

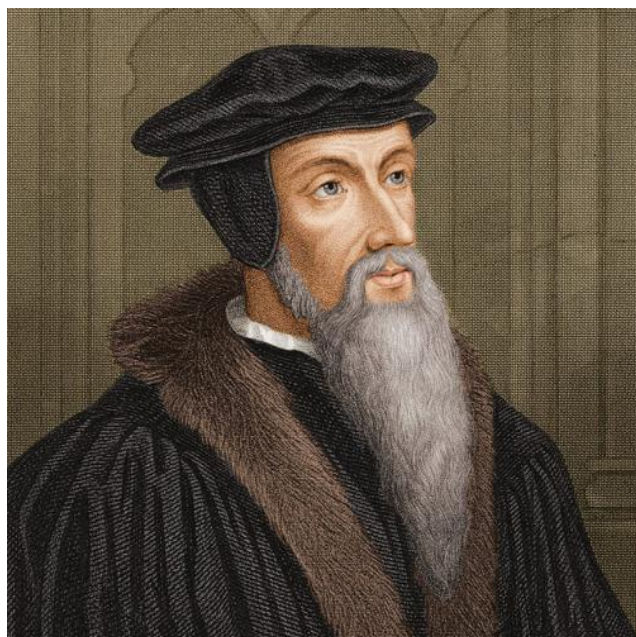
God's Foreknowledge Does Not Preclude Mans Free Will¹

Robin Ghosh

Abstract: John Calvin born on July, 10, 1509 a devout Roman Catholic family was a French theologian, pastor and reformer during the protestant reformation. He is best known for laying the foundation of Reformed theology, Calvinism which emphasizes the absolute sovereignty of God and the doctrine of predestination. His seminal work, *Institutes of the Christian Religion* remains a corner stone of Protestant systematic theology.

Keywords: Calvin, French theologian, Sovereignty, St Augustine, Research Elements

1. Research Elements



John Calvin

The research elements have been furnished in detail as and when required in course of writing the article and the views of St Augustine.

St. Augustine was born on November, 13, 354 and died on August 28, 430. Tagaste (modern Souk Ahras Algeria) his pagan father Patricus and devout Christian mother Monica introductory. He was a Hippo and his work on theology. He was a holy person.



St. Augustine

St. Augustine² reconciles God and Freedom. This then definitely and at this you marvel. How these two points are not contrary and logically repugnant. The fact that God knows all things future, and the fact that we sin, not by necessity but by will. If God knows that a man will sin you, say it must be that he sins (in fact) The fact then must be. It is therefore the choice of freewill, but rather inevitable and fixed necessity that makes it a fact. In the reasoning how you fear that this is established, namely either it is denied shamelessly that God has foreknowledge of all things or if we cannot deny that when we must acknowledge that many sins, not by reason of will but by necessity or is there any one thing that disturbs you?

Evades Nothing else for the present.

Free³ choice of the will trans by Francis

E. Tourcher (Philadelphia : The⁴ Peter Reddly Co. 1987) from Chapters 3 and 4. Reprinted by permission.

A. You think, then that all the thing of the universe, of which God and foreknowledge done not by will but by necessity.

E. So do I think, entirely so.

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- A. Wake up then, and examine yourself a bit, and tell me if you can, what quality or will you are going to have tomorrow a will to sins or a will to do right ?
- E. I do not know.
- A. What now think you that God too, does not know ?
- E. I would not think by any means.
- A. If therefore God knows your will of tomorrow and the wills of all men who are living or who will live. He foresees future wills much more surely does. He foresees future wills much more surely. He foresees that he will do in references to just men and in reference to the porous (Abstract) not at all, if he is God he should not distinguish from the holy and holy, pious and impious cases and good and bad karmas because the Gita also says Karma (Action) is important. As the sloka says —
deZ us okf/kdk oLrq u djesu ek:r%
uSua fNUnurh 'kkL=kuh uSua gLrh ikod%
u pSua Dysg;urhu 'kks" k;fr ek:r%
Arjuna said, O Janardan (Krishna) as you know if your wisdom is superior to action, why then, do you urge me to do the Hon'ble action As you know neither the soul can be cut into pieces, neither if can be burn into water not can be doved in ara
- A. Are you then not on your guard, list it is said that God also will do, if all things of which God has foreknowledge are done of necessity, not by will? When I was saying thall things of which God has foreknowledge are done of necessity, not by will?
- E. When I was saying that all the things in the universe, which God foreknew to be the future, are done by necessity, I was looking at those things only that are done in Gods creation not in himself. For these things (in God) are everlasting they are not (they just are)
- A. God therefore, works nothing in his creation
- E. He has decreed once for all how the order of the universe, which he made is carried out, and in administration of it there is nothing (done) by a new with
- A. God then makes no one happy ?
- E. He does surely
Then surely he does so, when that
- A. one is made happy
- E. That is true
- A. If therefore, you will be happy after one year, then after one year, then after one year he will make you happy.
- E. Yes
- A. Therefore We for knows today that He will do after a year
- E. He always fore knew that. I also agree that he, that if it be so.
- A. Therefore not by will, but by necessity will beatitude be realized in you, God being the cause of it. If God knows our future will lit is not established that we will not a thing by means of will. Since God knows our future happiness and nothing can be done other than that.
Believe is or not as St. Augustine says that such a creature has shown his goodness whose future sins He foresees for as a horse that is astray is better than a stone which is not astray because it has not proper motion and sense to go astray, so is that creature more

excellent whose sins by free will, then that which sins does not become free will.

Why Human will is not free John Calvin (1509 – 1564)

What good there is that Man Die due to the grace of God

It is necessary, on the other hand to consider Divine ⁷ grace, by which the depravity of nature is corrected and healed. God begins the good work in us by exciting in our hearts of love, desire and ardent pursuit of happiness or righteous; or toward.

John Calvin, A compendium on the Institute of Christian Religion H. T. Kerr (Board of Christian Education of the Pres by terian church in the U.S.A. 1939) PP reprinted with the permission of the West Minister 55-56 press to our or to speak more properly by ending forming, and directing our hearts towards righteous nous, but he completes it by bending it to perseverance.

The Will ¹² of Man is not Free

"If God rides it, he, like a sober and skillful rider, manages it in a graceful manner, stimulates its tardiness, restrains its immoderate celebrity, reprises its wantonness and wildness, tames his perverseness and conducts it into the right way. But if the devil has taken possession of it, he like a foolish and wanton rider forces it through pathless ¹³ places, hurried it into ditches, dries its down over recipes and it to obstinacy ¹⁴ and ferocity.

2. Summary

From the particulars noted above it is clear that there is no more to be written about it as. What collision has expressed and what St Augustine has explained about God and why Human will is not free and what God is there if man is there that if man dies by the Grace ¹⁵ of God.

3. Conclusion

Concludingly, if can be said that e everything about God, free will, nature of God, his management of God his restraints in modern celebrity his taking away the devil who has possession of it, he like a foolish and wanton rided and forces through its pathless forces, hurried it into ditches, drives its down over precipices and excites it to obstinacy and ferocity.

4. Languages & Style

I have expressed everything in the words worthian style which according to him is most simple. According to him the language should be the language of common man.

References

- [1] John Calvin.
- [2] St Augustine.
- [3] Free choice of the Will.
- [4] The Peter Rally Company.
- [5] Beatitude.
- [6] Creature.

- [7] Divine Grace.
- [8] Compendium.
- [9] Christian Religion.
- [10] Christian Education.
- [11] Terrain Church.
- [12] Will of man.
- [13] Pathless places.
- [14] Obstinacy and Ferocity.
- [15] Grace of God.