




Component 3: Religion and Ethics
Theme 4: Free Will and Determinism
Booklet 1

Knowledge and understanding of religion and belief

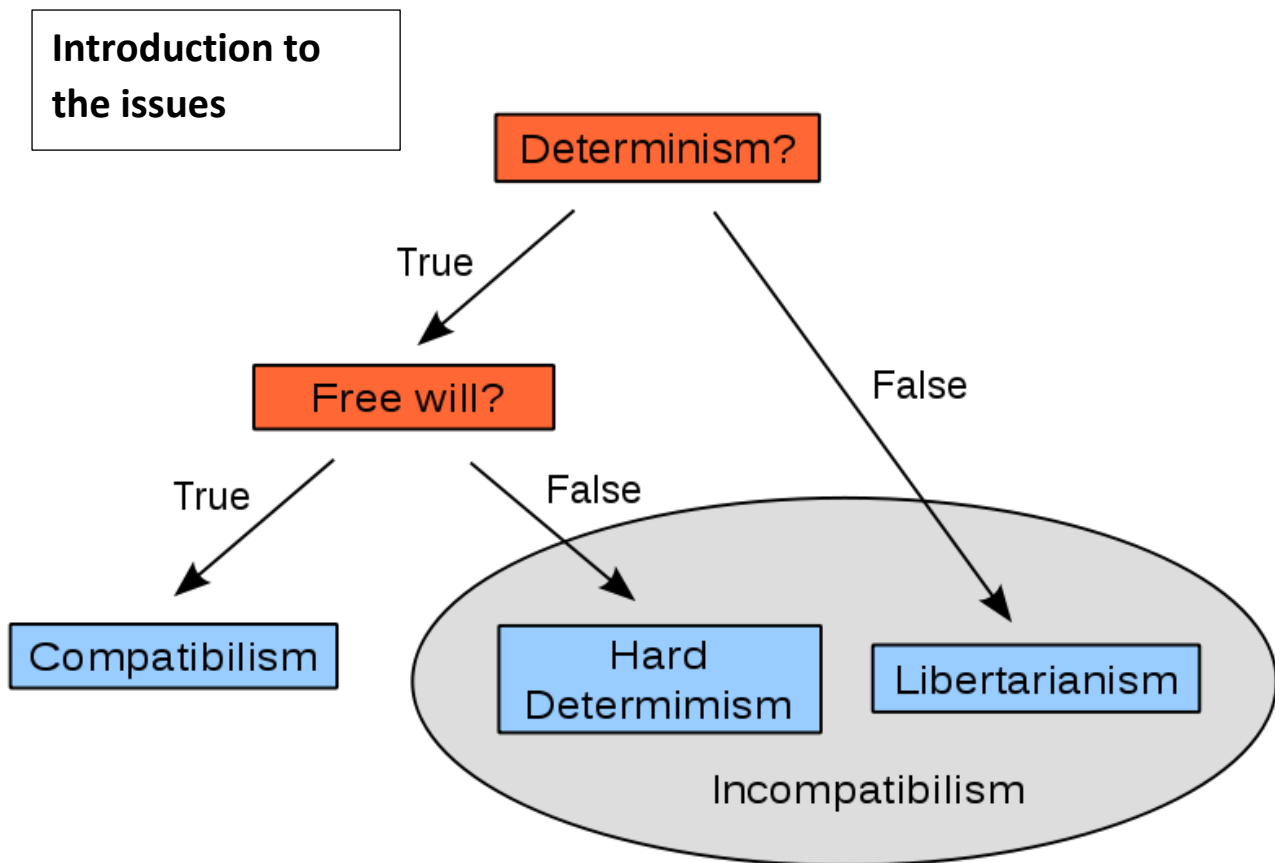
A	<p>Religious concepts of predestination, with reference to the teachings of:</p> <p>St Augustine: Doctrine of Original Sin: role of concupiscence, humanity as "a lump of sin" (massa peccati), an essentially 'free' human nature (liberium abitrium), the loss of human liberty (libertas) to our sinful nature, God's grace and atonement for the elect / saints.</p> <p>John Calvin: Doctrine of Election: the absolute power of God, the corrupted nature of humans, the Elect and the Reprobates, unconditional election, limited atonement, irresistible grace and perseverance of the elect.</p>	
B	<p>Concepts of determinism:</p> <p>Hard determinism: philosophical (John Locke - free will is an illusion, man in bedroom illustration), scientific (biological determinism - human behaviour is controlled by an individual's genes), psychological (Ivan Pavlov - classical conditioning).</p> <p>Soft determinism: Thomas Hobbes (internal and external causes), A.J. Ayer (caused acts v forced acts).</p>	
C	<p>The implications of predestination / determinism:</p> <p>The implications of determinism (hard and soft) on moral responsibility: the worth of human ideas of rightness, wrongness and moral value, the value in blaming moral agents for immoral acts, the usefulness of normative ethics.</p> <p>The implications of predestination on religious belief: the link between God and evil, the implications for God's omnipotence and omnibenevolence, the use of prayer and the existence of miracles.</p>	

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- A consideration of whether religious believers should accept predestination.
- The extent to which God predestines humanity.
- The extent to which philosophical, scientific and/or psychological determinism illustrate that humanity has no free will.
- Strengths and weaknesses of Hard and/or Soft Determinism.
- Whether moral responsibility is an illusion.
- The extent to which pre-destination influences our understanding of God

THEME 4 : DETERMINISM AND FREE WILL	
TERM	DEFINITION
Arminius, Jacobus	Jacobus Arminius (1560- 1609), was a Dutch theologian from the Protestant Reformation period. He wrote many books and treatises on theology, and his views became the basis of Arminianism. Opposed Calvin's predestination theory and proposed his own free will theory, based on the idea that man, through God's grace, did not have to live in the bondage of sin.
Atonement	The reconciliation of God and humanity through the redemptive life and death of Jesus.
Augustine	(c354 –430) Early Christian Bishop of Hippo (North Africa). Came to Christianity relatively late on in life, having followed a number of different religions and ideologies beforehand, most notably Manicheanism. Hugely influential in the development of Christianity's moral framework, with particular emphasis on free will. His most famous works are Confessions and City of God.
Calvin, John	(1509-1564) Protestant reformer who held the belief that salvation was the province of God's sovereignty; thus promoting the idea of predestination.
compatibilist	A person who believes that the concepts of free will and determinism are not contradictory, but rather are entirely compatible with each other.
determinism	The belief that suggests all events are predestined. Hard determinism - The belief that all actions are ultimately pre-determined and that there is no such thing as a 'free' choice. Soft determinism - The belief that acts can be both caused and free, i.e. that not all choices are 'compelled'. (Also known as 'compatibilism').
doctrine of Election	Pre-destination theory developed by Calvin. The doctrine that the salvation of a man depends upon the election of God. Predestination is God's unchangeable command that from before the creation of the world he would save some people (the elect), foreordaining them to eternal life, while the others (the reprobate) would be "barred from access to" salvation and sentenced to "eternal damnation".
doctrine of original sin	Predestination theory developed by Augustine, based on the idea that humanity's state of sin resulted from the 'fall' of Adam and Eve.
Elect/Saints	Those chosen by God, before He created the world, to receive salvation.
free will	The belief that God allows humanity the ability to choose between different courses of action.
Hobbes, Thomas	Hobbes (1588-1679) was an English philosopher best known for his work on political philosophy. He was associated with soft determinism.
irresistible grace	The Elect cannot resist the calling of God.
libertarianism	A philosophy which holds that human beings are free, have free will and that any concept of determinism is necessarily false.
limited atonement	Christ's death and atonement for our sins was for the elect only.
Locke, John	John Locke (1632-1704) was an English philosopher, widely regarded as one of the most influential Enlightenment thinkers. Often referred to as the "Father of Liberalism". Considered to be one of the first of the British empiricists, He is also associated with hard determinism.

miracle	An act of wonder; variously defined including a violation of the laws of nature (Hume) and an unusual and striking event that evokes and mediates a vivid awareness of God (Hick).
normative ethics	Exploration and discussion of whether or not general principles and rules exist which can determine ethical attitudes and behaviour.
omnibenevolence	An attribute of God that states He is all-loving and/or infinitely good.
omnipotence	An attribute of God that states He has an infinite level of power.
original sin	Humanity's state of sin resulting from the Fall of Man; said to result from the time when Adam and Eve ate the forbidden fruit of a particular tree in the Garden of Eden. This first sin (the original sin), an action of the first human beings, is traditionally understood to be the cause of original sin, the fallen state from which human beings can be saved only by God's grace.
Pelagius	(c354-420) Early Christian ascetic, who wrote extensively on the freedom of the human will and taught that humans could avoid being sinful and freely choose to obey God's commands. This brought him into direct opposition with St Augustine of Hippo, especially concerning Augustine's doctrine of original sin.
perseverance of the Elect	The elect cannot commit apostasy (give up their faith). The Holy Spirit ensures this.
philosophical determinism	Philosophical determinism is the investigation of the nature, causes, or principles of determinism based on logical reasoning rather than empirical methods.
prayer	A devout petition to God or an object of worship.
predestination	The belief that God has already decided what will happen in all things; specifically this relates to the idea that God has already elected certain souls for salvation.
predetermined	Something determined in advance.
prevenient grace	The grace given by God that precedes the act of a sinner exercising saving faith in Jesus Christ.
psychological determinism	The study of human behaviour that believes all human behaviour, thoughts and feelings are the inevitable outcome of complex psychological laws.
Reprobates	Part of Calvin's predestination theory. Those not chosen by God as an elect are left to continue in their sins and receive just punishment for their transgressions of God's law.
Rogers, Carl	Rogers (1902-1987) was an influential American psychologist and one of the founders of the humanistic approach to psychology. He was associated with Libertarianism.
Sartre, Jean-Paul	Sartre (1905-1980) was a French philosopher who was a key figure in the philosophy of existentialism and phenomenology. He was associated with Libertarianism.
scientific determinism	Based on the theory of causation, i.e. for every physical event there is a physical cause, and this casual chain can be traced back to the moment of the Big Bang.
unconditional election	God chooses the elect purely through His own will.



The basic philosophical positions on the problem of free will can be divided in accordance with the answers they provide to two questions:

1. Is determinism true?
2. Does free will exist?

Determinism is roughly defined as the view that all current and future events are causally necessitated by past events combined with the laws of nature. Neither determinism nor its opposite, indeterminism, are positions in the debate about free will.

Compatibilism (also called soft determinism) is the view that the assumption of free will and the existence of a concept of determinism are compatible with each other; this is opposed to incompatibilism which is the view that there is no way to reconcile a belief in a deterministic universe with a belief in a concept of free will beyond that of a perceived existence.

Hard determinism is the version of incompatibilism that accepts the assumption of determinism and rejects the idea that humans have any free will.

Libertarianism agrees with hard determinism only in rejecting compatibilism. Libertarians accept the existence of a concept of free will along with an assumption of indeterminism to some extent. Some of its proponents reject physical determinism and argue for some version of physical indeterminism that is compatible with freedom.^[4] Others are Metaphysical libertarians who appeal to mind-body dualism to argue a special case for sentient beings.

Religious concepts of predestination, with reference to the teachings of:

St Augustine:

Doctrine of Original Sin: role of concupiscence, humanity as "a lump of sin" (massa peccati), an essentially 'free' human nature (liberium arbitrium), the loss of human liberty (libertas) to our sinful nature, God's grace and atonement for the elect / saints.

John Calvin:

Doctrine of Election: the absolute power of God, the corrupted nature of humans, the Elect and the Reprobates, unconditional election, limited atonement, irresistible grace and perseverance of the elect.

Augustine's Predestination - Eden, seminally present, grace, Jesus,

The role idea of Augustine's teaching is his belief in original sin. In the Garden of _____, the first sin was committed. This was due to a rebellion against God, stemming from 'concupiscence'. This is sin passed on through the physical act of sex, which Augustine observed is driven by concupiscence; therefore no one is free from this inherited sin. The only exception is _____, who did not inherit it; he was born of a virgin.

Coupled with this is the belief that humans were with Adam when he ate the forbidden fruit, _____, hence his guilt is ours. We are massa peccati a mass/lump of sin. However, we are still free. We have an 'essential human nature' (liberium arbitrium) which is free, but we have lost our moral liberty (libertas).

This means we 'freely choose the bad'. Our sinful nature is a 'second nature' which overrides our essential human nature. So, although free, we cannot help sinning. This is a 'self-imposed bondage to sin'.

Due to this pessimistic view of human nature, we need God's _____ and Christ's atonement to be able to do 'the good'. God chooses 'the Elect' to be saved. No-one knows who or why some are saved and some not. But, as all deserve to be punished as all are guilty, saving some shows a merciful God.

(from Ellerton-Harris – Studies in Philosophy of Religion)

'just as sin entered the world through one man, and death through sin, and in this way death came to all people because all sinned'. St Paul in Romans 5:12

1. Key terms

Atonement means . . .

Concupiscence is a desire to turn from God to man. For Augustine this mainly meant sexual desire and runs contrary to a moral agent's God-given reason. Concupiscence is not a sin but it is a deficiency in a moral agent's ability to choose good and resist evil.

Predestination means . . .

What is meant by the term grace?

Taken from *A New Dictionary of Christian Ethics* ed. J. Macquarrie and J. Childress

Grace, *charis*, taken in its Greek religious usage means 'divine gift' or 'favour'. Thus, a 'grace' was a quality or power usually bestowed by gods, a quality that could be exhibited by a mortal. The English word 'graceful' reflects this meaning.

Christians used this Greek word in such a way to make it express a special meaning in the context of the biblical understanding of the relationship of God and humanity. The foundation of the New Testament meaning of grace demonstrates God's mercy and love through which he overcomes the sin of his covenanted people. The NT also uses *charis* to refer to the specific redemptive action of God in Jesus Christ. Grace thus means the divine forgiveness of sin constituting a new life of faith, hope and love. Thus St Paul says we are 'justified by his grace as a gift, through the redemption which is Christ Jesus.' (Romans 3:24). Here, grace is the quality and power of the divine action which redeems human beings from sin. Paul also speaks of grace as the continuing action of God which enables the Christian to live the new life. 'God is able to provide you with every blessing (grace) in abundance.' (2 Corinthians 9:8).

Christian theologians have made distinction with respect to the different functions or relationships in which grace is manifest. The central meaning remains always the mercy and forgiveness of God given freely to sinners along with the empowerment to meet the demands of the new life, and to resist temptation. The power of grace always remains God's power but it becomes operative in humans and thus fulfils, sustains and renews human nature.

In the biblical view, all of God's actions are ultimately gracious, for they express his love towards the world. Hence, there is an inevitable extension of the use of the term 'grace' to cover all the divine action from creation to last things. Catholic theology has been based upon the foundation of the distinction between prevenient grace and saving grace. The former is God's sovereign will establishing the world and electing his people to redemption. The latter is God's forgiveness mediated to those who are brought within the company of the saved, and mediated through the church and the sacraments. The Protestant Churches, on the other hand, tend to confine the use of the term 'grace' to the forgiveness given in Christ.

Linking back to Augustine, he tried to interpret grace within the confines of the actual situation of humanity i.e. the person who is not free to become what he or she ought to become, or wants to become (this links to humanity as a *massa peccati*). Empowerment must come from outside. The problem of this position of course, is to make clear in what sense there is moral accountability for humans in this situation.

2. Write a brief summary of what is meant by 'grace'?

So, ultimately, what is grace and how does it link to predestination?

Grace, according to Augustine, is a gift from God. God is under no obligation to bestow grace upon anyone, as if it were a commodity which functioned as a reward for meritorious actions i.e. if grace were a reward, humans could work hard to earn it as a reward. However, for Augustine, this is simply not the case. Grace is instead an indicator of God's generosity and enables us to heal from our sinful natures. Without grace, humans would be damned. God freely gives his gift of grace to some that he has foreseen as following him freely. It is these individuals that are elected and saved.

3. What quotes support Augustine's doctrine of predestination? What do you think they mean?

'Apart from me you can do nothing.' John 15:5

Human nature was certainly originally created blameless and without fault (*vitium*); but the human nature by which each one of us is now born of Adam requires a physician, because it is not healthy. All the good things, which it has by its conception, life, senses and mind, it has from God, its creator and maker. But the weakness, which darkens and disables these good natural qualities...did not come from the blameless but from original sin, which was committed by free will (*liberum arbitrium*)...But this grace of Christ, without which neither infants nor grown persons can be saved, is not bestowed as a reward for merits, but is given freely (*gratis*), which is why it is called grace (*gratia*). Augustine, *De Natura et Gratic*, 415CE.

'For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.'

Romans 8:29-30

4. Before the Fall, Adam and Eve were created free. Augustine argued that this was their essential human nature (liberium abitrium). However, what happened and why?

5. According to Augustine we were all seminally present in Adam meaning that we all have

6. What can humans now not do by themselves?

7. What is our inherited nature?

8. As a result of this, what have we lost?

9. Those who are saved are called the _____

10. Therefore, some are saved through _____.

Religious Determinism/Predestination

Section 1a: Background

- Definition of Determinism: the philosophical idea the humanity has absolutely no free will, sometimes referred to as Hard Determinism.
- In religious theology, determinism is often referred to as 'predestination' i.e. predestination is the concept of religious hard determinism.

Section 1b: Religious Determinism/Predestination - St. Augustine

- Saint Augustine of Hippo (354-430AD) wrote the 'Doctrine of Original Sin' – which at the time became the Catholic Churches official theology on predestination.

Doctrine of Original Sin

- Though the Doctrine of Original sin is one theory it is easier to understand it in two parts

Part 1: Why Humanity is predestined

- The Doctrine of Original Sin is based on the original sin of Adam and Eve hence the name Doctrine of Original Sin) i.e. their sin of eating from the tree of knowledge of good and evil, despite express instructions, from God, not to do so.

Concupiscence

- Augustine's Doctrine of Original Sin starts by arguing that the outcome of 'original sin' is that sin became a major defect of the human character.
- It was one of the outcomes of committing the original sin, which tainted Adam's and Eve's original perfect nature. Augustine called this defect 'concupiscence'.
- Definition of Concupiscence: a Latin term that means 'longing' and is associated with human senses e.g. a longing for earthly material things - food, sex etc.
- Concupiscence is therefore in opposition to having the desire to know and love God i.e. concupiscence, in itself, is not a sin but it inhibits a moral agent's ability to choose Godly goodness and resist the temptation of earthly pleasures.
- This defect of concupiscence, according to Augustine, is passed on from Adam and Eve to every person born into this world: for two reasons:
 - ✓ Firstly, all humanity is related to Adam and Eve. Therefore, Augustine argued that all of humanity inherited Adam's sin, thus, Adam's guilt is humanities.
 - ✓ Secondly, all humanity is born from sexual intercourse, which is itself a result of concupiscence and thus all humanity inherits concupiscence.

Massa Peccati

- The result of the above, according to Augustine, is that all humanity is born 'massa peccati'.
- Definition of massa peccati: Latin term meaning a lump or mass of sin (sometimes referred to as a lump of shit).
- What Augustine means is that humanity is born 'massa peccati' because concupiscence will result in all humanity also been tempted by materialism, at the expense of God living. Augustine illustrated

massa peccati by stating humanity is **“so hopelessly corrupted that we are absolutely incapable of doing anything good by our own forces.”**

- Therefore, for Augustine, humanity’s ability to freely choose is lost to sin, moral agents are predestined to sin.

Liberum Arbitrium

- However, despite the above Augustine still argues humanity is born with free will – this is our original essential nature. Therefore, our original essential human nature is ‘Liberum arbitrium’.
- Definition of Liberum Arbitrium: Latin phrase meaning humanity can make a free choice between following a materialistic life and a godly life.
- However, concupiscence acts as secondary human nature which overrides our essential human nature of Liberum arbitrium. As Augustine argues humanity's free will **“has been utterly wasted by sin.”**
- Therefore, according to Augustine, humanity cannot make free will decisions because the dominant concupiscence pre-determines all moral agents to sin.

Part 2: God’s response to humanities predestination

- However, Augustine’s Doctrine of Original Sin is not without hope for humanity.
- Augustine argued that through God’s grace (God’s eternal love and mercy) some people are released of their sinful secondary nature, of concupiscence , and are therefore will not remain in a desperate state of sin.

Who is chosen?

- By God’s grace only a few people are chosen to be freed of the effects of concupiscence
- No person can ask for it or do anything to deserve it. Grace, at least as humanity can understand it, is given randomly to a small fixed number of people. Therefore, only God knows why certain people are chosen and not others.

The Elect

- Augustine called those chosen people ‘the elect’. Those not chosen were called the ‘reprobates’.
- According to, Augustine, God decided which individuals would receive grace before any of them were even born.
- However, God’s grace does not mean that ‘the elect’ have free will. This is because ‘the elect’ cannot resist the calling of grace given to them by God. Therefore, they will follow Godly living and remain sinless.
- Therefore, the elect are predestined to be sinless. One outcome of this is that they will go to heaven when they die. Because of their sinless nature.

Ultimately

- Therefore, Augustine’s Doctrine of Original Sin makes it clear that humanity has no ultimate free will. Whether a moral agent is chosen by God to be an ‘elect’ or a ‘reprobate’ they are predestined from birth.

Calvinism

Calvinism, the theology advanced by John Calvin, a Protestant reformer in the 16th century, and its development by his followers. The term also refers to doctrines and practices derived from the works of Calvin and his followers that are characteristic of the Reformed churches.

"God preordained...a part of the human race, without any merit of their own, to eternal salvation, and another part, in just punishment of their sin, to eternal damnation." John Calvin

The Five Points of Calvinism

Calvinism is a system of biblical interpretation taught by John Calvin. Calvin lived in France in the 1500's at the time of Martin Luther who sparked the Reformation.

The system of Calvinism seeks to derive its theological formulations based solely on God's word. Therefore this theory is sola scriptura (based purely on biblical teachings) It focuses on God's sovereignty, stating that

God is able and willing by virtue of his omniscience, omnipresence, and omnipotence, to do whatever He desires with His creation. It also maintains that within the Bible are the following teachings: That God, by His sovereign grace predestines people into salvation; that Jesus died only for those predestined; that God regenerates the individual where he is then able and wants to choose God; and that it is impossible for those who are redeemed to lose their salvation.



Basically, Calvinism is known by an acronym: T.U.L.I.P. (although Calvin never used this acronym in his work and you can never use it in yours!)



Total Depravity (also known as Total Inability and Original Sin), Unconditional Election, Limited Atonement (also known as Particular Atonement), Irresistible Grace and Perseverance of the Saints (also known as Once Saved Always Saved) These five categories do not comprise Calvinism in totality. They simply represent some of its main points.

Total Depravity:

Sin has affected all parts of man. The heart, emotions, will, mind, and body are all affected by sin. We are completely sinful. We are not as sinful as we could be, but we are completely affected by sin.

The doctrine of Total Depravity comes from scriptures that reveal human character: Man's heart is evil (Mark 7:21-23) and sick (Jer. 17:9). Man is a slave of sin (Rom. 6:20). He does not seek for God (Rom. 3:10-12). He cannot understand spiritual things (1 Cor. 2:14). He is at enmity with God (Eph. 2:15). And, is by nature a child of wrath (Eph. 2:3). The Calvinist asks the question, "In light of the scriptures that declare man's true nature as being utterly lost and incapable, how is it possible for anyone to choose or desire God?" The answer is, "He cannot. Therefore God must predestine."

Calvinism also maintains that because of our fallen nature we are born again not by our own will but God's will (John 1:12-13); God grants that we believe (Phil. 1:29); faith is the work of God (John 6:28-29); God appoints people to believe (Acts 13:48); and God predestines (Eph. 1:1-11; Rom. 8:29; 9:9-23).

Unconditional Election:

God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will (Eph. 1:4-8; Rom. 9:11) without any consideration of merit within the individual. Nor does God look into the future to see who would pick Him. Some are elected into salvation, others are not (Rom. 9:15, 21).

Limited Atonement:

Jesus died only for the elect. Though Jesus' sacrifice was sufficient for all, it was not effective for all. Jesus only bore the sins of the elect. Support for this position is drawn from such scriptures as Matt. 26:28 where Jesus died for 'many'; John 10:11, 15 which say that Jesus died for the sheep (not the goats, per Matt. 25:32-33); John 17:9 where Jesus in prayer interceded for the ones given Him, not those of the entire world; and Isaiah 53:12 which is a prophecy of Jesus' crucifixion where he would bore the sins of many (not all).

Irresistible Grace:

When God calls his elect into salvation, they cannot resist. God offers to all people the gospel message. This is called the external call. But to the elect, God extends an internal call and it cannot be resisted. This call is by the Holy Spirit who works in the hearts and minds of the elect to bring them to repentance and regeneration whereby they willingly and freely come to God. Some of the verses used in support of this teaching are Romans 9:16 where it says that "*it is not of him who wills nor of him who runs, but of God who has mercy*"; Philippians 2:12-13 where God is said to be the one working salvation in the individual; John 6:28-29 where faith is declared to be the work of God; and John 1:12-13 where being born again is not by man's will, but by God's. "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out," (John 6:37).

Perseverance of the Saints:

You cannot lose your salvation. Because the Father has elected, the Son has redeemed, and the Holy Spirit has applied salvation, those thus saved are eternally secure. They are eternally secure in Christ. Some of the verses for this position are John 10:27-28 where Jesus said His sheep will never perish; John 6:47 where salvation is described as everlasting life; Romans 8:1 where it is said we have passed out of judgment; 1 Corinthians 10:13 where God promises to never let us be tempted beyond what we can handle; and Phil. 1:6 where God is the one being faithful to perfect us until the day of Jesus' return.

11. Summarise each idea in less than 10 words. Read and reduce

- Total Depravity (also known as Total Inability and Original Sin)

- Unconditional Election

- Limited Atonement (also known as Particular Atonement)

- Irresistible Grace

- Perseverance of the Saints (also known as Once Saved Always Saved)

TASK: Using the Bibles, look up one Bible reference for each point of Calvinism. Add it to your summary and explain how it links to this point of Calvin.

12. What is Calvin's Doctrine of the Elect based on?

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.....

13. Humans cannot do good actions without God's grace. What is this Doctrine called?

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14. How does Calvin agree with Augustine?

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15. God has exercised his and chosen his for

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16. When are humans chosen for election?

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17. What does Calvin mean by irresistible grace?

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19. God causes people to or not to

20. Who are the Reprobates (a.k.a. the damned)?

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21. What is Calvin's argument against the idea that God, as omnibenevolent, should save everyone?

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22. Why would humans controlling their destiny be considered heresy?

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23. When do we find out if we are saved?

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24. Remember task. What are the five points that summarise Calvinism?

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25. Calvin's Predestination

Calvin believed that due to the nature of humanity has been irreversibly Therefore, because God has absolute power He divides all humanity into two predestined groups: the Elect and the Calvin also argued that God chooses the elect purely through His own (unconditional election), that Christ's death and for our sins was for the elect only (..... atonement), the elect cannot resist the calling of God (irresistible grace) and the elect cannot commit apostasy (perseverance of the Elect).

John Calvin's Predestination Theory

Background

- Several centuries later, John Calvin (1509-1564) presented his predestination theology.
- Calvin, was one of the leading figures in the reformation (check out the 'reformation' on the internet). His predestination theory is known as the 'Doctrine of Election'.

Doctrine of Election

Sinful Nature

- Calvin, like Augustine, argued that all humanity is totally sinful. Moreover, like Augustine, Calvin blamed 'the fall' of Adam and Eve for this.
- Calvin believed that the result of 'the fall' is that humanity cannot respond in at all to the message of God held in the pages of the Bible i.e. humanity cannot choose to obey the commands of God because we are completely slaves to the temptation of sin.
- Calvin does not necessarily mean people are always carrying out sinful acts, however, in terms of salvation (following God's commands to achieve heaven post-mortem) the whole of the human race, is without hope. Due to 'the fall; the temptation to sin is too great.

Hope for some

- However, this does not mean that Calvin believed that all humanity was predestined to damnation (an eternity in hell). He believed that some people would receive salvation (an eternity in heaven) from God.
- Therefore, Calvin's theory is ultimately based on the idea that it is God alone who determines who will be saved and who will not.

The elect and the reprobates

- Therefore, Calvin believed that God made among people two predestined groups: the elect and the reprobates.

THE ELECT (a.k.a. The Saints):

- ✓ If a person belongs to the elect then they have been chosen by God to have their sins forgiven, through the atonement of Jesus Christ (Jesus' sacrifice on the cross, allows the sins of the elect to be passed to Him)
- ✓ The elect have done nothing to deserve this good fortunate; it is a mystery (from a human perspective) why some are chosen by God and others are not.
- ✓ Calvin did argue it was possible for the elect to guess their status as an elect. This is because they can feel the "**the calling of God.**" i.e. they have an inward certainty that God has chosen them for salvation.
- ✓ Moreover, Calvin believed the elect would generally show traits of been elect. This is because they would partly reflect their Godly status. For example, they would be hard-working, honest etc., some believed because of these traits it would mean they would become wealthy (but they would do good works with their wealth).
- ✓ Importantly, Calvin did state that the elect could still be sinful. However, God predestines them to have faith in the atonement of Jesus. Therefore, when they sin they cannot resist the calling on their

lives to seek forgiveness, and therefore their sins will be passed to Jesus and they will remain sinless (and thus at death achieve salvation).

THE REPROBATES (a.k.a. the Damned):

- The reprobates are also (from a human perspective, at least) chosen randomly by God. Calvin believed that the reprobates were more likely to show traits of why they will go to hell post-mortem.
- For Calvin, such traits include laziness and addiction to sinful such as: alcoholism, gambling etc. Therefore, at the end of their lives the sin on their hearts would automatically condemn them to hell; there was nothing they could have done about it in their lifetime.
- The reprobates could still have done morally worthy actions during their lifetimes but, according to Calvin, they would have been unable to resist sin at various points in their lives.
- However, the reprobates will be predestined not to have faith in Christ's atoning nature, therefore their sins will remain on their hearts. Therefore, the reprobates remain in sin and these sins will condemn to hell post-mortem.

Synod of Dort

- Several decades after Calvin's death, the Synod of Dort (1619) occurred. The Synod of Dort was an international meeting organised by the 'Dutch Reformed Church' to settle the predestination and free will debate.
- Calvin's supporters (known as Calvinists) summed up his 'Doctrine of Election' into five points (sometimes summoned up with the acronym T.U.L.I.P.):
 1. **Total Depravity:** humans are totally corrupted by sin because of 'the fall. They cannot choose good over evil.
 2. **Unconditional Election:** God alone chooses the elect. Election is not based upon any good works of the moral agent during their lifetime.
 3. **Limited Atonement:** Christ's death and atonement for human sins was for the elect only.
 4. **Irresistible Grace:** the elect cannot resist the inward calling to believe 'the gospels' and therefore seek forgiveness of sin through Jesus' atonement.
 5. **Perseverance of the Elect:** the elect will remain in a state of irresistible grace until they reach salvation.

Augustine / Calvin Comparison - What's the Difference?

Both Augustine and Calvin argue for predestination, and it can be difficult to tell the difference between them. This chart shows a synopsis of their views and directly compares them so that you can see where they agree and where they differ. Augustinian views were upheld by the Roman Catholic Church, but Calvinism was condemned by the same church as heresy. This chart may help you to see why.

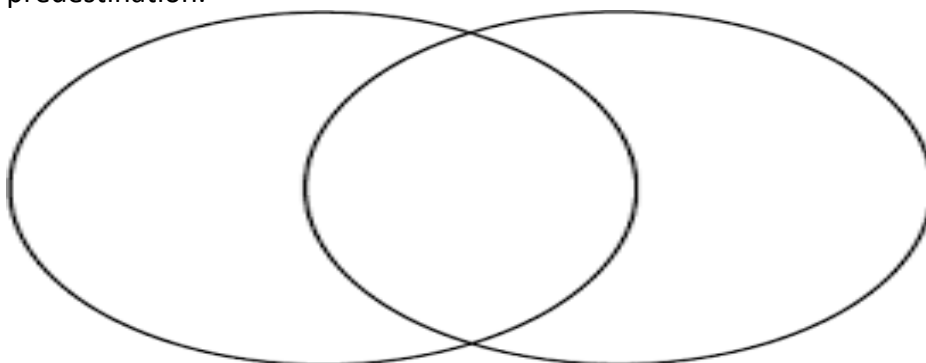
Fill in the missing words; *gratia irresistibilis*, Concupiscence, free will, mystery, guilt, remnant, depraved, punishments, predestined, choose, saints, God, Protestant, virgin, human nature, a lump of sin, Double predestination, apostasy,

Augustine	Calvin
354-430	1509 - 1564
Early Church Father – Informed Roman Catholic Doctrine	_____ Reformer – Influenced by Augustine
On Grace and Free Will On Rebuke and Grace	Institutes of the Christian Religion
Before the fall Adam had _____ and could have abstained from sin	The fall was as the result of an absolute and positive decree of _____
Original sin was committed at Eden through concupiscence	Humanity is totally _____ because of the fall
_____ – the desire to turn away from God and toward mankind (evident through the act of sex)	
Original sin is passed on through sex. Only Jesus didn't inherit original sin since he was born from a _____	
We were seminally present in Adam when he ate the fruit from the tree, so we share his _____	
Our essential _____ (liberium arbitrium) is free	
We have lost our moral liberty (libertas)	
Our second nature is sinful and overrides our essential human nature	Eternal rewards or _____ are determined by God before birth
Human beings have both free will and are _____ otherwise there would be no moral exhortations in scripture.	Calvinistic Fatalism – We cannot choose a good act without God's grace
We freely _____ only to sin	We are too wrapped up in sin to be able to obey God by ourselves.
We all deserve to be punished as we are all massa peccati – _____	God exercises his sovereignty by decreeing who is saved and who is damned
We need God's grace and Christ's atonement to do good	The doctrine of the election / Doctrine of the living _____
God chooses the elect to be saved	No one who has rejected Christ can be saved.
We are judged only by God's grace, not by our works or deeds	The reprobates are totally depraved and destined to suffer in eternal damnation no matter what they do.
God is merciful for saving some of us.	Limited atonement means Christ's death atones for some people's sin, but not all.

Irresistible grace (_____) means that any good behaviour from humans is only evidence of God's grace, not of our merit	God's grace is irresistible: The elect cannot commit _____ and turn away from God
Those who are saved are known as the _____	God gives grace to the elect only so that they can be saved (Justification by Faith)
Single predestination – God chooses the elect but doesn't actively reprobate anyone	_____ – God actively chose who would be saved and who would be damned.
Predestination for hell is based on God's foreknowledge rather than his action	Predestination is based both on God's foreknowledge and his active decree.
No one knows who or why we are saved	It is a divine _____ whether we are saved or damned, but we may be able to tell where we are predestined for by our evident faith or evident lack of it.
	Later at the Synod of Dort (1619), Calvinists argued: Total Depravity – humanity is corrupt
	Unconditional Election – God chose who would be saved
	Limited Atonement – Christ's death was only for some
	Irresistible grace – we cannot escape God's choice
	Perseverance of the saints – the elect will never give up their faith

The most significant point of contention between Augustine and Calvin is over the issue of double predestination. There is some disagreement regarding the extent to which they differ on this. The Roman Catholic Church argues that Calvin preaches double predestination by saying that God actively chooses both the elect and the reprobate, whereas Augustine claims that God only actively chooses the remnant, and merely passively refrains from selecting the reprobate. In this model, God foreknows who will be damned but doesn't actively damn them. The reason this is a problem is that double predestination appears to make God the author of sin which Augustine refutes. Augustine places the choice to sin firmly at humanity's door.

Create a Venn diagram - to compare and contrast the Calvinist and Augustinian theories on predestination.



'Religious believers should accept Calvinist views on predestination rather than Augustine's.' Evaluate this view

Exemplar Answer

Explain Augustine's and John Calvin's understanding of predestination. (20)

Calvin's doctrine of election describes the atonement of Jesus as limited. This is shown in Matthew 25:32-33 where it says, 'Jesus put the sheep on his right and the goats on his left.' This demonstrates how only the elected few can be atoned for their sins as Jesus selects which animal sits on which side; similar to how the damned are destined for hell and the elect are destined for God. Therefore, Calvin believed that Jesus' atonement was only for those who were elected before birth rather than for all humans.

Augustine believed that every human has original sin, which is caused by the Fall of Man resulting in humans' loss of liberty. A quote that demonstrates this is from John, which says, 'Apart from me you can do nothing.' This states that humans are unable to save themselves and it is only due to God's gift of grace that the elect can go to Heaven whilst others are damned due to the original sin. Therefore, this demonstrates that Augustine's doctrine of original sin. Which is that we have a corrupted nature caused by the Fall of Man.

Using foresight, God can predestine who will be elected to join him in Heaven and who will be limited to damnation. A quote to support this is from Romans, which says, 'For those whom God foreknew he also predestined to conform to the image of his son.' This demonstrates that God foreknew those that will believe and be faithful to him and that they were the ones whom he gave his gift of grace to be the elected and be saved from damnation. In addition, he did not give his gift of grace to those he knew that would not live up to the image of his son. This shows how Calvin believes that limited atonement was useful as God's foresight allowed him to know those who would be faithful to him, therefore showing who is worthy to be elected.

Calvin believed in double predestination. This is supported by the quotation from Romans, 'He said this before they were born, before they had done anything either good or bad.' The idea of double predestination is that as God chooses which people he elects and provides them with irresistible grace he is also in essence predestining the reprobates – those who aren't elected – with damnation due to not electing these individuals to be liberated. Instead, these humans are lined up for eternal damnation due to humans' corrupted nature. Furthermore, the presence of double predestination shows us the selection of the elect and the reprobates and the inability they have to deciding their own destiny, as it is predestined by God's will.

Calvin's understanding of predestination includes that humans are chosen for election before birth. For example, Calvin says, 'God preordained...a part of the human race, without any merit of their own, to eternal salvation, and another part, in just punishment of their sin, to eternal damnation.' This means that, regardless of the humans' 'merit' receiving actions, if God has not 'preordained' is to receive grace then we shall remain in eternal damnation as we were not chosen to be saved from our sins. Jesus, according to Calvin, only gave limited atonement meaning only the elect will be saved.

Augustine believed that God only chose the elect where they receive grace which enables them to go to Heaven. For example, in Romans it says that 'it is not of him who wills nor of him who runs, but of God who has mercy.' This means that we have lost our liberty due to The Fall so the only way to reach Heaven is through irresistible grace. Therefore, this shows how God only chooses the elect according to Augustine's view.

Unlike Augustine, Calvin doesn't believe in the existence of free will. Therefore, we, according to Calvinism, never had *liberium abitrium* to lose. For example, some people may choose to murder. This is not because of free will but because it is in their nature to do so. This shows irresistible grace, that we are not free to choose whether we go to Heaven or not. It is predestined for us. Therefore, without God's grace, which only the elect have been gifted with, we shall remain damned.

26. Read the essay above and mark it using the following marking scheme.

(a) Explain Augustine's and John Calvin's understanding of predestination. [AO1 20]

Candidates could include some or all of the following, but other relevant points should be credited.

Augustine's understanding of predestination:

- Augustine wrote the 'Doctrine of Original Sin' which states sin is a radical defect of all human characters (*concupiscence*), starting with Adam and Eve.
- The result of this defect is that all humanity is born predestined to be 'massa peccati' (a lump of sin) which overrides our essential human nature (*liberium arbitrium*) which is free.
- Augustine believes that every person is predestined to be a sinner, even before he/she is born. They are incapable of doing anything that is good.
- God did not intend that all people remain in this desperate state. By God's grace a few people (elect/saints) are purged (atoned) of their sinful nature. God decides who receive his grace before they were even born.

John Calvin's understanding of predestination:

- Calvin wrote the 'Doctrine of Election' which states that mankind is totally depraved due to 'the Fall'; humanity cannot respond in faithful obedience to the invitation of God through Jesus.
- There is no good in a person at all, not even enough to want to be saved from sin. Therefore, Calvin believed the choice for salvation was not a human choice, but rather a divine one.
- God made among humans two predestined groups of people: the Elect and the Reprobates. The Elect will receive eternal life, whilst the Reprobates will receive eternal damnation.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'A religious believer cannot accept free will.'

Evaluate this view. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Some theologians argue God has the characteristics necessary to predestine. God is omnipotent, omniscient, absolute sovereign, etc. so predestination is possible. What can be doubted, however, is free will, because if God is sovereign then nothing can happen without God's will or knowledge. If human 'choice' has already been decreed then it is no choice in the real sense of the word at all. Therefore, religious believers cannot accept free will.
- Calvin believed that there is evidence from the Bible which implies that humanity is predestined, such as Romans 8:29. Therefore, a religious believer cannot accept free will.
- A religious believer cannot accept free will because the arguments put forward by theologians like Calvin. Calvin's predestination argument clearly illustrates that God controls our eternal destiny from before we were born. Moreover, Calvin has influenced Protestant views.
- A religious believer may accept free will because Augustine would appear to support free will. Augustine argued that we are born with an essential human nature that is free (liberium abitrium).
- However, a defect in human nature (concupiscene) results in humanity being predestined to be 'massa peccati' (a lump of sin) because this defect overrides our free will. Our secondary nature of sin always overrides our essential human nature of free will, therefore we have no free will at all. Augustine's argument has heavily influenced Catholic beliefs on predestination.
- Candidates, could use holy scripture references to illustrate we have free will e.g. Genesis 3, Qur'an 76:2 etc.
- Some theologians would be argue that God has the power to give humanity free will. God gives humanity free will so that humanity can choose to love Him.
- Some theologians argue that God is timeless and outside of time. This means that God sees the past, present and future simultaneously. For such a God, past, present and future are redundant terms as there is no time for a timeless God. This could mean that God knows the our future because He can see it, but humanity has free will on how to achieve that future.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4 B Concepts of determinism:

Hard determinism: philosophical (John Locke - free will is an illusion, man in bedroom illustration), scientific (biological determinism - human behaviour is controlled by an individual's genes), psychological (Ivan Pavlov - classical conditioning).

Hard determinism is the belief that people do not have free will to act in moral situations and that all moral actions have uncontrollable prior causes. Humans therefore cannot be morally blameworthy for their actions because their actions are determined.

a. Philosophical Determinism

The theory of universal causation

Philosophical determinism, like all forms of hard determinism, is based on the theory of Universal Causation. This is the belief that everything in the universe including all human actions and choices has a cause. Thus all events are causally determined and theoretically predictable; you just need to know the effect of the causes (a mechanistic philosophy, put forward in the Cosmological argument, Aquinas).

The illusion of moral choice

The illusion of moral choice is a result of our ignorance of what causes these choices, leading us to believe they have no cause.

John Locke 'free will is just an illusion'

The philosopher John Locke used an analogy in which a sleeping man is locked in a darkened room. On awakening he decides he will remain in the room, unaware that the room is locked. In reality the man has no freedom to choose, he cannot get out of the room. However, his ignorance of his true condition has led him to believe that he does have the freedom to choose to remain in the room. According to Locke most people do not have the intelligence to see that there are no choices at all to be made. William James referred to this theory as 'the iron block universe'.

1. What philosophical determinism and how does Locke attempt to explain it?

b. Scientific determinism

Science is mechanistic; it is based upon the theory of **Universal Causation**. Science tells us that for every physical event there is a physical cause, and this causal chain can be traced back to the moment of the Big Bang. If we consider the mind to be material activity in the brain i.e. chemical impulses, then our thoughts and decisions are also pre-determined. We can explore the causes of human behaviour through the many different branches of science, for example Psychology, Sociology, Physiology and Anthropology.

There are regularities in the way that nature behaves and scientific laws which enable us to predict how things will behave e.g. Newton's Law of Gravity.

Isaac Newton

Three laws of motion:

1. A body in a state of rest stays in a state of rest and a body moving in a straight line continues moving in a straight line unless acted upon by an external force
2. The rate of change of momentum of a body is proportional to the force that is applied to it and it acts in the same direction
3. Action and reaction are equal and opposite

Charles Darwin

Darwin demonstrated that humanity developed from the evolutionary process, therefore humanity must also have a genetic formula. The implications of the above are that humanity is not free but is determined by their genetic formula.

DNA

Darwin's theory of evolution was developed by the discovery of DNA, that was universally accepted in 1963 when Watson and Crick developed the Double Helix Model.

On a basic level, it can be said that moral agents are determined physically by their genes, i.e. the size of their nose or eye colour. Moreover, there is a clear link between genetic faults and various physical and mental issues in humans. Some scientists who consider themselves as 'biological determinists' claim this can be extended further, by stating that human behaviour is also determined by our genes. This would mean any attempt to change our moral behaviour is useless. Dennett called this idea 'genetic fixity'.

The idea of genetic fixity was supported by some of the findings of the Human Genome Project (1990-2003). For example genetics can make a moral agent susceptible to addiction.

At its extreme, genetics could show moral agents to be no more than genetic robots, referred to as 'puppet determinism'.

2. Create spider diagram of the key ideas of scientific determinism.

3. Research the 'warrior gene' and the case of Stephen Mobley.

c. Psychological determinism

Psychology is the study of human behaviour. According to psychological determinism, all human behaviour, thoughts and feelings are the inevitable outcome of complex psychological laws describing cause and effect relationships in human behaviour. Thus all decisions and actions can theoretically be predicted. There are many influencing factors on human behaviour:

- Hereditary
- Society
- Culture
- Environment

Behaviourism: also known as behavioural psychology, is a theory of learning based on the idea that all behaviours are acquired through conditioning

Conditioning: a theory that the reaction to an object or even by a person can be determined by stimuli

Ivan Pavlov

Pavlov studied the digestive process in dogs, especially the interaction between salivation and the action of the stomach. He discovered that the two are closely linked; without salivation the stomach doesn't get the message to start digesting. He found that external stimuli could affect this process. By ringing a bell every time the dogs were presented with food, after a while they would begin to salivate with the ringing of the bell without the presence of food. This is the result of a conditioned reflex that has to be learned as supposed to an innate reflex. He also found that a conditioned reflex could also be repressed if the stimulus proves to be wrong, i.e. if the bell rings repeatedly and no food appears, the dog eventually stops salivating at the sound of the bell.

Pavlov believed that conditioned reflexes could explain the behaviour of psychotic people. For example those who withdrew from the world may associate all stimuli with possible injury or threat.

B.F. Skinner

Skinner's theory of Operant Conditioning is based on the idea that learning is a function of change in overt behaviour. Changes in behaviour are the result of an individual's response to events (stimuli) that occur in the environment. A response produces a consequence, and when a particular stimulus-response pattern is reinforced (rewarded) the individual is conditioned to respond. A reinforcer is anything that strengthens the desired response. Negative reinforcers are stimuli that result in the increased frequency of a response when withdrawn.

'Man has no will, intention, self-determination or personal responsibility.'

Skinner

Skinner attempted to provide behavioural explanations for a broad range of cognitive phenomena, for example he explained drive (motivation) in terms of deprivation and reinforcement schedules.

4. Explain Pavlov's dog research – use key terms from the specification.

5. Research how Watson attempted to show the same conditioning in humans?

4 B Soft Determinism or Compatibilism

Soft determinism: Thomas Hobbes (internal and external causes), A.J. Ayer (caused acts v forced acts).

Soft Determinism accepts the hard determinist's philosophical theory of **universal causation**; everything is caused by a series of casual events, but also differentiates **between internal and external causes**, resulting in the belief of moral responsibility and limited freewill. Freewill, for the soft determinist, enables one to act in accordance with one's nature, which has been defined by psychological factors such as family, environment, society, etc.

Soft determinism states that **determinism and human freedom and moral responsibility are compatible**. Soft determinists' state that the confusion of the incompatibility derives from the confusion of **what is meant to be free**; freedom is incompatible with fatalism but not determinism.

Thomas Hobbes

Thomas Hobbes was a key component in developing the compatibilist theory, he defined freedom as *'acting in the absence of external impediments...so that a man could do as he will, and forbear as he will.'*

Similarly, **Hume** saw freedom as the *'power of acting according to the determinations of the will: that is, if we choose to remain at rest we may; if we choose to move, we also may.'* We are free unless we are forced into actions against our will, like, as Hume said, a *'prisoner in chains'* is unable to choose to unshackle himself.

- **Internal Causes**- those actions caused as result of inner wishes and desires, these are the result of freewill. For example, I leave the country because I desire to go abroad.
- **External Causes**- those actions we are forced to take because of external influences, for example I leave the country because I am forced to by the Government.

It is the distinction between these two types of causes which explains why soft determinists require free-will. When a soft determinists speaks of **acting with free-will he means when he acts according to his nature**, but not according to external pressures forced upon his situation. This is called the **liberty of spontaneity**, and is central to the soft determinist theory.

Although our natures are determined externally by factors described in psychological determinism, family, society, and environment for example, we have free will because we have the freedom of spontaneity. Our choices are decided by our nature and circumstance, but which option we take is decided by our freewill.

In terms of moral responsibility this means that if internal causes such as wishes and desires can account to the course of action we take, then we are morally responsible. If for example X chooses to not save a drowning child because he does not want to, then he should be held morally responsible for that child's death. If however, X does not save the drowning child because he cannot swim, then he should not be held morally responsible for the child's death.

In our modern western culture, the justice system takes into account ideas offered by soft determinism when considering degrees of punishment. For example, if a wife killed her husband for no other reason but desire then she will be punished for murder. Murder is deemed more severe than manslaughter. An example of manslaughter would be if a wife had been a victim of severe domestic violence. The court would take into account her external causes for murder, i.e. self-protection and state that she would

have 'diminished responsibility' because of being under severe emotional and psychological drama and therefore be punished less severely.

Strengths of soft determinism

- It provides a basis for universal, enforceable laws; this strength is based on reason. The causes behind our choices are internal to the agent. Our choices flow from our desires and are not determined by any other factor. This gives us a certain degree of responsibility.
- Without determinism, we could never be morally responsible because our choices would be random – they would be uncaused – and meaningless. Without free will and determinism, there could not be moral responsibility.
- Soft determinism gives us the moral right to punish people. This in effect enables us to protect society and provide justice. For instance, soft determinism would argue that a man who commits murder ought to be punished. By putting in him prison, society is protected and justice is safeguarded.
- Further, soft determinism explains why we feel free and responsible. We feel that we could have acted differently after choosing a course of action. This is a more satisfactory and convincing response than arguing that choices are mere illusions.
- Soft determinism argues for the uniqueness of humanity. Many might argue the point that without human will and responsibility we are denied humanity. We are separated from animals because we can choose. By denying this distinction we lose that essential part which makes us different.

Weaknesses of the Theory

- On the other hand, it is difficult to see how one can be both free and determined. There seems to be a fundamental contradiction of terms.
- The liberty of spontaneity, a key idea in the soft determinist line of argument, can be criticized because it is arguably not enough to make us morally responsible. This is shown here: if the absence of constraints is all that is needed for us to make free choices then surely this should apply to inanimate objects such as rocks, boulders or clouds. If there was a rock fall which killed a person camping underneath, it seems ridiculous to attribute blame to those rocks. In addition, if acting voluntarily is to be considered central to the theory then animals could be seen to be morally responsible. Either way it can be argued that the theory rests on a flawed principle; thus undermining the whole compatibilist theory.
- Soft determinism is, in the words of William James, a 'quagmire of evasion'. James claims that there is a fundamental contradiction in claiming that we are morally free and responsible and also claiming that it is ultimately our nature that will define our morality. Sure then, we can only be fully morally responsible if we had been the designer of our own being. As this is not the case, we are therefore not morally responsible.

4 C Implications of Hard and Soft Determinism on Moral Responsibility (Mark Lambe)

Part 1: Hard Determinism

- As we have seen hard determinists believe a person's life is completely (100%) determined by various factors such as: God's predestination power, psychological behaviourism, biological determinism and/or universal causation.
- There are a variety of implications of hard determinism for moral responsibility your syllabus wishes you to explore:

Hard Determinism - An Overview

- As you know Hard Determinism means that a person has absolutely no free will. If this is correct then the following must also be true:
 - I have no control over any of the choices I make.
 - This logically must also include all the moral choices I make e.g. "should I steal that smart phone?"
 - Therefore, I have absolutely no control over the moral choices I make e.g. "I'll steal that smart phone"
 - Therefore, I should not be blamed for the moral choices I make e.g. "I had no choice but to steal that smart phone, therefore I am blameless"
- We will explore the implications of the above in more detail below.

Hard Determinism - The value in blaming moral agents for immoral acts

- If you stole your friend's smart phone, I imagine they would not only be unhappy, but they would also question your sense of morality.
- However, hard determinism questions whether such human values, as stealing is wrong, are useful concepts.
- This is because the value of blaming people for so-called 'immoral acts' is questionable because people have absolutely no control over the moral actions they carry out i.e. "I had no choice but to steal your phone"
- Therefore, it would also seem unfair to punish people for committing immoral acts because it was beyond their control. In fact, it would be as nonsensical as blaming your goldfish for swimming round its bowl in circles.

Example

- A contemporary example of this comes from Italy. In 2007 Abdelmalek Bayout murdered another man, who he claimed had insulted him.
- Though he was found guilty, his sentence was reduced by a year because it was illustrated he had a specific gene e.g. Monoamine Oxidase (MAOA). Some scientists claim the MAOA gene is a determining cause of violence (it is commonly called the 'warrior gene'). The judge reduced Abdelmalek's sentence because in part he accepted that Abdelmalek had no control over his violent reactions.

Hard Determinism - The usefulness of normative ethics

- Another implication of Hard Determinism is to question the usefulness of the normative ethics you have studied.
- The purpose of all normative ethics is to act as a moral guide, helping a person down the moral path and away from the immoral path.

- However, if hard determinism is right then it can be argued normative ethics becomes superfluous.
- This can be illustrated by considering one of the normative ethics you have studied:

Act Utilitarianism: Atheist based teleological normative ethic.

- ✓ As you know Act Utilitarianism is an atheist based ethic, created by Jeremy Bentham. He wanted to create a normative ethic that reflected the moral needs of people in society, which he believed was based on pleasure.
- ✓ Act Utilitarianism revolves around the idea called, the 'Principle of Utility': which basically states that an action should only be carried out if the consequences of that action bring about the maximum happiness, for the maximum amount of people, affected by the action.
- ✓ However, Bentham is presupposing that people have the free will to select the course of action that fulfils the 'principle of utility'. If they do not, as hard determinism promotes, then Act Utilitarianism becomes pointless.

Part 2: Soft Determinism

Soft Determinism - Implications of Soft Determinism on moral responsibility

Classic Soft Determinism

- Classical soft determinism, as stated by Hobbes and Ayer, basically states that the only aspect of free will that a person has is if their predetermined actions are not forcibly stopped (see earlier notes)
 - However, the key point to note is that classical soft determinism still fully accepts, like the theory of hard determinism does, that a person's actions and thought processes are a 100% caused by determining factors.
 - Therefore, the conclusions drawn above about 'hard determinism and moral responsibility' are also applicable to classical soft determinism i.e.:
1. There is no value in human ideas of right and wrong because people have no ability to control their actions.
 2. There is no value in blaming people for immoral acts because they cannot freely control their moral actions.
 3. Normative ethics are of no use at all as moral guides because a moral agent is not free to choose to follow them.

Implications of Hard Determinism / Predestination on Religious Belief

Part 3: Hard Determinism

The implications for God's omnipotence.

Definition and Implication

- Definition of Omnipotence: the quality of having unlimited power.
- Predestination can be seen to support the concept of God's omnipotence. This is because only an omnipotent being has the power to predestine the lives of the whole of humanity.

Supporting Evidence:

Augustine:

- ✓ Augustine reacted angrily to the teachings of Pelagius (see the next section on free will).
- ✓ If Pelagius' freewill theology was correct it would, according to Augustine, reduce the omnipotent nature of God. This is because if humanity has free will, then humanity can freely choose to be morally good – thus enabling the mere human being to tell God to send him to heaven.
- ✓ That for Augustine was a denial of God's omnipotent power.

Calvin:

- ✓ Calvin's supporters at the Synod of Dort (1619) argued for the theory of 'unconditional election' i.e. that God alone predestined the elect. Therefore, election is based purely upon God's omnipotent will.

The implications for God's omnibenevolence.

Definition and Implication:

- Definition of omnibenevolence: the quality of been all-loving
- Predestination can be seen to support the concept of God's omnibenevolent nature. This is because if God just allowed humanity to freely follow their own desires (which is tainted by the fall of Adam and Eve) all humanity would descend to hell post-mortem. Therefore, God loving predestines all human life to ensure some of humanity ascends to heaven post-mortem.

Supporting Evidence:

Augustine

- ✓ Augustine argues God would be 'just' in leaving all humanity to descend to hell because the sin of 'the fall' of Adam and Eve is inherited by all humanity.
- ✓ However, through His grace God shows His all-loving nature by saving some people; which Augustine called 'the elect'. God enabled this by lovingly sending His son, Jesus, to die on the cross, so that 'the elect' can receive atonement for their sins and be saved.

Alternative Implication 1

- ✓ However, it could be argued that the above is not an illustration of the actions of an omnibenevolent God. This is because God only appears to predestine some people to be an 'elect' (and be forgiven of their sins).
- ✓ Therefore, God is only allowing some people to benefit from the atonement of Christ's death on the cross. The rest of humanity (the reprobates as Calvin called them), will not be saved by God.

- ✓ For some this has serious implications for God's omnibenevolent nature. This is because God is punishing and rewarding certain people on behaviour He predestined. It is like a parent loving one of their children but completely ignoring the other one.
- ✓ Bertrand Russell (1872-1970) summed up this point by calling God 'a monster'. As Russell argued this is because: "A God that punishes or rewards on the basis of God's own eternal decisions in unfair and immoral."

Alternative Implication 2

- ✓ God's omnibenevolent nature can also be questioned if people's lives are predestined by God.
- ✓ If God is predestining all human life, then He must take responsibility for the moral evil that humans carry out e.g. events such as the holocaust.
- ✓ This point was illustrated by the Jacobus Arminius (1560-1609). Arminius was inspired to write his free will theory (see later notes) because he felt the need to defend God's omnibenevolence against the concept of predestination; so that: "**God might not be considered the author of all sin.**"

The use of prayer.

Definition and Implication:

- Definition of Prayer: to ask or beg God earnestly.
- If God predestines humanity, then the meaningfulness of prayer can be doubted. This is because if God has already predestined the whole of human existence then earnestly asking Him to change something, for the better, would appear pointless.

Supporting Evidence:

- The above point is supported by the Calvinist theory of 'unconditional election' - God alone chose the elect, based solely upon His own will, before the Earth was even created.
- Therefore, any attempt to pray, to God, to earnestly ask to become an elect is a complete waste of effort.

The existence of miracles

Definition:

- Definition of a miracle: originally comes from the Latin 'miraculum' meaning 'wonder', however, in a religious sense tends to mean: An act carried out by God that breaks his own laws of nature.

Implication 1:

- It is within the power of an omnipotent and omniscient God to have pre-planned all miraculous events before the universe was created.
- Therefore, famous miraculous events, like God parting the Red Sea in Exodus, could have been pre-planned by God because He knew these events would occur and would need to a miracle.

Implication 2:

- Predestination theory does potentially rule out miracles as an answer to spontaneous prayer e.g. if you prayed for the miracle of time standing still so that you could finish an exam on time.
- The reason why such miracles can be doubted, if predestination occurs, is because such miraculous requests are as a result of spontaneous prayer from the individual. However, if an omnipotent God has already predestined all outcomes then spontaneous requests for a miracle to change an outcome are impossible.

- For example, if a student were to pray for the miracle of time standing still so that they could finish an exam on time and thus get a higher mark. However, because the outcome of these exams is already predestined, by God, then potentially the miracle will not be forthcoming.

4I - The link between God and evil.

- The link between God and evil has partly already been addressed above.
- This is because If God is predestining all human life, then He must take responsibility for the moral evil that humans carry out e.g. events such as the holocaust.
- This link was illustrated by the Arminius, who wrote his free will theory (see later notes) because he felt the need to defend God against predestination; so that: **“God might not be considered the author of all sin.”**
- However, Calvin’s predestination theory does not necessarily support the above implication.
- This is because Calvin argues that God is not predestining people to be evil but just predestining whether a particular person will seek forgiveness for a sin i.e. Calvin stated that the ‘elect’ could still commit sins but God predestines them seek forgiveness in Jesus’ atoning power; thus, when the elect sin they cannot resist the calling to seek forgiveness.
- Therefore, Calvin’s theory could imply that moral evil is humanities fault and all God does is predestine what a person will do once they have committed that sin.

Religion and Ethics

Theme 4 AO1 Assessment

Either

1. Explain the implications of determinism on moral responsibility

Or

2. Explain the implications of predestination on religious belief.

Below is a list of key vocabulary and concepts for both questions.

Highlight the important terms for your question.

- Prayer –‘precariis’
- Worth of human ideas of rightness
- The existence of miracles – Miraculum
- Miracles as an answer to prayer – Joshua – sun stops in the sky
- The link between God and evil
- The value of blaming moral agents for immoral acts
- Moral responsibility
- Augustine
- Spinoza
- Predestined to sin
- Massa Peccati
- James
- Omnipotence (Johnathon Edwards)
- Clarence Darrow (Leopold and Loeb)
- Calvin – unconditional election, Council of Dort
- James Bulger
- MAOA (genetic mutation)
- Normative ethics – DCT and Utilitarianism
- Omnibenevolence
- Arminius ‘God might not be considered the author of all sin.’
- Russell
- Soft determinism – Ayer and Hobbes (Vardy)

Eduqas AO2 guidance notes

Issue 1: A consideration of whether religious believers should accept predestination

AO2 Lines of argument

Given that God's attributes are omnipotence and omniscience, the only possibility is that God already knows and has ordained our future for us. To suggest otherwise implies that we have power or knowledge that God does not.

- Our ability to reason properly about such matters has been damaged by the fall. As Calvin pointed out, if we contest God's absolute superiority, or try and work out where we are destined to end up, we risk reasoning poorly. We are better to have faith in God's control over the situation and so should just accept predestination.
- To suggest we have free will is contrary to scripture, because St. Paul states: "For those God foreknew he also predestined to be conformed to the image of his Son" Romans 8:29. This demonstrates that God has already chosen who will be saved and he knows our ultimate outcome.
- If we accept predestination, then the problem of evil is caused directly by God! To explain how evil exists in a world created by an omnipotent and omnibenevolent God, we need to see that our free will has been the main factor. To suggest otherwise, means that God is the author of evil.
- To suggest that our actions are unimportant for our salvation goes against scripture; "You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love". Galatians 5:13 Moral exhortations such as this imply that our actions are important, and it is possible to choose differently.
- If as Augustine states, God chooses only a few for salvation regardless of our lives here on earth, this suggests an impersonal God who damns or saves us regardless of anything we desire. Christianity, however, teaches a God who responds to us in love through prayer and faith.

Key questions that may arise could be:

1. Can we coherently believe in free will and predestination at the same time?
2. Is there anything in Augustine or Calvin's teaching which appears to go against scripture?
3. If we accept predestination, does it matter how I behave now?
4. Does the Love of God rule out God deciding human fates prior to human decisions?
5. How important is it that God is omnipotent?

Possible conclusions to some arguments put forward could be:

1. It is vital that humanity accept God's power over all things if there is to be any consistency in the Christian faith.
2. To accept predestination means that God is not omnibenevolent, personal and compassionate. Such teaching devalues God's creative work and renders our lives on earth as futile.
3. It does not matter whether a religious believer accepts predestination or not. If God has predestined us, then he has done so regardless of our faith in this concept.

Issue 2: The extent to which God predestines humanity AO2 Lines of argument

- God must predestine us fully, because his theistic qualities require that he have full power and knowledge from the moment he has conceived of us. If there were any area of the existence of humanity, over which God did not have full control, then he would not be God.
- It is vital that God has predestined us fully because humanity cannot be trusted to be responsible for our own destiny. As 'massa peccati' after the fall, we have demonstrated that we are incapable of any good action without God's direction.
- It is logical to believe that there was once free will because we were created in God's image (Genesis 1:27) and then turned away, but now it makes more sense to say that we are predestined because it is the only way God can save us from our mistake.
- Predestination is really only God's foreknowledge. It makes sense to say that the transcendent God knows what we will choose for ourselves. Hence, we are predestined, but we are also free.
- Predestination cannot be true at all if we are to accept that God is loving. A loving God would not condemn anyone to eternal damnation unless it was what they freely chose for themselves with the full knowledge of what they were choosing.
- Predestination in any form makes human life futile. A central part of human existence for Christians is that they pray and have a relationship with God. This requires the ability for humans to choose and to change. Predestination of any kind makes this impossible.

Key questions that may arise could be:

1. Are there any scientific errors in Augustine's theology?
2. Is there any logical way that we can be both predestined and free at the same time?
3. If God knows what we will do but does not control it, does this compromise his omnipotence?
4. What difference does it make that the Bible teaches both free will and predestination?
5. Is there any way that we can be a little bit predestined?

Possible conclusions to some arguments put forward could be:

1. We must be completely predestined by God in terms of our actions on earth now, and our ultimate destination after death.
2. We cannot be predestined by God at all if he is going to judge us on the last day. To have a system of judgement, reward and punishment, requires that humanity make their good and bad choices independently of divine interference.
3. It is possible that any theology that includes predestination, can also retain a concept of free will. Augustine's theology maintained that we began free and then fell into our second nature of predestination. Scripture maintains both are true.

Issue 3: The extent to which philosophical, scientific and /or psychological determinism illustrate that humanity has no free will

- We are strongly affected by events in our lives; thus, we cannot escape determinism. Pavlov's experiments were the tip of the iceberg and now we can look to modern animal training, child rearing and psychological treatment techniques to see that we are conditioned not free.
- The information that science now has on our genetic predispositions, coupled with conditioning from society, means that we must be determined. Genes are responsible for every element of us (both physical and mental). There are even genes for certain illnesses as well as behaviours such as a tendency to be violent.
- If there are external causes that influence our lives, then we cannot be considered free. Universal causality is the premise of many religious arguments; for example, the cosmological and teleological arguments and so it makes sense to argue that we are no exception.
- Scientific determinism is not proven beyond a doubt. Whilst we know that genes are a powerful indicator over behaviour, they can be overridden by some life experiences. This means that whilst causality still operates, it is not set in stone. Provided a person is not constrained by their genes, there is no reason not to call them free.
- Locke's sleeping man analogy is flawed, Locke has us believe that we are locked into the room without our knowledge. However in the analogy, the man could have got up and tried the door, thus discovering he is locked in. Thus, in the analogy, the man did have a free will. Maybe we do too.
- We experience being free to make our own decisions. No theory of determinism can explain the human experience of knowing the choices available to us, deliberating and then choosing one over another. The feeling of freedom is overwhelming evidence that we are free. The Principle of Credulity from Swinburne states that if it seems as if we are free, then we probably are.

Key questions that may arise could be:

1. Science works on the assumption that every effect has a cause. All successful scientific experimentation has been based on this truth.
2. Psychological determinism is demonstrated repeatedly in our approach to animal training, child rearing and crime.
3. The religious arguments for the existence of God work upon the assumption that there is a cause and effect for every event.
4. The debate focuses on contrasting free will with determinism, but it is possible that there is no contrast.
5. Caused behaviour may not be the same as forced behaviour.
6. Human experience is that we are free, not determined.

Possible conclusions to some arguments put forward could be:

1. Is one Hard Determinist approach more convincing than any of the others?
2. If psychological determinism is right, then is there any point in punishing people

Issue 4: Strengths and weaknesses of Hard and/or Soft Determinism

- Hard Determinism has a very strong case because it is based upon empirical evidence which has been through the process of constant testing and experimentation.
- Psychological determinism is part and parcel of the way we treat each other. For example, our legal system depends upon the idea that we can deter people from committing crimes or rehabilitate offenders. If this is the case, then determinism has a powerful argument.
- Soft Determinism/compatibilism is convincing. We need determinism to be free, says Ayer, because it is rational to understand that we must be part of a chain of causality so that we are the cause of whatever it is we are to be blamed or praised for.
- Soft determinism has the weakness of being part of a game of semantics. As soft determinists are prepared to alter the definition of free will in order to make sure that we have it, they are not really participating in the argument properly.
- Scientific determinism fails because of the work of quantum physics which demonstrates some randomness in the universe at a quantum level. If this is the case then not everything is caused, which means that there is a chance we might be free.
- Philosophical determinists like Locke seem confused as to their own position. He claims we cannot be free because we cannot act differently, however, he also says we can be called free if we are not constrained. If Locke does not have a clear position, then his argument may be weak.

Key questions that may arise could be:

1. Is soft determinism or libertarianism more successful than hard determinism?
2. What is it that makes an argument strong or convincing?
3. Does human society need to assume determinism in order to function?
4. Is human experience adequate to offer as a challenge to determinism?
5. Is a redefinition of terms a cop-out when it comes to this debate?

Possible conclusions to some arguments put forward could be:

1. The biggest strength of hard determinism is the wealth of supporting evidence from so many areas of study. It is hard to refute such evidence since most disciplines are in agreement and there are no obvious logical inconsistencies.
2. The biggest strength of soft determinism is that it combines the wealth of evidence from science and psychology in support of causation, with the understanding and experience of choice that humanity shares. This is also the most practical solution because it allows us to punish and reward in a way that is logically consistent with both the concept of free will and the concept of causation.
3. Determinism ultimately fails because it relies too heavily on the assumption that cause and effect operate without exception. Science has begun to demonstrate that this is not the case through quantum physics and if there is one exception to the rule, then the rule is insufficient.

Issue 5: Whether moral responsibility is an illusion

- There can be no real moral responsibility for a person's actions if we are causally determined by so many factors such as genes, society and other external events. Moral responsibility requires us not to be forced to act in any way.
- If God has predestined us, then there is no way we can be held morally responsible for the actions we perform. This is the case because of original sin where we are the product of the sin of others. It is also the case for our individual sin which has been ordained by God before our birth.
- Moral responsibility is illusory if God or events cause our lives. This illusion conditions us so that we will be encouraged to behave in ways that are useful to society.
- Either an event is caused, or it is uncaused. Moral responsibility requires causation because otherwise acts couldn't be considered the agents 'fault', they would be uncaused and therefore random.
- Moral responsibility is the result of actions that we perform that are unconstrained. It cannot be illusory since there are options available that we can choose from, and it is the moral agent that chooses between the options.
- No action occurs on its own without wider consequences. Original sin is the source of moral responsibility. Even if we are predestined as a result of it, the original sin was free and humanity involves moral responsibility as a consequence.

Key questions that may arise could be:

1. What is the difference between moral responsibility and responsibility in law?
2. If moral responsibility is an illusion, could it still be valuable?
3. What purpose does reward or punishment serve?
4. Is the common feeling of personal responsibility enough to count against it being illusory?
5. What consequences could there be if we find that moral responsibility is an illusion?

Possible conclusions to some arguments put forward could be:

1. Moral responsibility must be completely illusory if we are to acknowledge that we are determined to act by other factors. It makes no sense to praise or blame a tree for its tendency to sway in the wind. Equally, it makes no sense to praise or blame a human for responding to external stimuli when that person could do nothing else.
2. Moral responsibility is a reality regardless of whether we are free or determined. Either way, we must be the cause of an act to be considered responsible for it. To suggest it is an illusion is an immature attempt to shift the blame or the decision making on to others – much as Adam and Eve did in the Garden of Eden when they blamed the serpent for their own mistakes.
3. If moral responsibility is an illusion, it is a necessary illusion. Without it we are immobilised and can make no decisions to act at all. It is necessary for humanity to believe we are responsible so that we can make informed, careful decisions about our behaviour. If we believe moral responsibility to be an illusion, it no longer matters how we behave and so we have no reason to decide one thing or another.

Issue 6: The extent to which pre-destination influences our understanding of God

- Predestination means that we can maintain our belief in God as an all-powerful being who we can turn to for help and salvation.
- Predestination influences our understanding of God negatively as being the author of evil in the world and it challenges an understanding of her as a loving parent who cares for her creation.
- Predestination means that everything is certain, and prayer no longer matters. Therefore, Christians have no reason to communicate with God or develop a relationship with God.
- Prayer and our relationship with God is not affected by a belief in predestination, for we can enjoy prayer knowing that God has already because it is simply evidence of what God foresaw would happen all along. It may not affect God, but it is a sign that he has already chosen the believer for redemption.
- Predestination makes sense of the belief in miracles. This is because without predestination God is forced to stay distant from us to enable our free will. If he has predestined us anyway, there is no reason for God to stay distant and so he can intervene in the world to ensure his will is done.
- Predestination does not need to lead us to questioning God's nature as a loving parent. This is because God is beyond human understanding. Christians can therefore simply trust that god is perfect.

Key questions that may arise could be:

1. Why do believers pray to God; is this a sign of human freedom or not?
2. Are miracles signs of a God who wishes to predetermine our lives?
3. Is there a solution to the problem of evil that does not involve free will?
4. If we are predestined, what does this tell us about God's character?
5. Why is it important that God retains his Theistic qualities?

Possible conclusions to some arguments put forward could be:

1. The belief in predestination dictates the kind of God that a person believes in. If you accept predestination, you are saying that the God you worship is distant, authoritative and uncaring of individuality. If you believe that there is no predestination then you believe in a God that lacks authority, power and is more like a large human.
2. There is no real influence of predestination upon a believer's understanding of God. Whether you accept Calvin or Arminius, you still believe in that God who has both power and love. Predestination or free will may then influence how you rationalise those qualities, but it does not affect whether you believe God has them.
3. Belief in predestination only partially influences understanding God. There are many other aspects to God's character revealed in the Bible (and accepted by faith) other than the quality of predestining.