

Biblical-Philosophical Psychology 146-Spiritual virtues 86 (Beatitude #6: Purity of Heart and the Will.8)

Bible Doctrines (The True-Good-Beautiful)

T/G/B
Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
Pneumatology
Christology
Paterology
Trinitarianism
Cosmology
Theology Proper
Bibliology
Natural Theology
5: Hermeneutics
4: Linguistics
3: Epistemology 32
- Existence 50
- Cognition 2
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

John 8:32; Luke 10:27, 2 Cor. 5:14. We are all creatures created and sustained by an eternal, immutable, omnipotent, omniscient, all-good, all-loving God. Contemplation of God is the summit of life.

Today's class is divided into three parts: (1) 10 minutes on the human will & God, (2) 20 minutes on the foundation of Realism requisite to grasp and hold truths of God, reality, the Bible, and the SL, (3) 45 minutes on the will, the eternity of God and prayer.

Part 1: Our wills are our intellectual appetites. They are always seeking infinite good/happiness—this is self-evidence and undeniable. God made us this way. We can never escape our will's never-ending quest for good/happiness. The problem is that we are in a sea of limited goods that can never satisfy us. No matter how good something is, we can conceive of it being better.

God is the only Ultimate Good that can satisfy the intellect and will. The fundamental problem, however, is that we all start out ignorant of God (Eph. 4:18-25). One cannot will or wish for that which he has no knowledge. In sum, we have an infinite will that needs the infinite good of God. This is the issue of issues in all of life (Hab. 1; 3:17-19). Apart from God as the Ultimate Good, the will necessary goes about frantically seeking and attaching itself to finite goods and being dissatisfied..

Note in the Eph. passage above (4:18-25) how Paul speaks of spiritual virtue and then natural virtue vs. vice. You cannot build spiritual virtue on vice or a rotten character. If you corrupt the natural realm, you will have great difficulty with the supernatural realm (e.g., a pure heart and fellowship). This is why some believers, even those who use 1 Jn 1:9 "religiously," are just nasty people seeking nasty desires, which they think are somehow good because they understand BD and grace.

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 3

Holy Spirit  Bible Doctrine

Stage 2 – Christian doctrinal believer = life of doctrine!

- Still Nominal understanding of God. Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God's nature due to lack of metaphysics, which is due to modernism's philosophical assumptions. He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 2

Holy Spirit  Bible Doctrine

Stage 1 – Christian baby = life of ups and downs.

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good, they think it must be true.

Stage 1

Cognition.2 (Three fundamental areas of knowledge)

A. The need for metaphysics and philosophical realism.

1. How in the world can any believer understand, let alone hold on to truths of the Bible, if they do not have the mental metaphysical foundation or structure to handle all of the Bible's metaphysical and philosophical truths?
2. Without a foundation in metaphysical realism, Christians will necessarily always revert back to naturalism, materialism, and deism. No matter how much they pray or study God's Word, without a foundation of realism they will continue to use a pagan foundation regarding the nature of God, creation, the spiritual life, as their human nature. There is a reason that so many Christians are so deistic and Cartesian.

- B. There are three distinct fundamental areas of knowledge.
1. Metaphysical apodictic 1st principles of *being* as such, Romans 1:20.
 - a) The law of identity. This is a law of being: a being is what it is.
 - b) The law of non-contradiction: Being is not non-being.
 - c) The law of causation: being cannot come from non-being (this includes other causes like the 4 causes of all things and sufficient reason).
 2. Natural science consists of perinoetic descriptive knowledge of *beings* and their interaction with other *beings*. This knowledge is all about phenomena. All scientific validity or confirmation is based on metaphysical apodictic first principles.
 3. Supernatural revelation: This is supernatural, comes directly from God alone, and contained in the Bible.

- C. Metaphysical 1st principles. The ultimate science of reality as such.
1. The intellect's first act is to know *being*, reality, because an object is knowable only in the degree which is actual.
 2. In grasping being, we recognize the **first principle of identity**: *If a thing is; it is*. Being is that which either exists (actual being) or can exist (possible being). Being is that whose act is *to be* (*esse*).
 3. In grasping being, we also recognize the **first principle of contradiction**: *being is not non-being*. Our intellect seizes at once beings opposition to non-being. In other words, affirmation and denial cannot coexist about a being. The good is good and the bad is bad, meaning that one is not the other.

4. In grasping *being*/reality, we also grasp the reality of the first principle of **sufficient reason: everything must have a reason for its existence (*raison d'être*) in itself or in something else.** This first principle deals with the “whys,” on all levels of beings (efficient, formal, material, final, contingent, efficient).
- Every contingent being, even if it exists without beginning, needs an efficient cause and, in the last analysis, an uncreated cause.
 - Every being depends on Being by essence.

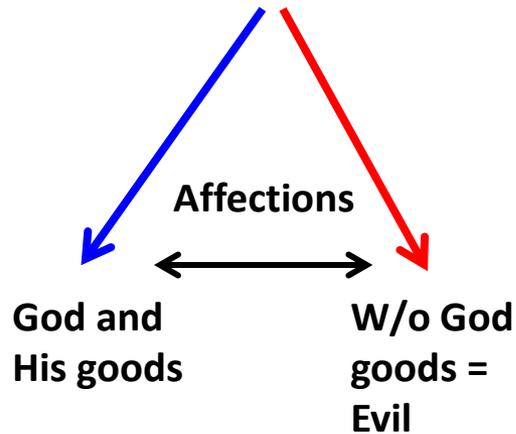
5. These metaphysical first principles are founded on reality as such, not a mere subjective postulates. Their denial results in absurdities in all thought about reality as such.
6. These three first principles prove the existence of God, cf. Romans 1:20. They are also the foundation of all metaphysics of the Bible. It is unfortunate that modern Christians have been denied these truths and in such denial deep understanding of God and many things of God.
7. No man can escape his metaphysical foundations.

D. Natural science.

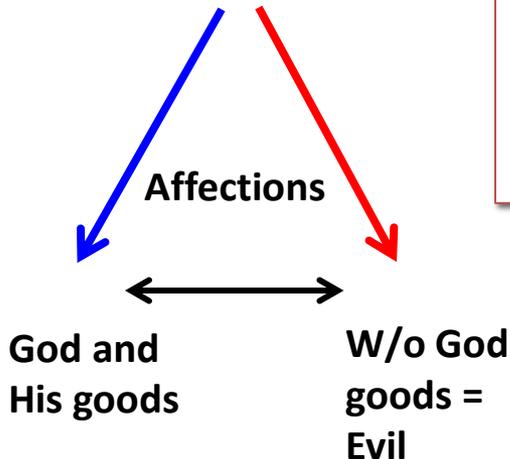
1. Natural science only deals with phenomena of beings.
2. Metaphysics is far more fundamental than natural science as it is concerned with being itself rather than the phenomenon of being.
3. Natural science is not about being as such, it is only concerned with the phenomena of beings.
4. The great error of scientism and positivism is that they deny what they must use and live by, both in the lab and in life.

Beatitude #6: Purity of Heart and the Will.7 (Prayer, Predestination)

2nd order Will (after reflection)



1ST order Will (w/o reflection)



2ST order Volition Settled Decision

A few words about the will and virtue

- The will and inertia: Your will determines how you live which determines what you are becoming for better or worse (good or bad, loving or hating, pure or nasty).
- The will and virtue: Virtue is the art and skill of making yourself into a good human being on both the natural and supernatural levels.
- The will and God: the will craves infinite good. We are made by our Creator to seek and find happiness in Him.
- The will, act & potency: When we use our wills for evil, we destroy ourselves; when we use our free wills for the Good, we “perfect” our nature.
- The will and our stages of life: We are all born into the world as utterly selfish beings, as babies (i.e., it is all about me, me, me!). The whole work of life is to remove our narcissism and self-absorption and open us up to our all-good Creator and Sustainer, ‘Ehyeh. In other words, to realize that our wills are ultimately designed to love God.
- The virtuous will is the will that sees and finds fulfillment in the infinite goodness of God. Such a believer is the one who truly loves and enjoys a transcendent friendship love with God, both now and forever, Hab. 3:17-19; 1 Pet. 1:6-9.

1ST order Volition

Settled Living for God as Good
Lifestyle of rejecting evil “goods”
or lifestyle of rejecting God and Good

Beatitude #6: Purity of Heart and the Will.8

More principles on the human will

1. The intellect with its will is not generative. Matter cannot create the spiritual intellect and will. It is created by God when each person comes into being.
2. Only man has free will. All other living things can *only* act according to their natures. They do not have a “spiritual” will.
3. Man has free will which will mature or degrade his being. We have the ability to perform acts which mature our nature, and we have the ability to perform acts that go against our nature that are self-destructive. We are able to perform acts that lead us toward our Last End, and those who lead us away from our Last End.

Beatitude #6: Purity of Heart and the Will.8

4. The will's subjective last end is to be happy. But how are we to be happy? All other creatures are happy when their natures are fulfilled. Their natures dictate what they do and in so doing they achieve the perfection of their natures. However, our wills and intellects seek infinite good. This is stamped on our very being.

5. A human being who fails to use his free will to mature his own human nature is a bad human being. A man is not bad because he has one leg, like in the case of a horse (ontologically speaking), he is bad because he uses his free will for evil as a good instead of Good itself in God.

Beatitude #6: Purity of Heart and the Will.8

6. The infinite human will can never be satisfied with sense goods. You can grab all of the bodily experiences you can imagine, but it will still leave you short. The bodies eventually wear out and die. The senses wear out and cease to give us what we hoped they would give us.
7. The will can never be satisfied with finite goods, cf., Ecc. Man has an unlimited desire in his will for unlimited goods. The problem is that we are surrounded by limited goods.

Beatitude #6: Purity of Heart and the Will.8

8. Whether a man realizes it or not he longs for the unlimited good of God Himself. The test and problem is that he is trapped in a radical contingent life filled with finite goods.
9. Generation after generation man seeks to find goodness in a limited world. He knows he is going to die, and as such he tries to make some ultimate meaning out of this life, knowing that in a hundred years it is all over and gone. All failure in life is related to not fulfilling the very end of his nature, namely the good of God Himself.
10. However, for believers we know God is our Ultimate End. We know that we are designed to seek Him as our Ultimate Good. We know that life is but a vapor and sooner or later we will be with our all-good Creator. In the meantime, the test of life is in regard to which good we choose, temporal or Eternal.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will-2)

- A. Review of the metaphysical concepts you need in your mental tool box to make sense the eternity of God and the free will of man. Apart from these key concepts, predestination (Calvinism) and free will (Arminianism) are incompatible
1. Foreknowledge. Why is there no foreknowledge in God?
 2. Predestination. What is the main idea in predestination?
 3. Predetermination. What are the 2 causes at work in all things?
 4. Concurrent infinite efficient causation. What is efficient causation?
 5. Concurrent secondary remote causation. What is remote causation?

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will-2)

6. God predetermines all things according to the natures.
 - He determines the non-free as non-free and free as free.
 - The actual determination does not occur until the act is done. However, God knows the act “before” it is determined and “after” the determination from His eternal now.
 - God applies all efficient causation.
 - Man cannot help but make free will choices and seek happiness/good. It is the way he is constituted.
 - However, because of man's free will, he can act against what is truly good for him.
 - God's predetermination is the efficient cause behind what man, the remote cause, does with his free will.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will-2)

7. Antecedent will of God:

1 Timothy 2:3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth.

8. Consequent will of God:

Matthew 25:41 "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will-2)

B. Luke 11:1-4. The eternity of God and prayer.

1. God's eternity is the traditional position of Christianity (and all monotheistic faiths). This is classical theism. All modern attempts to downgrade God for psychological reasons should be rejected.
2. God's eternity is not to be confused with God being everlasting. Everlasting is just more of time. Eternity is different in kind.
3. God's eternity means that He is timeless (atemporal; illustrations: red dot; access to all of you).
4. Although the eternity of God is difficult, there is nothing irrational about the classical Christian teaching on the eternity of God. It is not only awe-inspiring, it is the only position that protects the immutability and simplicity of God. An eternal God is far more superior to an everlasting God.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will-1)

5. The greatest difficulty with God's eternity is synchronizing it with our time mode. How does God, who does not live in time, relate to man who does live in time? How does this relate to predestination, prayer, free will?
6. God's present is so large that it encompasses all within it, all the while our time is very real. He has no past or future. If you took the dot of this present and all other presents and spread it through all of eternity, you would have an idea of God's timelessness.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

7. Problem: How can belief in efficacious prayer be reconciled with “for Thy will be done”? If God is in absolute control and everything has “been written,” then it seems that prayers are meaningless and void of any power.
8. The solution to the sovereignty of God and the free will of man in prayer is resolved in the doctrine of God's eternity.

James 4:2 You do not have because you do not ask. 3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

- Note how God's will can be best with or without prayer.
- Prayer does not change God, but it does change events on earth.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

1 Samuel 1:2-20 . . . but Hannah had no children. 5 but the **LORD had closed her womb**. 6 Her rival, however, would provoke her bitterly to irritate her, because the **LORD had closed her womb**. 8 Then Elkanah her husband said to her, "Hannah, why do you weep and why do you not eat and why is your heart sad? Am I not better to you than ten sons?" 9 Then Hannah rose after eating and drinking in Shiloh.. . 10 And she, greatly distressed, **prayed to the LORD** and wept bitterly. 11 And she made a vow and said, "O LORD of hosts, if Thou wilt indeed look on the affliction of Thy maidservant and **remember me**, and not forget Thy maidservant, but wilt give Thy maidservant a son, then I will give him to the LORD all the days of his life, and a razor shall never come on his head. . . ." 19 And Elkanah had relations with Hannah his wife, and **the LORD remembered her**. 20 And it came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the LORD."

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

7. Problem: How can belief in efficacious prayer be reconciled with “for Thy will be done”? If God is in absolute control and everything has “been written,” then it seems that prayers are meaningless and void of any power.
8. The solution to the sovereignty of God and the free will of man in prayer is resolved in the doctrine of God's eternality.
9. Petition #1: “*Hallowed by thy name.*” God's name, character, is to be viewed and treated with a certain separateness. We should respond to God differently than we respond to any other name. We are to be respectful to God. In sum, we are to love and adore His name. There will be a fulness of this in the future, Isa 2:2-21; 45:23; 65:23; Rev. 6:15-17.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

10. Petition #2: *"Thy Kingdom Come."* This refers to those millennial times when everything on earth will go as they do in heaven (Rev. 21; Isa 2:4; 11:6, 65:25). Believers, especially dispensationalists, need to be very cautious regarding this petition.

11. Petition #3: *"Thy will be done on earth as it is in heaven."* This is closely related to His kingdom. Recall we have two wills of God: antecedent and consequent wills (permissive). God permits certain people to commit crimes, but always brings a greater good for Himself, cf. Pharaoh. In heaven everything happens according to God's will's good will.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

12. How can these prayers be efficacious? Seems like all three petitions are pointless, futile, and even absurd. God has already predicted and decided when and in what manner these three requests will take place. Why ask for something that is certain to come whether we ask for it or not? Certainly we are not prepared to say that if Christians do not pray for the millennium, it will not come. Again, if He has determined it, then what is the point of prayer?

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

13. Prayer and the immutability of God. He has either decided or not when to bring in the kingdom before the prayer was uttered. He did not leave this matter open. So, why pray?
14. Prayer and Concurrence. God's providence not only determines what effects there will be in the world, but also what causes will give rise to those effects and what they will do.
15. The solution is, as usual, in the metaphysics of God and Bible doctrine. Again, prayer is never to change God's disposition. Rather, it is for the sake of acquiring by prayer what God has disposed to be achieved by prayer.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

16. Prayers, or lack thereof, make a difference. Human prayer form part of the chain of cause and effect in leading to the kingdom coming ordained in God's plan from the perspective of His atemporality.
17. Consider the focus of the remaining prayers in verses 3-4: subordination of our interests to God's; physical needs (bread); spiritual needs (forgiveness and deliverance from tempting situations, that we would not be able to handle, e.g., wealth, popularity, evil influences).

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

18. Consider the dynamics of prayer for the church age. Certainly, prayers are efficacious. They are not *merely* designed just to develop spiritual virtue as taught by many.

1 Thessalonians 5:17 pray without ceasing;

Colossians 4:2 Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving;

James 4:2 You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. 3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

THE HUMAN WILL-8 (Prayer, Predestination, and God's Will)

Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.

Ephesians 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

THE HUMAN WILL-8

The Three chief Spiritual virtues

1. The three theological virtues of faith, hope, and love have as their material object God. This infused grace toward God is the fountainhead of all other virtues for the Christian life (1 Cor. 13:13; 1 Thess. 1:3; 5:8). Unless and until the believer comes to the realization that life really is all about God, he will not “get it.” God does nothing that does not have as an end his own glory.

1 Corinthians 10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

THE HUMAN WILL-8

2. The first theological virtue is faith. It is the foundation for all other virtues. It is in faith where a person receives both the imputation and impartation of divine righteousness, Rom. 1:17; 5:1-8; 2 Cor. 5:6-11; Titus 3:3-8; Heb. 10:38; 11:6; Hab. 2:4. The direct object in theological faith is God, certain knowledge of God.
 - a. It is by faith that man comes to know God, Eph. 2:2-10.
 - b. Faith is an act of the will, an appetite of the intellect, John 3:19; 16:8-11; Acts 16:31; Isa. 41:12-15.
 - c. There can be no faith until the will consents. Man has the freedom to look to other things as good, John 3:19.
 - d. The knowledge of God one gains in faith goes beyond rational grounds, but never in opposition to rationality.

THE HUMAN WILL-8

- e. Loss of faith leads to evils of
 - Agnosticism, apostasy, skepticism, and atheism;
 - destruction of hope in God, and thus despair and cynicism;
 - destruction of love of God, and thus apathy, antagonism, hate, distaste for ultimate good, which fragments the soul and causes psychological pathologies as a person seeks meaning, purpose, and other goods in the world and others;
 - departure from God, 1 Tim. 6:10-11; 2 Tim. 4:10; 1 Cor. 10, cf. Judas and Demas and the Laodiceans.

THE HUMAN WILL-8

3. The second theological virtue is hope.

- a. After the intellect understands the concept of future with the Lord, the will consents to this future as good.
- b. The emphasis of hope is always on future happiness with God. It seeks God as He is desirable for personal fulfillment and happiness. It is the will that both believes and places hope in God.

1 John 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

THE HUMAN WILL-8

4. The third theological virtue: love.

- a. Second-person fellowship love for God is the summit of all theological virtues as it governs and drives all spiritual virtues, John 14:15-27; 2 Cor. 5:14; Eph. 3:16-19; 6:24; 1 Pet. 1:1-9.
- b. Second-person love for God for the believer begins with 2nd order will.
- c. The theological virtue of love is all about the will, intellectual affection. Of course, knowledge must be there, but it is the will that attaches itself to the object of love. In love the will is oriented to God as the supreme good of life. This means that there must be a 2nd order will for such love.
- d. Personal love for anyone includes two desires of the will: a desire for the good of the beloved and a desire for union with the beloved. This is also true of second-person love for God.

THE HUMAN WILL-8

- e. Second-person experience is always characterized by joint attention. This is no less true with intimate second-person with God. God is always present with direct and unmediated causal and cognitive connection, but can be hidden from human view

- f. Requires that the lover is integrated around the good. Resistance to the good in the plan of God always translates to resistance to God. The more fragmented a person is, the more he will have difficulty uniting Himself to God or even to himself. He will live a fragmented life (w1 and w2). There is always the danger that love for God will be destroyed by opposing good in w1 and w2.

THE HUMAN WILL-8

- g. Second-person love for God in V-2 and V-1 is impossible apart from the filling of the Holy Spirit, Gal. 5:22.
- h. Second-person love for God is the giving of the will (surrender) to God. This is abandonment of any resistance to God.
- i. Second person love is characterized by a selflessly active devotion to the interests of the person loved.
- j. In second person love, the lover desires union with the beloved.
- k. In 2nd person love the lover identifies himself with the object of his love.

THE HUMAN WILL-8

The remaining spiritual virtues and the will in Galatians 5:22-23. The mechanics are according to concurrence of man's desire (2W) and God's efficacious grace (2V, 1V).

1. The will and joy. Spiritual virtue of joy takes place as the will lives in loving enjoyment of God. This supernatural virtue of joy is because the will is in possession of its highest good, God. There is always joy when the will finds its fulfillment in God's goodness.
2. The will and peace. Consider the will, the affection of the intellect, in relation to the virtue of peace. There can only be peace when there is a union of the inclinations of the appetites. Without a united will, there can be no peace. This requires knowing virtue in the will to be directed to good and away from false goods. However, we can never attain perfect and ultimate peace in this life because of our disordered will and sense appetites.

THE HUMAN WILL-8

3. The will and patience. Patience describes the attitude of the believer toward challenging people and circumstances. When the will is in love with God, there is always the fruit of joy, peace, and long-suffering. Patience is a choice.
4. The will and kindness. To be kind and be of a beneficent character is a choice working in conjunction with the Holy Spirit.
5. The will and goodness. To be good and of a benevolent spirit is an act of will.
6. The will and faithfulness. It is the will that is crucial in steadfastness in all of the conflicts of the spiritual life. The will makes a decision with regard to the discharge of duties.
7. The will and meekness. Consider how the attitude of submission is all in the will.
8. The will and self-control. What could be more important than the will in self-control?

Man's disordered rational nature due to the Fall

1. The disorder in man of not being able to subordinate his sense-based appetites (emotions) to right reason is powerful evidence of the Fall. Indeed, something is manifestly wrong with man. Man ought to act rationally. Man knows that his sense-based appetites should be subordinate to right reason, but often they are not. Why do we lose our tempers? Why do we do things we know are wrong? As per hylomorphism, there is a strong connection between the body and the mind/intellect (cf., Original sin, addictions).

2. Even in our regenerated state, the senses have a powerful influence. We do not have direct control over our sense-based appetites and emotions like we do with body parts, like raising a hand. We are to control the images and phantasms.

3. Our wills, more than anything else, determine our character: Every time we give into a vice, we make the vice stronger in us. Every virtuous act makes us more virtuous. So, if we spent our entire young lives giving into vices like temper tantrums, then we will be a mess, with neurotic wills as adults. If we spend our time learning and living the Word of God, then we become more virtuous, both on the natural and supernatural levels. It comes down to the will, not the content in the intellect.

4. The will moves the intellect as an agent. The intellect proposes the object but it is the will that says go after it or reject it.
5. The intellect moves the will with respect to the end. The intellect is where we know something. For example, I may see as good material goods. That in turn moves my will to seek material goods, money.
6. Free will always either accepts or rejects the judgments of the intellect. The judgment of reason is the last judgment of the intellect. E.g., ‘This is what you should do: go help that little old lady,’ but the will can say, “I don’t want to do that – I don’t like her.” You may know you should help her, but the will has the ability to say, ‘I am not going to listen to you.’ The will is like the arbiter in what the intellect is proposing. While the intellect and conscience can tell you what you ought to do, the will can say ‘no.’

7. Having free will means not having to do what God wants you to do, like in the Garden. You can say 'no.' Freedom is defined as absence of all antecedent necessity both internal and external.
8. However, the will is not totally free. It always chooses on the basis of some perceived/rationalized good. The only reason we sin against God is because we do not see clearly the absolute goodness of God. Thus, the need for the ministry of the Holy Spirit and Bible doctrine.

9. Man's freedom comes from his will by which he can judge what he is going to seek or avoid. In other words, because man is rational, he is free, not determined.

10. We are made for Good and Happiness/Blessedness. Happiness is the fulfillment of every desire and the elimination of every evil. This is impossible apart from God.