

1a) army, host

1a1) host (of organised army)

1a2) host (of angels)

1a3) of sun, moon, and stars

1a4) of whole creation

1b) war, warfare, service, go out to war

1c) service

### **Sin and Death**

### **02403 חטאה chatta'ah (khat-taw-aw') or חטאת chatta'th (khat-tawth')**

from [02398](#); TWOT-638e; n f

AV-sin 182, sin offering 116, punishment 3, purification for sin 2, purifying 1, sinful 1, sinner 1; 296

1) sin, sinful

2) sin, sin offering

2a) sin

2b) condition of sin, guilt of sin

2c) punishment for sin

2d) sin-offering

2e) purification from sins of ceremonial uncleanness

### **04191 מוּת muwth (mooth)**

a primitive root; TWOT-1169; v; *to die*:—

**NAS**-body (1), bring about my death (1), bring death (1), caused the death (1), certainly die (1), certainly put (1), certainly put me to death (1), corpse (2), dead (104), dead man (1), dead\* (2), deadly\* (1), death (21), deceased (5), destroy (2), die (214), die shall be put (1), died (167), dies (30), dying (1), kill (13), killed (24), killing (2), kills (4), means kill (2), mortally (3), must die (1), perished\* (1), put (4), put her to death (1), put him to death (1), put him to death (20), put his to death (1), put me to death (1), put me to death (3), put my to death (1), put some to death (1), put the to death (3), put their to death (1), put them to death (1), put them to death (8), put to death (62), put us to death (2), put you to death (6), puts him to death (1), putting to death (1), slay (7), surely be put to death (56), surely we will kill (1), surely will die (1), surely die (16), surely\* (1), took life (2).

**AV**-die 424, dead 130, slay 100, death 83, surely 50, kill 31, dead man 3, dead body 2, in no wise 2, misc 10; 835

1) to die, kill, have one executed

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- 1a) (Qal)
  - 1a1) to die
  - 1a2) to die (as penalty), be put to death
  - 1a3) to die, perish (of a nation)
  - 1a4) to die prematurely (by neglect of wise moral conduct)
- 1b) (Polel) to kill, put to death, dispatch
- 1c) (Hiphil) to kill, put to death
- 1d) (Hophal)
  - 1d1) to be killed, be put to death
- 1d1a) to die prematurely

## Good and Evil

### 02896 טוב *towb* (*tobe*)

from [02895](#); TWOT-793a; *pleasant, agreeable, good*:—

NAS-beautiful (11), beneficial (1), best (7), better (75), better a good (1), charming\* (1), cheerful (3), choice (2), delightful (1), fair (1), favor (1), favorable (3), favorably (3), festive (1), fine (3), fine ones (1), fit (1), generous\* (1), glad (1), good (196), good and to those who (1), good is better (1), good man (3), good men (1), good-looking\* (1), gracious (1), handsome (3), handsome\* (1), happy (1), holiday\* (3), intelligent\* (1), kind (1), like\* (1), man (1), more\* (2), one (1), one who (1), one who (1), one who is good (1), one who is pleasing (1), pleasant (2), please\* (2), pleased (1), pleases (1), pleasing (5), precious (3), pure (1), right (1), ripe (3), safely\* (1), sound (1), splendid (1), sweet (1), upright (1), very well (1), well (6), well off (1), what is good (11), what seems best (1), what seems good (2), what was good (2), whatever you like\* (1), who are good (1), wish\* (2), worthy (1).

**02896b. טוב *tob* (375a); from [02895](#); *a good thing, benefit, welfare*:—**

NAS-enjoy\* (1), good (66), good thing (3), good things (2), goodness (1), graciously (1), happiness (1), happy (1), pleasant (1), prosperity (8), richer (1), well (1), what is good (1), what is good (4).

AV-good 361, better 72, well 20, goodness 16, goodly 9, best 8, merry 7, fair 7, prosperity 6, precious 4, fine 3, wealth 3, beautiful 2, fairer 2, favour 2, glad 2, misc 35; 559

Adj 1) good, pleasant, agreeable

1a) pleasant, agreeable (to the senses)

1b) pleasant (to the higher nature)

1c) good, excellent (of its kind)

1d) good, rich, valuable in estimation

1e) good, appropriate, becoming

1f) better (comparative)

1g) glad, happy, prosperous (of man's sensuous nature)

1h) good understanding (of man's intellectual nature)

1i) good, kind, benign

1j) good, right (ethical)

n m

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- 2) a good thing, benefit, welfare
  - 2a) welfare, prosperity, happiness
  - 2b) good things (collective)
  - 2c) good, benefit
  - 2d) moral good

n f

- 3) welfare, benefit, good things
  - 3a) welfare, prosperity, happiness
  - 3b) good things (collective)
- 3c) bounty

### **07451 רע (ra`rah) or fem. רעה (ra`ah)**

from [07489](#); TWOT-2191a, 2191c

AV-evil 442, wickedness 59, wicked 25, mischief 21, hurt 20, bad 13, trouble 10, sore 9, affliction 6, ill 5, adversity 4, favoured 3, harm 3, naught 3, noisome 2, grievous 2, sad 2, misc 34; 663

Adj 1) bad, evil

- 1a) bad, disagreeable, malignant
- 1b) bad, unpleasant, evil (giving pain, unhappiness, misery)
- 1c) evil, displeasing
- 1d) bad (of its kind-land, water, etc)
- 1e) bad (of value)
- 1f) worse than, worst (comparison)
- 1g) sad, unhappy
- 1h) evil (hurtful)
- 1i) bad, unkind (vicious in disposition)
- 1j) bad, evil, wicked (ethically)
  - 1j1) in general, of persons, of thoughts
  - 1j2) deeds, actions

n m 2) evil, distress, misery, injury, calamity

- 2a) evil, distress, adversity
- 2b) evil, injury, wrong
- 2c) evil (ethical)

n f 3) evil, misery, distress, injury

- 3a) evil, misery, distress
- 3b) evil, injury, wrong
- 3c) evil (ethical)

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### Freewill: Old Covenant Exegesis

#### 05071 נָדָבָה n@dabah (ned-aw-baw')

from [05068](#); TWOT-1299a; n f; *voluntariness, freewill offering*:—

NAS-freely (1), freewill offering (12), freewill offerings (9), plentiful (1), voluntarily (1), volunteer freely (1), willingly (1).

AV-freewill offering 15, offerings 9, free offering 2, freely 2, willing offering 1, voluntary offering 1, plentiful 1, voluntarily 1, voluntary 1, willing 1, willingly 1; 26

1) voluntariness, free-will offering

1a) voluntariness

1b) freewill, voluntary, offering

#### 05069 נָדַב n@dab (Aramaic) (ned-ab')

corresponding to [05068](#); TWOT-2848; v; *to volunteer, offer freely*:—

NAS-freely offered (1), freewill offering (1), offered willingly (1), willing (1).

AV-freely offered 1, freewill offering 1, offering willingly 1, minded of their own freewill 1; 4

1) to volunteer, offer freely

1a) (Ithpael)

1a1) to volunteer

1a2) to give freely, offer freely

#### 05068 נָדַב nadab (naw-dab')

a primitive root; TWOT-1299; v; *to incite, impel*:—

NAS-freewill offering (1), given as a freewill offering (1), made offering (1), make offerings willingly (1), moved (2), moves (1), offer (1), offered (1), offered willingly (3), offerings willingly (1), volunteered (3), volunteers (1), willing (1), willingly offered (1).

AV-offered willingly 6, willingly offered 5, willing 2, offered 1, willing 1, offered freely 1, give willingly 1; 17

1) to incite, impel, make willing

1a) (Qal) to incite, impel

1b) (Hithpael)

1b1) to volunteer

1b2) to offer free-will offerings

### Scriptures

Exodus 25:2 "Tell the sons of Israel to raise a contribution for Me; from every man whose heart **moves** <[05068 nadab](#)> him you shall raise My contribution.

Exodus 35:21 Everyone whose heart stirred him and everyone whose spirit **moved** <[05068 nadab](#)> him came *and* brought the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments.

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- Exodus 35:29 The Israelites, all the men and women, whose heart **moved <05068 nadab>** them to bring *material* for all the work, which the LORD had commanded through Moses to be done, brought a **freewill offering <05071 n@dabah>** to the LORD.
- Exodus 36:3 They received from Moses all the contributions which the sons of Israel had brought to perform the work in the construction of the sanctuary. And they still *continued* bringing to him **freewill offerings <05071 n@dabah>** every morning.
- Leviticus 7:16 'But if the sacrifice of his offering is a votive or a **freewill offering <05071 n@dabah>**, it shall be eaten on the day that he offers his sacrifice, and on the next day what is left of it may be eaten;
- Leviticus 22:18 "Speak to Aaron and to his sons and to all the sons of Israel and say to them, 'Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their votive or any of their **freewill offerings <05071 n@dabah>**, which they present to the LORD for a burnt offering—
- Leviticus 22:21 'When a man offers a sacrifice of peace offerings to the LORD to fulfill a special vow or for a **freewill offering <05071 n@dabah>**, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it.
- Leviticus 22:23 'In respect to an ox or a lamb which has an overgrown or stunted *member*, you may present it for a **freewill offering <05071 n@dabah>**, but for a vow it will not be accepted.
- Leviticus 23:38 besides *those of* the sabbaths of the LORD, and besides your gifts and besides all your votive and **freewill offerings <05071 n@dabah>**, which you give to the LORD.
- Numbers 15:3 then make an offering by fire to the LORD, a burnt offering or a sacrifice to fulfill a special vow, or as a **freewill offering <05071 n@dabah>** or in your appointed times, to make a soothing aroma to the LORD, from the herd or from the flock.
- Numbers 29:39 'You shall present these to the LORD at your appointed times, besides your votive offerings and your **freewill offerings <05071 n@dabah>**, for your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings.'"
- Deuteronomy 12:6 "There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your **freewill offerings <05071 n@dabah>**, and the firstborn of your herd and of your flock.
- Deuteronomy 12:17 "You are not allowed to eat within your gates the tithe of your grain or new wine or oil, or the firstborn of your herd or flock, or any of your votive offerings which you vow, or your **freewill offerings <05071 n@dabah>**, or the contribution of your hand.
- Deuteronomy 16:10 "Then you shall celebrate the Feast of Weeks to the LORD your God with a tribute of a **freewill offering <05071 n@dabah>** of your hand, which you shall give just as the LORD your God blesses you;
- Deuteronomy 23:23 "You shall be careful to perform what goes out from your lips, just as you have **voluntarily <05071 n@dabah>** vowed to the LORD your God, what you have promised.
- Judges 5:2 "That the leaders led in Israel, That the people **volunteered <05068 nadab>**, Bless the LORD!
- Judges 5:9 "My heart *goes out* to the commanders of Israel, The **volunteers <05068 nadab>** among the people; Bless the LORD!

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- 1 Chronicles 29:5 of gold for the *things of* gold and of silver for the *things of* silver, that is, for all the work done by the craftsmen. Who then is **willing <05068 nadab>** to consecrate himself this day to the LORD?"
- 1 Chronicles 29:6 Then the rulers of the fathers' *households*, and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with the overseers over the king's work, **offered willingly <05068 nadab>**;
- 1 Chronicles 29:9 Then the people rejoiced because they **had so willingly <05068 nadab>**, for they **made their offering <05068 nadab>** to the LORD with a whole heart, and King David also rejoiced greatly.
- 1 Chronicles 29:14 "But who am I and who are my people that we should be able to **offer <05068 nadab>** as generously as this? For all things come from You, and from Your hand we have given You.
- 1 Chronicles 29:17 "Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have **willingly offered <05068 nadab>** all these *things*; so now with joy I have seen Your people, who are present here, **make their offerings willingly <05068 nadab>** to You.
- 2 Chronicles 17:16 and next to him Amasiah the son of Zichri, who **volunteered <05068 nadab>** for the LORD, and with him 200,000 valiant warriors;
- 2 Chronicles 31:14 Kore the son of Imnah the Levite, the keeper of the eastern *gate*, was over the **freewill offerings <05071 n@dabah>** of God, to apportion the contributions for the LORD and the most holy things.
- 2 Chronicles 35:8 His officers also contributed a **freewill offering <05071 n@dabah>** to the people, the priests and the Levites. Hilkiah and Zechariah and Jehiel, the officials of the house of God, gave to the priests for the Passover offerings 2,600 *from the flocks* and 300 bulls.
- Ezra 1:4 'Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a **freewill offering <05071 n@dabah>** for the house of God which is in Jerusalem.'
- Ezra 1:6 All those about them encouraged them with articles of silver, with gold, with goods, with cattle and with valuables, aside from all that was **given as a freewill offering <05068 nadab>**.
- Ezra 2:68 Some of the heads of fathers' *households*, when they arrived at the house of the LORD which is in Jerusalem, **offered willingly <05068 nadab>** for the house of God to restore it on its foundation.
- Ezra 3:5 and afterward *there was* a continual burnt offering, also for the new moons and for all the fixed festivals of the LORD that were consecrated, and from everyone who **offered a freewill offering <05071 n@dabah>** to the LORD.
- Ezra 7:13 I have issued a decree that any of the people of Israel and their priests and the Levites in my kingdom who are **willing <05069 n@dab>** to go to Jerusalem, may go with you.
- Ezra 7:15 and to bring the silver and gold, which the king and his counselors have **freely offered <05069 n@dab>** to the God of Israel, whose dwelling is in Jerusalem,
- Ezra 7:16 with all the silver and gold which you find in the whole province of Babylon, along with the **freewill offering <05069 n@dab>** of the people and of the priests, who **offered willingly <05069 n@dab>** for the house of their God which is in Jerusalem;

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Ezra 8:28 Then I said to them, "You are holy to the LORD, and the utensils are holy; and the silver and the gold are a **freewill offering <05071 n@dabah>** to the LORD God of your fathers.

Nehemiah 11:2 And the people blessed all the men who **volunteered <05068 nadab>** to live in Jerusalem.

Psalms 54:6 **Willingly <05071 n@dabah>** I will sacrifice to You; I will give thanks to Your name, O LORD, for it is good.

Psalms 68:9 You shed abroad a **plentiful <05071 n@dabah>** rain, O God; You confirmed Your inheritance when it was parched.

Psalms 110:3 Your people will **volunteer freely <05071 n@dabah>** in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You *as* the dew.

Psalms 119:108 O accept the **freewill offerings <05071 n@dabah>** of my mouth, O LORD, And teach me Your ordinances.

Ezekiel 46:12 "When the prince provides a **freewill offering <05071 n@dabah>**, a burnt offering, or peace offerings *as* a **freewill offering <05071 n@dabah>** to the LORD, the gate facing east shall be opened for him. And he shall provide his burnt offering and his peace offerings as he does on the sabbath day. Then he shall go out, and the gate shall be shut after he goes out.

Hosea 14:4 I will heal their apostasy, I will love them freely **<05071 n@dabah>**, For My anger has turned away from them.

Amos 4:5 "Offer a thank offering also from that which is leavened, And proclaim **freewill offerings <05071 n@dabah>**, make them known. For so you love *to do*, you sons of Israel," Declares the Lord GOD.

## Human Free Will: A Biblical Teaching?

### Freewill: New Covenant

#### 1595 εκουσιον hekousion (hek-oo'-see-on)

neuter of a derivative from [1635](#); TDNT-2:470, \*; adj; *of free will, voluntary*:—

NAS-free will (1).

AV-willingly + [2596](#) 1; 1

1) voluntary

Philemon 1:14 but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own **free will <1595 hekousion>**.

#### 1635 εκων hekon (hek-own')

of uncertain affinity; TDNT-2:469,221; adj; *of one's own free will, voluntary*:—

NAS-voluntarily (1), willingly (1).

AV-willingly 2; 2

1) unforced, voluntary, willing

2) of one's own will

3) of one's own accord

Romans 8:20 For the creation was subjected to futility, not **willingly <1635 hekon>**, but because of Him who subjected it, in hope

1 Corinthians 9:17 For if I do this **voluntarily <1635 hekon>**, I have a reward; but if against my will, I have a stewardship entrusted to me.