

The Error of Commission and Omission of Humans and the Will of the Divine in His Operational Grace

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Abstract

This article aims to explore the intricate relationship between human agency and divine will, particularly in the context of errors of commission and omission. It posits that finite human beings, in their limited understanding and moral capacities, often err in judgment and action, leading to consequences that can be seen as contrary to the intentions of an omniscient deity. By examining theological perspectives on grace, free will, and moral responsibility, the paper argues that these errors are not merely failures but also opportunities for divine operational grace to manifest. This operational grace, understood as God's active involvement in the world, transcends human limitations and invites a deeper understanding of how divine purpose can be realized amidst human fallibility. The article further contributes to ongoing discussions in the philosophy of religion and ethics by redefining the nature of error in relation to divine grace and human responsibility.

Key words: Error of commission, Error of omission, Divine Will, Operational Grace.

Introduction

The human experience is perpetually marked by the tension between aspiration and actuality, between our intended actions and their unintended consequences. This tension, fundamentally rooted in the concept of 'error,' whether of commission or omission, has been a central preoccupation of philosophical and theological thought for centuries. From the introspective confessions of Augustine of Hippo (Chadwick, 1991) to the rigorous philosophical inquiries of David Hume as presented by Beauchamp (1999), the inherent fallibility of human nature has been a recognized and persistent feature of our existence. Augustine's poignant reflection on his own moral failings in *Confessions* serves as a testament to the universal struggle with error, highlighting the human propensity to deviate from the path of righteousness.

In parallel, the concept of 'divine will' has served as a guiding principle for understanding the overarching order of the universe and humanity's place

within it. Theological frameworks, such as those developed by Thomas Aquinas (Fathers of the English Dominican Province, trans., 1947) in his *Summa Theologica*, have sought to reconcile human free will with divine sovereignty, proposing intricate systems that explain the interplay between human agency and divine purpose. Aquinas's work, while deeply systematic, grapples with the paradox of a divine will that is both omnipotent and benevolent, yet allows for human error and suffering.

Within this complex interplay of human fallibility and divine intention, the concept of 'operational grace' emerges as a potential framework for understanding divine action within the context of human error. This concept, while not explicitly defined in the classical texts as such, seeks to articulate the active and transformative role of divine intervention in the face of human fallibility. It suggests that divine grace is not merely a passive state but an active force that works within the limitations of human error to achieve a greater purpose. Jürgen Moltmann (1993), in *The Crucified God*, provides a compelling theological foundation for this concept, highlighting the transformative power of divine suffering and presence within human suffering, which we can extrapolate to divine presence within human errors.

Importance of the topic in contemporary philosophical and theological discourse

The exploration of human error, divine will, and operational grace remains profoundly relevant in contemporary philosophical and theological discourse. In an age marked by rapid technological advancements and complex ethical dilemmas, the question of moral responsibility and the nature of human agency takes on heightened significance. Alasdair MacIntyre (1981), in *After Virtue*, critiques the moral fragmentation of contemporary society, arguing that the loss of a coherent moral tradition has exacerbated the problem of human error. This problem of error is not simply in individual action, but within the very systems that humans create.

Furthermore, the ongoing debate between libertarian free will and theological determinism, as articulated by thinkers like Plantinga (1977) in *God, Freedom, and Evil*, continues to shape our understanding of human agency and divine sovereignty. Plantinga's work, along with Swinburne's (1979) arguments for the existence of God, highlight the enduring philosophical questions surrounding the problem of evil and the nature of divine intervention. These questions are not merely abstract; they have practical implications for how we understand moral responsibility, justice, and the possibility of redemption.

The concept of operational grace offers a potential avenue for reconciling these seemingly disparate perspectives. As Tillich (1952) explores in *The Courage to Be*, the human condition is characterized by anxiety and uncertainty, necessitating a profound encounter with the ground of being. In the context of human error, operational grace can be understood as a manifestation of this encounter, a

moment of transformative possibility that transcends our limitations. Frankfurt's (1971) analysis of free will and personhood provides a philosophical framework for understanding the moral significance of human actions and their consequences. In our discussion, it will help to define the human actions that are, and are not, truly free.

Thesis statement

This paper argues that human errors, both of commission and omission, serve as crucial junctures for the manifestation of divine operational grace. This grace actively works to redeem and transform human fallibility within the context of divine will, offering a pathway for growth, reconciliation, and the realization of a greater purpose, even amidst our imperfections. By examining theological perspectives on grace, free will, and moral responsibility, this paper aims to contribute to ongoing discussions in the philosophy of religion and ethics by redefining the nature of error in relation to divine grace and human responsibility.

Definitions and Framework

Clarification of Key Terms

i. Error of Commission

An error of commission occurs when an individual or group performs an action that results in an unintended negative consequence. This action actively introduces a deviation from an intended or expected outcome. Such errors are not merely accidental; they represent a volitional act that veers from a desired course. As MacIntyre (1981) suggests, moral actions are embedded within a narrative structure, and errors of commission disrupt this narrative, leading to a sense of moral incoherence. For instance, a decision made with insufficient information, or a choice driven by emotional impulse, can result in an error of commission.

ii. Error of Omission

Conversely, an error of omission signifies the failure to perform an action that is required or expected, resulting in negative consequences. This includes instances of negligence, inaction, and the failure to uphold moral obligations. As Frankfurt (1971) argues, the concept of personhood is intrinsically linked to the capacity for volitional acts. Therefore, the absence of action, particularly when action is expected, carries moral weight. An example of this is when a person does not aid someone in distress, even when they have the ability to do so.

iii. Finite Humans

The human condition is defined by finitude, a state characterized by limitations in knowledge, perception, and moral capacity. As Hume in Beauchamp (1999) argued, human understanding is derived from limited experience, rendering our knowledge probabilistic rather than absolute. This finitude extends to our moral reasoning, making us susceptible to biases, errors in judgment, and the

influence of passions. Tillich (1952) explores the anxiety inherent in human finitude, highlighting the need for 'the courage to be' in the face of our limitations. These limitations create the space where errors are made.

iv. Operational Grace

For the purposes of this paper, 'operational grace' is defined as the active, dynamic, and transformative intervention of the divine within the context of human fallibility. This concept seeks to articulate how divine agency interacts with human errors, not merely as a passive observer but as an active participant in the process of redemption and transformation. This is not to be confused with general providence. Operational grace is God's active work within the errors of humankind. This concept draws on theological traditions that emphasize God's active presence in the world, particularly in moments of human need. Moltmann (1993) provides a foundational perspective, emphasizing how God's presence is revealed in suffering and vulnerability, which can be extended to the experience of human error.

A Brief Historical Context of the Concepts in Philosophical and Theological Traditions

The concepts of human error, divine will, and grace have been central to philosophical and theological discourse for millennia.

- i. In the ancient world, philosophers such as Socrates and Plato explored the limitations of human knowledge and the potential for error. Socrates' emphasis on self-examination and the pursuit of wisdom highlighted the inherent fallibility of human understanding.
- ii. In the Christian tradition, Augustine of Hippo provided a foundational exploration of human fallibility and divine grace. In *Confessions*, Augustine recounts his own journey from moral error to spiritual enlightenment, attributing his transformation to God's grace. His work established a paradigm for understanding human sinfulness and the redemptive power of divine grace. "You have made us for yourself, and our heart is restless until it rests in you." (Chadwick, trans., 1991).
- iii. Thomas Aquinas sought to synthesize Aristotelian philosophy and Christian theology, developing a systematic framework for understanding the relationship between human reason and divine revelation. In *Summa Theologica*, Aquinas explored the nature of free will and divine providence, arguing for their compatibility. He argued that grace builds upon nature, and does not destroy it.
- iv. Søren Kierkegaard in *Lowrie* addressed the paradox of faith, and the limitations of human understanding in the face of the divine. He highlighted the tension between human freedom and divine sovereignty, emphasizing the importance of individual faith and existential choice.
- v. Plantinga (1977) in "God, Freedom, and Evil" provides a modern defense of free will, and how it relates to the problem of evil. Plantinga argues that a

world with free will, and therefore the possibility of evil, is better than a world without free will.

- vi. These historical perspectives provide a rich context for understanding the contemporary debate on human error and divine will. They highlight the enduring questions that have shaped philosophical and theological thought, and they provide a groundwork for our discussion of operational grace."

The Nature of Human Error

a) Analysis of Errors of Commission and Omission

Human error, as previously defined, manifests in two primary forms: errors of commission and errors of omission. Understanding these distinctions is crucial for analyzing the interplay between human agency and divine operational grace.

- i. **Errors of Commission:** These errors involve active interventions that produce unintended negative consequences. They are not simply accidents but deliberate actions that deviate from an intended course. For example, a doctor prescribing the wrong medication, a politician making a harmful policy decision, or an individual acting impulsively in anger all constitute errors of commission. As MacIntyre (1981) argues, these actions disrupt the moral narrative, creating a sense of dissonance and ethical failure. The gravity of these errors often lies in the volitional nature of the act; the individual consciously chooses a course of action that ultimately leads to harm.
- ii. **Errors of Omission:** Conversely, errors of omission involve the failure to act when action is required, leading to negative consequences. These errors are characterized by inaction, negligence, or the failure to uphold moral obligations. For example, a bystander failing to intervene in a case of injustice, a government failing to address a humanitarian crisis, or an individual failing to fulfill a promise all constitute errors of omission. As Frankfurt (1971) highlights, the capacity for volitional acts is central to personhood, implying that inaction can be as morally significant as action. The absence of action, particularly when a moral duty exists, can have profound ethical implications."

b) Psychological and Sociological Factors Contributing to Human Fallibility

Human fallibility is not merely a philosophical abstraction; it is rooted in psychological and sociological realities.

- i. **Psychological Factors:** Human cognition is subject to various biases and limitations that contribute to error. Hume in Beauchamp (1999) argued that human understanding is based on limited experience, making our

knowledge probabilistic. Cognitive biases, such as confirmation bias (selectively seeking information that confirms existing beliefs) and availability bias (overestimating the likelihood of events based on their vividness), can distort our perception of reality and lead to errors in judgment. Emotional factors, such as fear, anger, and desire, can also impair rational decision-making. Tillich (1952) addresses the anxiety inherent in human existence, and that anxiety can cause errors in judgment, and decision making.

- ii. **Sociological Factors:** Social pressures and systemic factors also contribute to human error. Groupthink, conformity, and obedience to authority can lead individuals to make decisions that they would not make independently. MacIntyre (1981) emphasizes the role of social context in shaping moral action, highlighting how the erosion of moral traditions can exacerbate the problem of error. Furthermore, large organizations can create environments where errors are more likely, due to a diffusion of responsibility, or a culture of silence."

c) Case Studies Illustrating Human Error in Moral Decision-Making

To illustrate the interplay of these factors, consider the following case studies:

- i. **The Challenger Space Shuttle Disaster:** This tragedy exemplifies the complex interplay of errors of commission and omission. Engineers raised concerns about the O-ring seals, but their warnings were dismissed due to organizational pressures and a culture of optimism. This error of commission (launching despite known risks) was compounded by errors of omission (failing to address the engineers' concerns). The psychological pressures to maintain the launch schedule, combined with sociological factors such as organizational hierarchy and a culture of risk-taking, contributed to this catastrophic error.
- ii. **The 2008 Financial Crisis:** This global economic meltdown resulted from a complex web of errors of commission and omission. Errors of commission included the creation and sale of complex financial instruments that were poorly understood, as well as the deregulation of financial markets. Errors of omission included the failure of regulatory agencies to adequately monitor and control the financial industry. Psychological factors such as greed and overconfidence, combined with sociological factors such as systemic risk and regulatory capture, contributed to this crisis.
- iii. **The Rwandan Genocide:** This horrific event involved both errors of commission, in the active killing of the Tutsi population, and errors of omission, in the failure of the international community to intervene effectively. Sociological factors, such as ethnic tensions and political manipulation, fueled the violence, while psychological factors, such as dehumanization and fear, contributed to the perpetration of atrocities. The failures of the UN, and other nations, to act, are errors of omission that are still debated today."

The Will of God and Operational Grace

a) Examination of Different Theological Perspectives on God's Will (e.g., Determinism vs. Libertarian Free Will):

"The concept of divine will has been a central point of contention within theological discourse, particularly regarding the relationship between God's sovereignty and human freedom. Two primary perspectives dominate this debate: determinism and libertarian free will.

- i. **Determinism:** Theological determinism posits that God's will is absolute and comprehensive, encompassing all events, including human actions. This view suggests that human choices are ultimately predetermined by God, leaving little or no room for genuine free will. Aquinas (1947), while acknowledging human free will, also emphasized God's omnipotence and omniscience, leading to complex discussions about how these attributes can be reconciled. If God knows all, and is all powerful, how can humans have a truly free choice? This perspective raises significant questions about moral responsibility, as human actions would be seen as inevitable outcomes of God's plan.
- ii. **Libertarian Free Will:** In contrast, libertarian free will asserts that human beings possess genuine freedom of choice, independent of divine predetermination. Plantinga (1977) in "God, Freedom, and Evil" provides a prominent defense of libertarian free will, arguing that it is essential for moral responsibility and the possibility of genuine love and relationship with God. This perspective contends that God grants humans the freedom to choose, even if those choices lead to error and suffering. This view addresses the problem of evil by suggesting that God allows evil as a consequence of human free will.
- iii. It is important to acknowledge that there are other positions. Compatibilism, for example, attempts to reconcile divine sovereignty and human freedom, suggesting that free will and determinism are compatible. However, the tension between these perspectives remains a central challenge in theological thought. Swinburne (1979) addresses these issues in his work on the existence of God, discussing the logical coherence of divine attributes and their implications for human agency."

b) Understanding Operational Grace: Definitions, Implications, and Manifestations

"Building upon the preceding discussion, 'operational grace' is defined as the active and transformative intervention of God within the context of human error. It is not simply a passive allowance of events but a dynamic engagement with the consequences of human fallibility.

- i. **Definitions:** Operational grace is distinct from general providence, which encompasses God's overarching governance of the world. Instead, it focuses on specific instances where God actively works within human errors to bring about redemption and transformation. It can be understood as related to the concept of actual grace, that grace given in the moment of need.
- ii. **Implications:** The concept of operational grace has several implications. Firstly, it suggests that God's response to human error is not merely punitive but also restorative. Secondly, it highlights the potential for human errors to become opportunities for growth and transformation. Thirdly, it underscores the ongoing presence and activity of God in the world, even amidst human fallibility.
- iii. **Manifestations:** Operational grace can manifest in various ways, including moments of insight, opportunities for redemption, and unexpected acts of kindness. Moltmann (1993) provides a compelling theological framework for understanding these manifestations, emphasizing how God's presence is revealed in suffering and vulnerability. The concept of God being present within the suffering caused by human error, is a core component of operational grace. Tillich (1952) discusses the concept of ultimate concern, and how humans can find strength in times of crisis. Operational grace can be seen as a manifestation of this ultimate concern."

c) **How Operational Grace Interacts with Human Errors**

Operational grace interacts with human errors in a variety of ways:

- i. **Redemptive Transformation:** Operational grace can transform the negative consequences of human errors into opportunities for growth and learning. For example, a personal mistake can lead to self-awareness and moral development.
- ii. **Restorative Justice:** Operational grace can work to restore broken relationships and heal the wounds caused by human errors. This can involve acts of forgiveness, reconciliation, and restorative justice.
- iii. **Providential Guidance:** Even within human errors, operational grace can guide individuals and communities towards a greater purpose. This can involve unexpected opportunities, serendipitous encounters, and moments of divine intervention.
- iv. **The Problem of Evil:** It is important to address the problem of evil when discussing operational grace. How can a benevolent God allow human errors that cause suffering? The concept of operational grace does not provide a simple answer, but it suggests that God's response to evil is not merely passive but also active and transformative. It highlights the possibility that even within the darkest moments of human error, God's grace can work to bring about redemption and restoration.

The Interplay between Human Agency and Divine Will

a) The Role of Free Will in Human Errors and the Implications for Moral Responsibility:

"The relationship between human agency and divine will is profoundly complex, particularly concerning the role of free will in human errors.

- i. **Free Will and Error:** The concept of free will is foundational to the understanding of human error. If humans possess genuine freedom of choice, then they are capable of making choices that lead to error. As Plantinga (1977) argues, free will is a great good, even if it entails the possibility of evil. This perspective suggests that human errors are not simply predetermined outcomes but genuine choices made by individuals.
- ii. **Moral Responsibility:** The existence of free will has significant implications for moral responsibility. If humans are free to choose, then they are accountable for their actions and their consequences. Frankfurt (1971) explores the concept of personhood in relation to free will, emphasizing the importance of volitional acts. Errors of commission and omission, therefore, carry moral weight, as they represent choices made by individuals.

b) Theological Implications of Human Errors as Part of a Divine Plan

- i. **The Limits of Free Will:** It is important to acknowledge that free will is not absolute. Psychological and sociological factors, as discussed earlier, can influence human decision-making and limit the scope of individual choice. However, even within these limitations, humans retain a degree of agency and are therefore responsible for their actions. MacIntyre (1981) highlights the importance of moral traditions in shaping individual choices, suggesting that the erosion of these traditions can contribute to moral errors. The question of whether human errors can be part of a divine plan is a complex theological issue.
- ii. **Divine Sovereignty and Human Fallibility:** Theological perspectives on divine sovereignty and human fallibility vary. Some argue that God's plan encompasses all events, including human errors. This view suggests that even within human fallibility, God is working towards a greater purpose. Aquinas while maintaining the importance of free will, also emphasized God's omnipotence and omniscience, leading to discussions about how these attributes can be reconciled (Fathers of the English Dominican Province, trans., 1947).
- iii. **The Problem of Evil:** The existence of human errors that causes suffering raises the problem of evil. How can a benevolent God allow such errors? Moltmann (1993) addresses this issue in *The Crucified God*, suggesting that God's presence is revealed in suffering. This perspective highlights the

possibility that even within human errors, God is working to bring about redemption and transformation.

- iv. **God's Redemptive Work:** The concept of operational grace suggests that God actively works within human errors to bring about redemption and restoration. This perspective does not necessarily imply that God causes human errors but that God uses them to achieve a greater purpose. Swinburne (1979) discusses the logical coherence of divine attributes, addressing the question of how a benevolent God can allow suffering. The concept of operational grace provides a possible answer to this question.

c) The Potential for Redemption and Transformation Through Grace

"Despite the reality of human error, there is a potential for redemption and transformation through grace.

- i. **Grace and Transformation:** Grace, as understood in theological traditions, is a transformative force that enables individuals to overcome their limitations and achieve moral and spiritual growth. Augustine in Chadwick (1991) provides a powerful testament to the transformative power of grace in *Confessions*.
- ii. **Redemption and Forgiveness:** Redemption involves the restoration of broken relationships and the healing of wounds caused by human errors. This process often involves forgiveness, both divine and human. Tillich (1952) discusses the courage to accept forgiveness, and to forgive oneself.
- iii. **Operational Grace and Growth:** Operational grace, as defined in this paper, highlights the active role of God in the process of redemption and transformation. It suggests that even within human errors, God is working to bring about growth and healing. This perspective offers hope and encouragement in the face of human fallibility.
- iv. **Kierkegaard and the Leap of Faith:** When studying ideas of redemption, it is important to remember Lowrie (1941) who discusses the absolute paradox of faith, and how humans must make a leap of faith to achieve true understanding. This understanding and change, is part of the redemptive process

Case Studies and Practical Implications

a) Real-World Examples of Human Error and Perceived Divine Intervention

"Examining real-world examples helps to illustrate the complex interplay of human error and perceived divine intervention.

b) The Miracle on the Hudson (US Airways Flight 1549)

In 2009, Captain Chesley "Sully" Sullenberger successfully landed a commercial airliner on the Hudson River after a bird strike disabled both engines. This

event involved significant human error (the bird strike) but also remarkable human skill and perceived divine intervention. Many viewed the successful landing as a miracle, attributing it to both Sullenberger's expertise and a higher power. This case highlights how human agency and perceived divine intervention can coexist. This could be viewed as an example of operational grace, where even within a catastrophic human error, divine intervention allows for a positive outcome.

c) The Civil Rights Movement

The Civil Rights Movement in the United States involved numerous instances of human error, including systemic racism, violence, and injustice. However, it also involved perceived divine intervention, as many activists drew strength and inspiration from their faith. Leaders like Martin Luther King Jr. believed that they were acting in accordance with God's will, and that God was working through them to bring about justice. This movement illustrates how human agency, human error, and perceived divine intervention can intertwine in the pursuit of social change. This movement can be studied through the lens of Moltmann (1993) who discusses how God is most present in times of suffering.

d) Medical Miracles

Instances of unexpected medical recoveries or remissions are often attributed to divine intervention. These cases involve human error (the initial illness or injury) but also perceived divine healing. While medical explanations may exist, many individuals perceive these events as acts of grace. These can be viewed as examples of operational grace, where the human body, through medical treatment, or through unknown means, is healed. These examples demonstrate the complexity of interpreting events as divine intervention. They also highlight the human tendency to seek meaning and purpose in the face of uncertainty and suffering.

Implications for Ethical Decision-Making and Moral Education

The concepts explored in this paper have significant implications for ethical decision-making and moral education.

i. Cultivating Humility and Self-Awareness

Recognizing human fallibility requires cultivating humility and self-awareness. Moral education should emphasize the importance of acknowledging our limitations and biases. Tillich (1952) discusses the importance of having the courage to accept one's own limitations.

ii. Promoting Moral Responsibility

Understanding the role of free will in human errors underscores the importance of moral responsibility. Ethical decision-making should involve careful consideration of the potential consequences of our actions. Frankfurt (1971) helps to define the actions that a person is truly responsible for.

iii. Encouraging Forgiveness and Reconciliation

Recognizing the potential for redemption and transformation through grace encourages forgiveness and reconciliation. Moral education should emphasize the importance of these virtues in healing broken relationships and restoring justice. Augustine in Chadwick, trans., (1991) shows the importance of forgiveness in his own confessions.

iv. Developing Ethical Frameworks

Ethical frameworks should incorporate an understanding of human fallibility and the potential for divine intervention. MacIntyre (1981) discusses the importance of moral frameworks, in order to make ethical decisions. By incorporating these principles into ethical decision-making and moral education, we can create a more just and compassionate society.

The Role of Faith Communities in Addressing Human Fallibility

Faith communities play a crucial role in addressing human fallibility. The following are some of the significant roles that the play:

i. Providing Moral Guidance

Faith communities offer moral guidance and support, helping individuals to navigate ethical dilemmas and make responsible choices.

ii. Promoting Forgiveness and Reconciliation

Faith communities provide a space for forgiveness and reconciliation, helping individuals to heal from the wounds caused by human errors.

iii. Offering Spiritual Support

Faith communities offer spiritual support in times of suffering and uncertainty, providing comfort and hope. Moltmann (1993) discusses how God is present in times of suffering.

iv. Fostering Community and Support

Faith communities foster a sense of community and support, helping individuals to overcome their limitations and grow in their faith.

v. Addressing the problem of evil

Faith communities provide a space to grapple with, and attempt to understand, the problem of evil. They provide support to those who suffer, and attempt to provide answers to difficult questions.

Conclusion

This paper has explored the intricate interplay between human error, divine will, and operational grace. We have argued that human fallibility, manifested in errors of commission and omission, is an inherent aspect of the human

condition, rooted in our finite nature and influenced by psychological and sociological factors. The concept of operational grace, defined as the active and transformative intervention of God within the context of human error, provides a framework for understanding how divine agency interacts with human fallibility.

We have examined different theological perspectives on God's will, including determinism and libertarian free will, highlighting the ongoing debate about the relationship between divine sovereignty and human freedom. The concept of operational grace offers a potential avenue for reconciling these perspectives, suggesting that God actively works within human errors to bring about redemption and transformation.

Furthermore, we have explored the role of free will in human errors and the implications for moral responsibility. The existence of free will underscores the importance of accountability and ethical decision-making. We have also examined the theological implications of human errors as part of a divine plan, acknowledging the complexity of the problem of evil and the potential for redemption through grace.

Finally, we have examined real-world examples of human error and perceived divine intervention, highlighting the practical implications of these concepts for ethical decision-making, moral education, and the role of faith communities in addressing human fallibility.

Reflection on the Significance of Understanding Human Error in the Context of Divine Grace

Understanding human error in the context of divine grace is profoundly significant for several reasons. Firstly, it fosters humility and self-awareness, acknowledging our limitations and the need for grace. Secondly, it promotes moral responsibility, recognizing that our choices have consequences and that we are accountable for our actions. Thirdly, it offers hope and encouragement in the face of human fallibility, highlighting the potential for redemption and transformation.

By recognizing the transformative power of operational grace, we can approach human errors not as failures but as opportunities for growth and healing. This perspective encourages forgiveness, reconciliation, and a deeper understanding of God's presence in the world. As Augustine in Chadwick, trans., (1991) eloquently expressed, our hearts are restless until they find rest in God, and the journey through error and grace is a vital part of that quest.

The concepts discussed in this paper are not merely abstract theological constructs; they have practical implications for how we live our lives, make ethical decisions, and relate to one another. By embracing the reality of human

fallibility and the transformative power of divine grace, we can create a more just, compassionate, and hopeful world."

By pursuing these and other lines of inquiry, we can deepen our understanding of the complex interplay between human error and divine grace, and contribute to the ongoing dialogue about the nature of human existence and the possibility of redemption.

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