

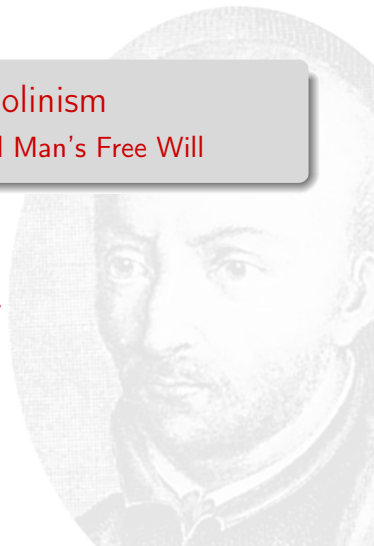
An Introduction to Molinism

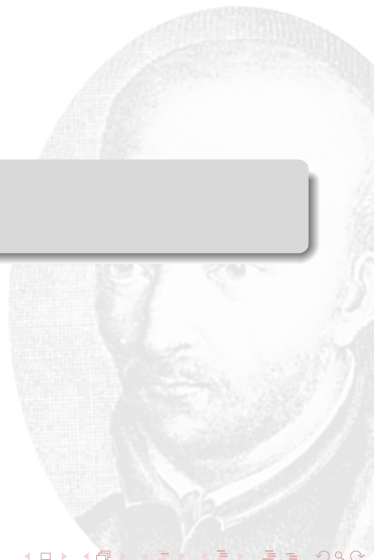
Harmonising God's Sovereignty and Man's Free Will

Wessel Venter

<http://www.siyach.org/>

2016-06-07

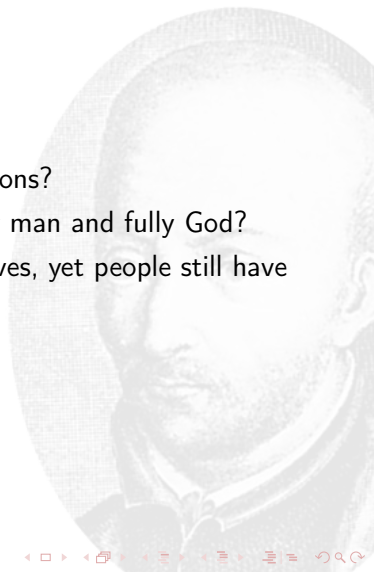




Introduction

Mysteries of the Christian Faith

1. How can God be One, but Three Persons?
2. How can Jesus simultaneously be fully man and fully God?
3. How can God be sovereign over our lives, yet people still have free will?



Mysteries of the Christian Faith

1. How can God be One, but Three Persons?
2. How can Jesus simultaneously be fully man and fully God?
3. How can God be sovereign over our lives, yet people still have free will?

Table of Contents

- 
- 1 Introduction
 - Preliminary Definitions
 - 2 Historical Overview
 - Pelagian Controversy
 - Thomas Aquinas
 - The Reformation
 - The Counter-Reformation
 - Further History
 - Secular Debate
 - 3 Arminianism and Calvinism
 - Arminianism
 - Calvinism
 - Arminianism vs Calvinism
 - 4 Molinism
 - Definition of Molinism
 - Counterfactuals
 - Middle Knowledge
 - 5 Objections and Criticisms
 - Miscellaneous
 - Thinly Veiled Open Theism
 - The Truth/Existence of CCFs
 - Divine Voodoo Worlds
 - Grounding Problem
 - Not Biblical
 - 6 Applications and Conclusion
 - Applications

Preliminary Definitions I

Definition (Soteriology)^[9]

“The study of salvation.” In Christianity this includes topics such as regeneration, election, predestination, repentance, sanctification, justification, glorification, etc.

Definition (Possible World)

A world that *could have been*, if history had progressed differently. E.g., if there was not a traffic jam, I would not have been late for work on Monday. Possible worlds are purely theoretical, and not the same as parallel universes.

An Introduction to Molinism

Introduction

Preliminary Definitions

Preliminary Definitions

Definition (Soteriology)

"The study of salvation." In Christianity this includes topics such as regeneration, election, predestination, repentance, sanctification, justification, glorification, etc.

Definition (Possible World)

A world that could have been, if history had progressed differently. E.g., if there was not a traffic jam, I would not have been late for work on Monday. Possible worlds are purely theoretical, and not the same as parallel universes.

- **Hard libertarianism:** Human beings always have free will.
- **Soft libertarianism:** Human beings have free will at significant, but not all, times.
- **Infralapsarianism:** Election is God's predetermined, willed response to the Fall. Election logically follows God's decree to allow the Fall.
- **Supralapsarianism:** Election logically precedes God's decree to allow the Fall. Double predestination.
- **A-series of Time:** Time progresses linearly: past, present and future tenses.
- **B-series of Time:** Events occur earlier or later than others, but is not fixed in the past, present or future. Relational, not tensed.
- **Monergism:** God alone is responsible for regenerating an individual. Augustinian, Calvinistic.
- **Synergism:** God cooperates with an individual to bring about salvation in that individual. Arminian, Roman Catholic, Eastern Orthodox.



Historical Overview



Pelagian Controversy

Pelagius (c. 360–418)

- ▶ Ascetic monk from the British Isles
- ▶ Visits Rome c. 380 to preach to the poor
 - ▶ Disillusioned by the nominalism he sees in Rome
 - ▶ Disagrees with Augustine's view of his own will in his *Confessions*
- ▶ Begins preaching a controversial message (Pelagianism):
 1. Humans possess libertarian free will
 2. Man is untainted by Original Sin
 3. Salvation by works

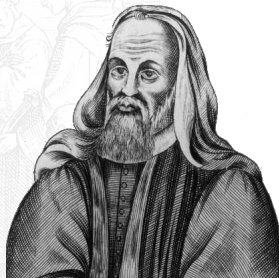


Figure: Pelagius

Early Church Fathers' Views on Free Will

Theophilus [22, Book II Ch. 27]:

"If, on the other hand, he would turn to the things of death, disobeying God, he would himself be the cause of death to himself. For God made man free, and with power of himself."

Clement of Alexandria [6, Book I Ch. 6]:

"[We] have believed and are saved by voluntary choice."

John Chrysostom [11, Homily XII]:

"[God] does not anticipate our choice, lest our free will should be outraged."

Early Church Fathers' Views on Free Will

Justin Martyr ^[12, Ch. 7]:

“Every created being is so constituted as to be capable of vice and virtue. For he can do nothing praiseworthy, if he had not the power of turning either way.”

Irenaeus ^[10, Book IV Ch. 4]:

“But man, being endowed with reason, and in this respect similar to God, having been made free in his will, and with power over himself, is himself his own cause that sometimes he becomes wheat, and sometimes chaff.”

Early Church Fathers' Views on Free Will

Tertullian [21, Book II Ch. 5]:

"I find, then, that man was constituted free by God. He was master of his own will and power... For a law would not be imposed upon one who did not have it in his power to render that obedience which is due to law. Nor again, would the penalty of death be threatened against sin, if a contempt of the law were impossible to man in the liberty of his will... Man is free, with a will either for obedience or resistance."

Augustine of Hippo (354–430)

- ▶ Christian convert after studying philosophy, bishop of Hippo Regius (Tunisia)
- ▶ Greatly influenced by Ambrose of Milan
- ▶ Responds to Pelagius by condemning his central teachings in two ways^[2]:
 - ▶ We are not untainted by the sin of Adam & Eve
 - ▶ We no longer possess libertarian will (which was forfeited for all humanity by Adam & Eve)
- ▶ Salvation is decreed by God and in no way based on man's merit or free will
- ▶ Sin impairs free will; grace restores it

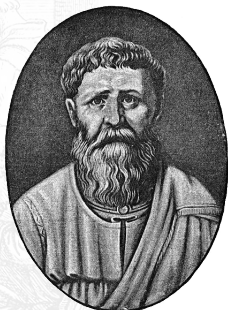


Figure: Augustine of Hippo

Outcomes of the Pelagian Controversy

- ▶ Pelagianism condemned at the Council of Carthage (418), Ephesus (431)
- ▶ Supporters of Pelagianism reform and put forth semi-Pelagianism
 - ▶ Compromises between Pelagianism and Augustinianism
 - ▶ Man initially comes to God out of free will
 - ▶ Thereafter God's grace works in man's life
- ▶ Council of Orange (529):
 - ▶ Semi-Pelagianism addressed
 - ▶ Semi-Augustinianism affirmed

An Introduction to Molinism

Historical Overview

Pelagian Controversy

Outcomes of the Pelagian Controversy

- Pelagianism condemned at the Council of Carthage (418), Ephesus (431)
- Supporters of Pelagianism reform and put forth semi-Pelagianism
 - Compromises between Pelagianism and Augustinianism
 - Man initially comes to God out of free will
 - Thereafter God's grace works in man's life
- Council of Orange (529)
 - Semi-Pelagianism addressed
 - Semi-Augustinian affirmed

1. The Council of Orange omitted the doctrine of Irresistible Grace, and Reprobation, but strongly affirmed the necessity of Prevenient Grace.
2. In the Middle Ages, Gottschalk and Florus of Lyon debated predestination. Gottschalk held to double predestination. He took the Augustinian view, and was defrocked, beaten and imprisoned as a result.

Thomas Aquinas (1225–1274)

- ▶ “Angelic Doctor of the Church”
- ▶ Part of the Dominican order
- ▶ Greatly influenced by Aristotle
- ▶ 1259–1265: *Summa contra Gentiles*
- ▶ 1265–1274: *Summa Theologiae*



Figure: Thomas Aquinas

An Introduction to Molinism

Historical Overview

Thomas Aquinas

Thomas Aquinas (1225–1274)

- "Angelic Doctor of the Church"
- Part of the Dominican order
- Greatly influenced by Aristotle
- 1259–1265: *Summa contra Gentiles*
- 1265–1274: *Summa Theologiae*



Figure: Thomas Aquinas

1. The Dominican order is the order of preachers, teachers and scholars. Their primary goal is preaching and evangelising, and believe that doing this through education and schools is the most effective.

Thomas Aquinas on the Freedom of the Will

- ▶ Human will: appetite for the rational
- ▶ Most rational: to maximise happiness (humans' *nature*)
- ▶ Ultimate happiness: union with God
- ▶ This goal is *necessary*, therefore opposed to freedom
- ▶ Freedom: exercise or non-exercise of the will; not being coerced
- ▶ Volition: that which follows from the will
- ▶ “[Humans] will will voluntarily the Good, but not do it freely” ^[16]
- ▶ Nothing in this life can *necessarily* move the will towards the good
- ▶ ⇒ Human do have free will, but need to be moved towards God by God Himself

An Introduction to Molinism

Historical Overview

Thomas Aquinas

Thomas Aquinas on the Freedom of the Will

- Human will: appetite for the rational
- Most rational: to maximise happiness (humans' nature)
- Ultimate happiness: union with God
- This goal is necessary, therefore opposed to freedom
- Freedom: exercise or non-exercise of the will, not being coerced
- Volition: that which follows from the will
- "[Humans] will will voluntarily the Good, but not do it freely"^[14]
- Nothing in this life can necessarily move the will towards the good
- ⇒ Human do have free will, but need to be moved towards God by God Himself

1. Aquinas relies heavily on Aristotle's idea of the metaphysical nature of objects, so one needs to accept that to find much of his philosophy compelling.
2. Two kinds of knowledge: sense and intellectual
3. Sense knowledge: sensual appetites (desire: sensible, particular goods)
4. Intellectual knowledge: rationality, called the will (desire: universal goodness)

Martin Luther (1483–1546)

- ▶ Augustinian monk and priest
- ▶ Begins the Protestant reformation in 1517 after witnessing gross abuses by the Roman Catholic church



Figure: Martin Luther

Martin Luther (1483–1546)

1525: Writes *De Servo Arbitrio* (*On the Bondage of the Will*) in response to Desiderus Erasmus's *De libero arbitrio diatribe sive collatio* (*Of Free Will: Discourses or Comparisons*)

▶ Erasmus:

- ▶ Disagreed with Luther's doctrine of predestination; unbiblical
- ▶ Repentance, baptism and conversion depended on man's free will
- ▶ Grace \implies man could come to a knowledge of God
- ▶ *God's foreknowledge of events was not the cause of events*

▶ Luther:

- ▶ Due to sin, man is incapable of working out their own salvation
- ▶ Man has no free will
- ▶ If man could choose their own salvation, God could not be sovereign

An Introduction to Molinism

Historical Overview

The Reformation

Martin Luther (1483–1546)

Martin Luther (1483–1546)

1525: *Writus De Servo Arbitrio (On the Bondage of the Will)* in response to Desiderius Erasmus's *De libero arbitrio diatribe sive collatio (Of Free Will: Discourses or Comparisons)*

- Erasmus:
 - Disagreed with Luther's doctrine of predestination; unbiblical
 - Repentance, baptism and conversion depended on man's free will
 - Grace \Rightarrow man could come to a knowledge of God
 - God's foreknowledge of events was not the cause of events
- Luther:
 - Due to sin, man is incapable of working out their own salvation
 - Man has no free will
 - If man could choose their own salvation, God could not be sovereign

1. Erasmus was a Dutch Roman Catholic priest. He was also outraged by the abuses of the Roman Catholic church at the time, but did not join the reformation. He was committed to reform the Roman Catholic church from within. His opposition to Luther's view of predestination was not well received by either reformists or Roman Catholics.
2. The timing of the Reformation was crucial—shortly after the invention of the printing press. It allowed for (1) information to be disseminated much more easily (through tracts and pamphlets), and (2) for books to be published more easily and read widespread. Probably not since the Arian heresy did the public participate so much in a theological debate as in the Reformation.

The Reformation

John Calvin (1509–1564)

- ▶ Highly influential French reformer and theologian
- ▶ 1536–1559: *Institutes of the Christian Religion*
- ▶ 1543: *The Bondage and the Liberation of the Will: A Defence of the Orthodox Doctrine of Human Choice Against Pighius*

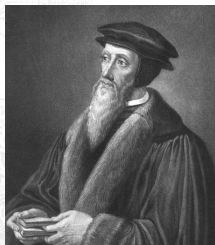


Figure: John Calvin

The Reformation

Calvin's *The Bondage and the Liberation of the Will*^[3]

- ▶ Defends Luther's *On the Bondage of the Will* against the criticisms by Roman Catholic Albert Pighius
- ▶ Affirms the Augustinian view of freedom of the will
- ▶ After the fall, no part of a human is immune from sin, including the will
- ▶ The will is bonded to sin
- ▶ But humans sin willingly, not coerced
- ▶ Man *does* will out of voluntary necessity (prior to effectual grace)
- ▶ Man is not free to choose good & evil towards God (not libertarian freedom)

An Introduction to Molinism

Historical Overview

The Reformation

Calvin's *The Bondage and the Liberation of the Will*^[3]

- Defends Luther's *On the Bondage of the Will* against the criticisms by Roman Catholic Albert Pighius
- Affirms the Augustinian view of freedom of the will
- After the fall, no part of a human is immune from sin, including the will
- The will is bonded to sin
- But humans sin willingly, not coerced
- Man does will out of voluntary necessity (prior to effectual grace)
- Man is not free to choose good & evil towards God (not libertarian freedom)

1. On the doctrine of grace, Calvin was also influenced (apart from Augustine) by Bernard of Clairveaux (1090–1153).

Jacobus Arminius (1560–1609)

- ▶ Pastor in Amsterdam and professor of theology at Leiden university
- ▶ His teaching on grace, regeneration, predestination and free will is inconsistent with Calvin
- ▶ His views on the roles of church and state also was contrary to Calvin



Figure: Jacobus Arminius

Jacobus Arminius (1560–1609)

- ▶ Opponents accused Arminius of Pelagianism, unorthodoxy and heresy
- ▶ He claimed to still adhere to the Belgic Confession and Heidelberg Catechism, although he also proposed that they be rewritten
- ▶ A number of debates and public addresses were held, but no synod was called during his lifetime
- ▶ After his death, his teachings would be codified as “Arminianism” and lead to increased conflict with those who held to the views of Calvin

Luis de Molina (1535–1600)

- ▶ Spanish Jesuit priest
- ▶ Counter-reformer
- ▶ Held a high view of God's sovereignty
- ▶ Asked to reconcile the controversy of God's sovereignty and man's free will
 - ▶ 1588: *Concordia liberi arbitrii cum gratiædonis, divina præscientia, prædestinatione et reprobatione*
 - ▶ Commentary on parts of Aquinas' *Summa Theologiæ*
 - ▶ Causes another controversy with the Dominicans and Jansenists



Figure: Luis de Molina

An Introduction to Molinism

Historical Overview

The Counter-Reformation

Luis de Molina (1535–1600)

Luis de Molina (1535–1600)

- Spanish Jesuit priest
- Counter-reformer
- Held a high view of God's sovereignty
- Asked to reconcile the controversy of God's sovereignty and man's free will
 - 1588: *Concordia liberi arbitrii cum gratiae donis, divina praescientia, providentia et reprobatione*
 - Commentary on parts of Aquinas' *Summa Theologiae*
 - Caused another controversy with the Dominicans and Jansenists



Figure: Luis de Molina

1. According to WLC, Molina had said, “Not a leaf falls from a tree unless God wills it.”
2. Molina, as well as the other people mentioned in this presentation, were more than the topics and works discussed here. They were not “one trick ponies”. For example, although the *Concordia* is Molina’s best known work, the [Acton Institute’s page on Molina](#) focusses more on his socio-political leanings and writings (although it affirms that these views were informed by his theological position in the *Concordia*).

Further History — Roman Catholicism

- ▶ Rift continued to grow and drew papal attention
- ▶ Pope Clement XIII imposed silence on the discussion
- ▶ Molina's theory was scrutinised and it looked like it would be rejected
- ▶ Pope Paul V exonerated him
- ▶ Cornelius Jansen (1585–1638), who held more closely to the Augustinian and Thomist (Jansenism)
- ▶ At one point the soteriology of Jansenism was condemned as heresy by pope Innocent X (1653)
- ▶ Debate continues until the present day

Further History — Protestantism

- ▶ Arminian
 - ▶ Dominates Anglicanism during the 18th century despite the Westminster Confession of Faith
 - ▶ John Wesley (1703–1791), Charles Wesley (1707–1788) → Methodism
- ▶ Calvinist
 - ▶ Jonathan Edwards (1703–1758), George Whitefield (1714–1770), *et al.*
 - ▶ Currently the most prevalent soteriological view amongst reformed evangelicals
- ▶ Debate continues until the present day

An Introduction to Molinism

Historical Overview

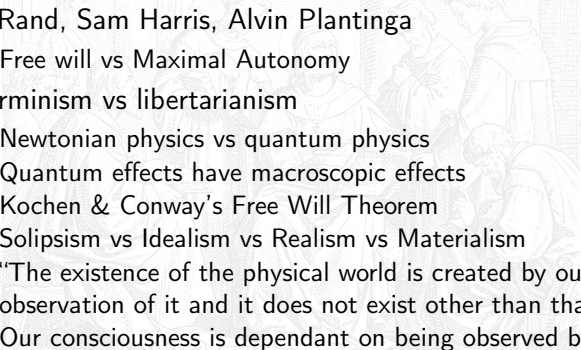
Further History

Further History — Protestantism

- Arminian
 - Dominates Anglicanism during the 18th century despite the Westminster Confession of Faith
 - John Wesley (1703-1791), Charles Wesley (1707-1788) → Methodism
- Calvinist
 - Jonathan Edwards (1703-1758), George Whitefield (1714-1770), et al.
 - Currently the most prevalent soteriological view amongst reformed evangelicals
- Debate continues until the present day

1. While Arminianism was checked in the Netherlands for the moment, it jumped across the English channel and influenced the Anglicans there. It would eventually be taken across the Atlantic to the Americas.

Secular Debate I

- 
- ▶ Ayn Rand, Sam Harris, Alvin Plantinga
 - ▶ Free will vs Maximal Autonomy
 - ▶ Determinism vs libertarianism
 - ▶ Newtonian physics vs quantum physics
 - ▶ Quantum effects have macroscopic effects
 - ▶ Kochen & Conway's Free Will Theorem
 - ▶ Solipsism vs Idealism vs Realism vs Materialism
 - ▶ "The existence of the physical world is created by our observation of it and it does not exist other than that."
 - ▶ Our consciousness is dependant on being observed by God

2016-06-08

An Introduction to Molinism

└ Historical Overview

└ Secular Debate

└ Secular Debate

Secular Debate I

- Ayn Rand, Sam Harris, Alvin Plantinga
 - Free will vs Maximal Autonomy
- Determinism vs Libertarianism
 - Newtonian physics vs quantum physics
 - Quantum effects have macroscopic effects
 - Kochen & Speiser's Free Will Theorem
 - Solipsism vs Idealism vs Realism vs Materialism
 - "The existence of the physical world is created by our observation of it and it does not exist other than that."
 - Our consciousness is dependant on being observed by God

For more information on this topic, see the playlist of [InspiringPhilosophy](#) on [The Case for Free Will](#).



Arminianism and Calvinism



An Introduction to Molinism

- └ Arminianism and Calvinism
 - └ Arminianism
 - └ Arminianism

- Five Articles of Remonstrance
 1. Total Depravity*
 2. Conditional Election
 3. Unlimited Atonement
 4. Preventive Grace
 5. Conditional Preservation



Figure: An anti-Arminian prints depicts it as a grotesque five-headed Monster

1. The remonstrants (and many Arminians today) affirm Total Depravity, but may define it slightly different than Calvinists. Man is in need of Preventive Grace, but still has libertarian free will.

Arminianism

- ▶ Synod of Dort (1618–1619)
 - ▶ Politically loaded
 - ▶ Ultimately condemns Remonstrants/Arminianism
- ▶ Modern Arminianism may not look exactly like the views of the Remonstrants.
 - ▶ Wesleyan Arminianism
 - ▶ Modern Arminianism can be more diametrically opposed to Calvinism
- ▶ Places strong emphasis on God's love

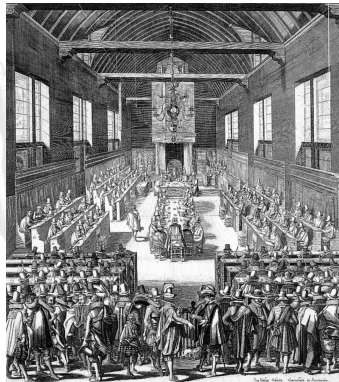


Figure: The Synod of Dort

An Introduction to Molinism

- └ Arminianism and Calvinism
 - └ Arminianism
 - └ Arminianism

Arminianism

- Synod of Dort (1618-1619)
 - Politically loaded
 - Ultimately condemned Remonstrants/Arminianism
- Modern Arminianism may not look exactly like the views of the Remonstrants.
 - Wesleyan Arminianism
 - Modern Arminianism can be more diametrically opposed to Calvinism
- Places strong emphasis on God's love



Figure: The Synod of Dort

Wesleyan Arminianism differs from classical Arminianism in a number of ways:

1. Atonement: hybrid of penal substitution and governmental (Remonstrant)
2. (Governmental atonement: not a penal substitution, but propitiation; a meaningful, but not exact, substitution)
3. Believers could apostatise
4. People could reach a point where they no longer voluntarily sin (through the Holy Spirit). I.e. Christian perfection is possible

Calvinism

- ▶ Synod of Dort “codified” the five points of Calvinism
- ▶ Famous TULIP acronym
 1. **T**otal Depravity
 2. **U**nconditional Election ^[15, 3:5]
 3. **L**imited Atonement
 4. **I**rresistable Grace ^[15, 10:1]
 5. **P**erseverance of the Saints



An Introduction to Molinism

- Arminianism and Calvinism
 - Calvinism
 - Calvinism

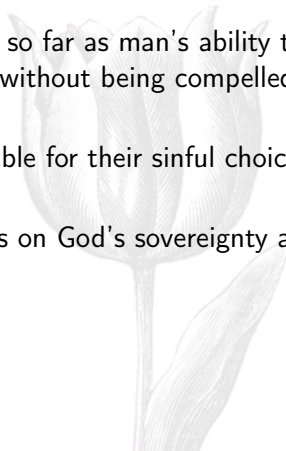
- Synod of Dort "codified" the five points of Calvinism
- Famous TULIP acronym
 1. Total Depravity
 2. Unconditional Election^[29, 34]
 3. Limited Atonement
 4. Irresistible Grace^[29, 30-31]
 5. Perseverance of the Saints



1. **Total Depravity:** All persons are born into and affected by sin (emotions, intellect, will) to the point where they cannot exercise these faculties to move towards God.
2. **Unconditional Election:** God chooses to save some unconditionally, and passes over those whom He chooses not to save.
3. **Limited Atonement:** Christ died only for the elect and not for the reprobate, or at least in a different way than for the elect.
4. **Irresistible Grace:** Those whom God chooses the save, cannot resist the grace which He offers; they are irresistibly drawn to Him.
5. **Perseverance of the Saints:** Those who are elect will persevere until the end and remain true to Christ.

Calvinism

- ▶ Does *not* deny free will, except as so far as man's ability to chose to accept Christ as Saviour without being compelled by God to do so (compatibilism)
- ▶ Humans will still be held accountable for their sinful choices before God
- ▶ Places particularly strong emphasis on God's sovereignty and glory



An Introduction to Molinism

- Arminianism and Calvinism
 - Calvinism
 - Calvinism

- Does not deny free will, except as so far as man's ability to choose to accept Christ as Saviour without being compelled by God to do so (compatibilism)
- Humans will still be held accountable for their sinful choices before God
- Places particularly strong emphasis on God's sovereignty and glory

1. **Compatibilism:** idea that free will and determinism are compatible.
2. God creates the circumstances, thoughts, emotions, etc. so that we freely choose something
3. Compatibilism also has a “hard” and “soft” form.
4. **Hard Compatibilism:** Everything is determined; essentially no free will
5. Calvinism is a succinct summary of Calvin's teachings and may overlook some subtleties in his theology. For example, in his commentary on Acts 2:14–21 he writes, “*No man is excluded from calling upon God, the gate of salvation is set open unto all men: neither is there any other thing which keepeth us back from entering in, save only our own belief.*” ^[5] This appears to contradict a strict notion of Limited Atonement and/or Irresistible Grace.

Arminianism vs Calvinism

Remonstrance	Calvinism	Arminianism
Total Depravity	Total Depravity	Partial Depravity
Conditional Election	Unconditional Election	Conditional Election
Unlimited Atonement	Limited Atonement*	Unlimited Atonement
Prevenient Grace	Irresistible Grace	Resistible Grace
Conditional Preservation	Perseverance of the Saints	Conditional Salvation*

Table: Summaries of soteriological views contrasted.

An Introduction to Molinism

└ Arminianism and Calvinism

└ Arminianism vs Calvinism

└ Arminianism vs Calvinism

Remonstrance	Calvinism	Arminianism
Total Depravity	Total Depravity	Partial Depravity
Conditional Election	Unconditional Election	Conditional Election
Unlimited Atonement	Limited Atonement*	Unlimited Atonement
Prevenient Grace	Irresistible Grace	Resistible Grace
Conditional Preservation	Perseverance of the Saints	Conditional Salvation*

*Table: Summary of soteriological views contrasted.

1. Some Calvinists reject the doctrine of Limited Atonement. These are probably the most common kind of “four point” Calvinists.
2. Some Arminians agree with Perseverance of the Saints.
3. According to Jerry Walls in his video series *What is Wrong with Calvinism*, the first and last points in the table do not cause as much division between Calvinists and Arminians. According to him, the tension lies with the middle three points, what he calls “ULI in the middle”.

Arminianism vs Calvinism

▶ Arminianism

- ▶ The Bible, in places, seem to affirm human free will
- ▶ Human free will is necessary to explain the origin of evil (alternative is untenable as it contradicts the ontology of God)
- ▶ If humans lack free will (to do good), then there is, in a sense, no moral accountability
- ▶ Can encourage individualism and flirts with the heresies previously condemned

▶ Calvinism

- ▶ Above all, God must be absolutely sovereign
- ▶ Everything which God does is, first and foremost, for His own glorification
- ▶ The logical conclusion of Calvinism seems to deny His omnibenevolence (in its strictest sense) and can lead to theological fatalism (determinism)

An Introduction to Molinism

Arminianism and Calvinism

Arminianism vs Calvinism

Arminianism vs Calvinism

Arminianism vs Calvinism

- Arminianism
 - The Bible, in places, seem to affirm human free will
 - Human free will is necessary to explain the origin of evil (alternative is untenable as it contradicts the ontology of God)
 - If humans lack free will (to do good), then there is, in a sense, no moral accountability
 - Can encourage individualism and flirts with the heresies previously condemned
- Calvinism
 - Above all, God must be absolutely sovereign
 - Everything which God does is, first and foremost, for His own glorification
 - The logical conclusion of Calvinism seems to deny His omnibenevolence (in its strictest sense) and can lead to theological fatalism (determinism)

1. Paul Helm (Calvinist): “If we suppose some form of compatibilism, then God could have created men and women who freely (in a sense compatible with determinism) did only what was morally right.”
2. A. W. Pink (Calvinist): “When we say God is sovereign in the exercise of His love, we mean that He loves whom He chooses. God does not love everybody.”

Arminianism vs Calvinism

GotQuestions.org:

“Ultimately, it is our view that both systems fail in that they attempt to explain the unexplainable. Human beings are incapable of fully grasping a concept such as this. Yes, God is absolutely sovereign and knows all. Yes, human beings are called to make a genuine decision to place faith in Christ unto salvation. These two facts seem contradictory to us, but in the mind of God they make perfect sense.”

The Contemporary Debate

Arminianism	Calvinism	(Molinism)
Roger Olsen	James R. White	Alvin Plantinga
Jerry Walls	John Piper	William Lane Craig
Robert Picirilli	D. A. Carson	Kenneth Keathley
Billy Graham	R. C. Sproul	Thomas Flint
Rick Warren	Paul Helm	Max Andrews

Table: Soteriological views held by some contemporary biblical scholars, theologians and Christian philosophers.

An Introduction to Molinism

└ Arminianism and Calvinism

└ Arminianism vs Calvinism

└ The Contemporary Debate

Arminianism	Calvinism	(Molinism)
Roger Olson	James R. White	Alvin Plantinga
Jerry Walls	John Piper	William Lane Craig
Robert Picirilli	D. A. Carson	Kenneth Keathley
Billy Graham	R. C. Sproul	Thomas Flint
Rick Warren	Paul Helm	Max Andersson

Table: Substantive views held by some contemporary biblical scholars, theologians and Christian philosophers.

Norman Geisler considers himself to be a “moderate” or “two point” Calvinist.

An Introduction to Molinism

Arminianism and Calvinism

Arminianism vs Calvinism

Observed Curiosities

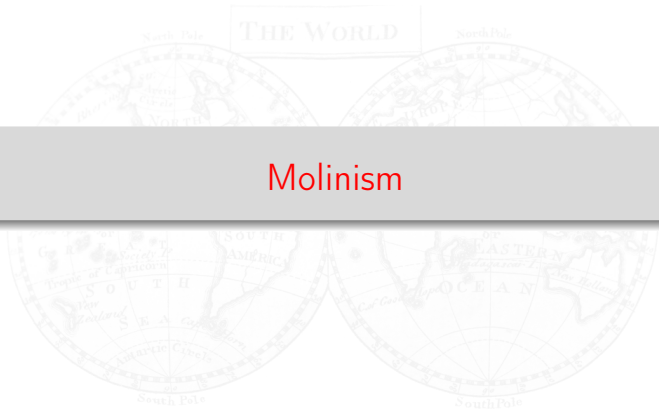
Observed Curiosities

- ▶ Allegiance is often voiced in the negative
 - Objecting to one position
 - ⇒ Holding the other position
 - Remonstrants' defence at the Synod of Dort
- ▶ "Four pointers" and "three pointers"
 - Calvinism without Conditional Election? Irresistible Grace?



1. From my personal observations, apart from being “raised” with a specific view, many people prefer one view *primarily* because they object to the opposing view.
2. At Dort, the remonstrants wanted to first point out the deficiencies of Calvinism and would then defend their position biblically. The synod did not allow this, saying that they need to present a defence of their views, not an attack on the opposing view. This confounded the remonstrants’ strategy, and they withdrew.
3. In his article series “The Petals Drop”, Tim Stratton puts forth the thesis that the doctrine of Conditional Election is untenable and, without it, the other points of Calvinism collapse. My personal thesis is similar, except I believe that everything hinges on Limited Atonement (not yet fully developed). This line of argument shows that there are problems with being a “four pointer” or “three pointer”.

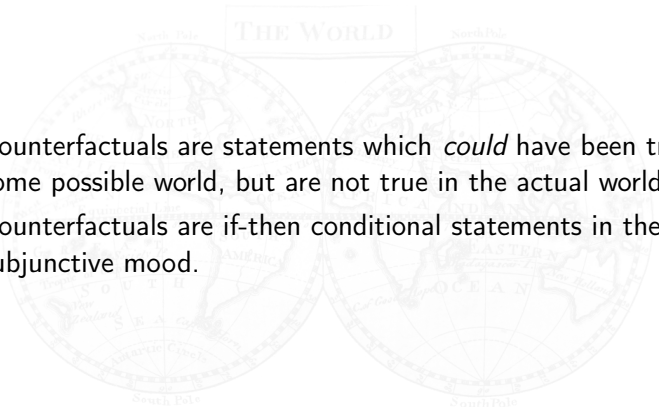
Molinism



What is Molinism?

- ▶ Molinism describes God's knowledge about real and hypothetical worlds
- ▶ Having this understanding gives us the tools to think about soteriology
- ▶ Molinism is the application of the doctrine of *Middle Knowledge*
- ▶ Middle Knowledge is God's knowledge of all true counterfactual propositions in the subjunctive mood (specifically, counterfactuals of creaturely freedom [CCFs])
- ▶ It sits "in between" God's Natural and Free knowledge
- ▶ Molina: *supercomprehension* ("Foreknowledge 2.0" [4])

Counterfactuals

- 
- ▶ Counterfactuals are statements which *could* have been true in some possible world, but are not true in the actual world.
 - ▶ Counterfactuals are if-then conditional statements in the subjunctive mood.

Subjunctive Conditionals

1. If Wessel did not eat the hotdog, then someone else did.
2. If Wessel had not eaten the hotdog, then someone else would have.

Sentence (1) is an *indicative* conditional. Sentence (2) is an *subjunctive* conditional, and indicates a counterfactual.

An Introduction to Molinism

Molinism

Counterfactuals

Subjunctive Conditionals

1. If Wessel did not eat the hotdog, then someone else did.
2. If Wessel had not eaten the hotdog, then someone else would have.

Sentence (1) is an indicative conditional. Sentence (2) is an subjunctive conditional, and indicates a counterfactual.

1. Indicative/Subjunctive \implies grammatical mood.
2. Counterfactual \implies contrary-to-fact assumption.
3. *Protasis*: the *if* clause; *apodosis*: the *then* clause.
4. “Subjunctive mood” is not technically correct. The past subjunctive mood exists in languages such as German, but not English. In English has an indicative antecedent with an extra layer of morphology. So in English, it would be more proper to say “additional past” conditionals. However, the used terminology is so pervasive that this point is moot ^[23].

Subjunctive Conditionals — Context

“Goodman’s, nearly enough” [19]:

1. If Caesar were in command, he would use the atom bomb.
2. If Caesar were in command, he would use catapults.

Character and nature of Caesar are evident in both scenarios.

Caesar is constrained by his milieu.

Counterfactuals

Biblical Evidence for God having Knowledge of Counterfactuals

- ▶ **1 Samuel 23:7–13**: David escapes Keilah
- ▶ **Jeremiah 38:17–23**: The fate of Zedekiah & Jerusalem during the Babylonian siege
- ▶ **Amos 7** — Warning visions; Amos pleas, God relents
- ▶ **Matthew 11:21–24***: Jesus: judgement on Chorazin, Bethsaida & Capernaum contrasted with Tyre, Sidon & Sodom
- ▶ **Matthew 26:24**: Jesus: it would have been better for Judas if he had never been born
- ▶ **Luke 16:19–31**: The rich man and Lazarus
- ▶ **John 15:22, 24**: If Jesus had not come to proclaim the gospel, His opponents would have been better off
- ▶ **1 Corinthians 2:8**: Jesus would not have been crucified if His executioners understood God's redemptive plan

An Introduction to Molinism

Molinism

Counterfactuals

Biblical Evidence for God having Knowledge of Counterfactuals

Biblical Evidence for God having Knowledge of Counterfactuals

- **1 Samuel 23:7-13:** David escapes Keilah
- **Jeremiah 38:17-23:** The fate of Zedekiah & Jerusalem during the Babylonian siege
- **Amos 7** — Warning visions, Amos pities, God relents
- **Matthew 11:21-24***: Jesus' judgement on Chorazin, Bethsaida & Capernaum contrasted with Tyre, Sidon & Sodom
- **Matthew 26:24:** Jesus: it would have been better for Judas if he had never been born
- **Luke 16:19-31:** The rich man and Lazarus
- **John 15:22, 24:** If Jesus had not come to proclaim the gospel, His opponents would have been better off
- **1 Corinthians 2:8:** Jesus would not have been crucified if His executioners understood God's redemptive plan

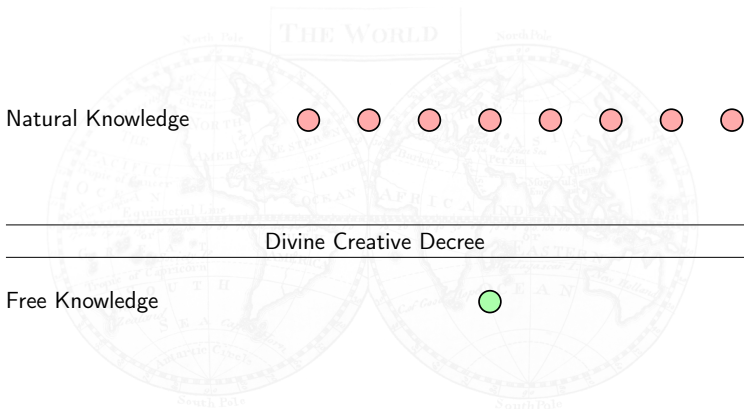
1. Not all Molinists accept Matthew 11:21–24 as a true example of counterfactuals, but rather believe Jesus to be speaking here using rabbinical hyperbole.

Middle Knowledge

- ▶ Middle Knowledge comes logically *after* God's Natural Knowledge, but logically *before* His divine creative decree, which leads to His Free Knowledge
 - ▶ The use of the words *before* and *after* indicate *logical ordering*, and should not be understood in the usual temporal sense
- ▶ Note that God may still have middle knowledge even if He created the actual world such that humans have no free will
- ▶ In a sense, Molinism is a *superset* which includes both Arminianism and Calvinism

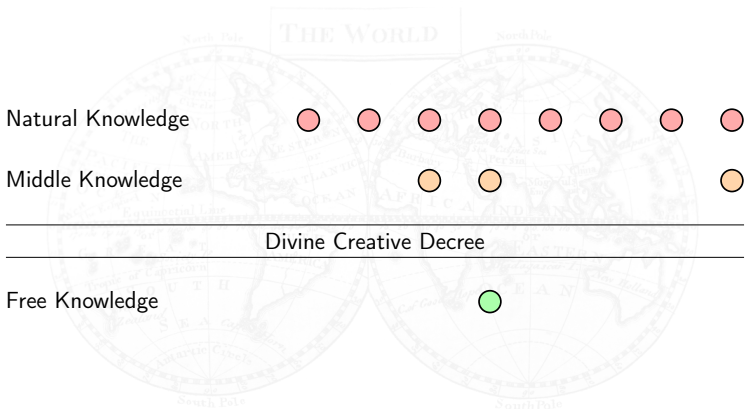
Middle Knowledge

God's Knowledge

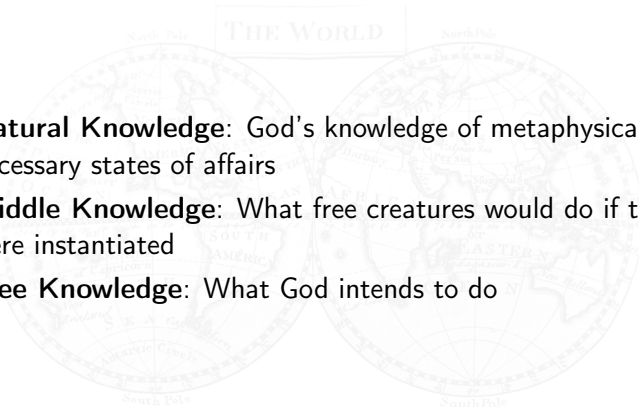


Middle Knowledge

God's Middle Knowledge

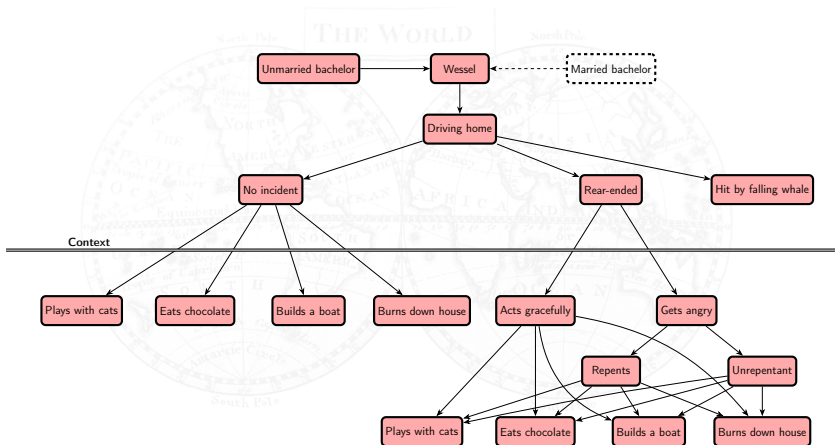


Middle Knowledge

- 
1. **Natural Knowledge:** God's knowledge of metaphysically necessary states of affairs
 2. **Middle Knowledge:** What free creatures would do if they were instantiated
 3. **Free Knowledge:** What God intends to do

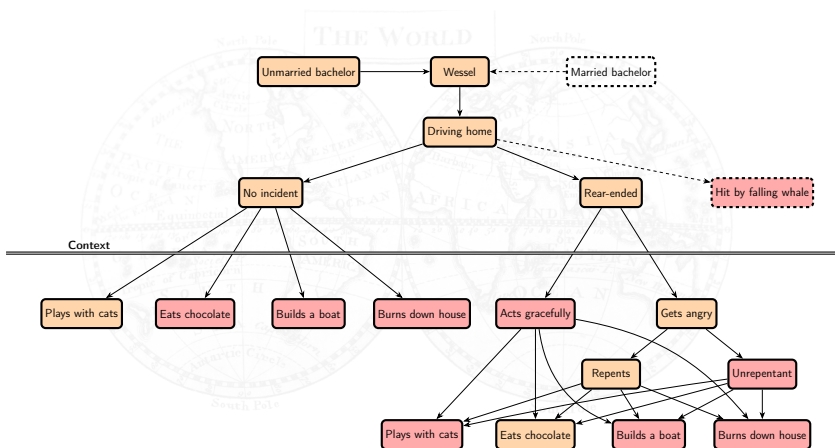
Middle Knowledge

Illustration: Natural Knowledge (What Can Happen)



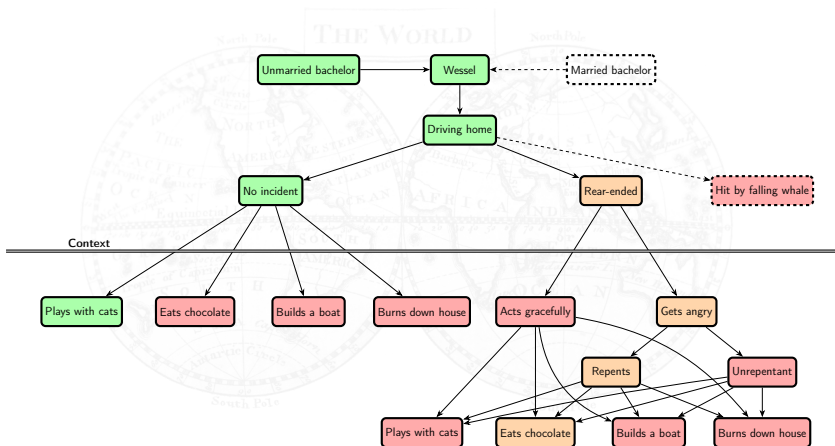
Middle Knowledge

Illustration: Middle Knowledge (What Would Happen)



Middle Knowledge

Illustration: Free Knowledge (What Will Happen)



Middle Knowledge

Illustration: Takeaway

1. Our context is determined by
 - (i) The actions of others (or situations which otherwise occur “naturally”)
 - (ii) God’s (possible) direct intervention
2. Our choices and actions contribute to the context of others
3. At any point, God *can* intervene and override our context or even our free will
4. Even though God’s divine creative decree determines the actual world, these “levels of knowledge” all exists before Creation itself

Middle Knowledge vs Foreknowledge

- ▶ Middle Knowledge
 - ▶ Exists within the second logical moment of God's knowledge
 - ▶ What *would* happen
 - ▶ God's knowledge of future contingents not causally determined by the present state of affairs
 - ▶ "Divine deliberation"
- ▶ Foreknowledge (Free Knowledge)
 - ▶ Exists within the third logical moment of God's knowledge
 - ▶ What *will* happen
 - ▶ God knowledge of all true propositions in the actual world
 - ▶ For example: a barometer reflects the atmospheric pressure, but does not determine it (WLC)

Implications

- ▶ God would possess His middle knowledge, even if He did not actualise a world with any free will
- ▶ Which world did God actualise?
 - ▶ William Lane Craig: World with libertarian free will where the most people are saved
 - ▶ Something else...?
- ▶ Provides a framework for thinking about aspects of God and theology (see “Conclusions”)

Middle Knowledge

Application to Soteriology

- ▶ God chooses those who **would** freely respond to His grace when offered
 - ▶ Does not necessarily need to apply to every individual
 - ▶ Does not require prevenient grace offered to everyone
- ▶ Holds a “Calvinistic” view of God’s comprehensive sovereignty
- ▶ Holds an “Arminian” view of libertarian free will
- ▶ ⇒ “Radical compatibilism” / Soft Libertarianism

Solus Christus

Sola Scriptura

Objections and Criticisms

Sola Gratia

Sola Fide

Miscellaneous Objections and Criticisms

- ▶ Arminians: “complicated Calvinism”
- ▶ Calvinists: “sophisticated Arminianism”

Solus Christus

Sola Scriptura

Soli Deo Gloria

Sola Gratia

Sola Fide

Miscellaneous Objections and Criticisms

- ▶ Arminians: “complicated Calvinism”
- ▶ Calvinists: “sophisticated Arminianism”
- ▶ “Molinism is a Jesuit/Roman Catholic philosophy”
 - ▶ *False*: Genetic fallacy; cannot automatically disregard an idea based on its origins

Sola Gratia

Soli Deo Gloria

Sola Fide

Miscellaneous Objections and Criticisms

- ▶ Arminians: “complicated Calvinism”
- ▶ Calvinists: “sophisticated Arminianism”
- ▶ “Molinism is a Jesuit/Roman Catholic philosophy”
 - ▶ *False*: Genetic fallacy; cannot automatically disregard an idea based on its origins
- ▶ “Molinism is semi-Pelagian”
 - ▶ *False*: Prevenient grace is still necessary

Sola Gratia

Sola Fide

Miscellaneous Objections and Criticisms

- ▶ Arminians: “complicated Calvinism”
- ▶ Calvinists: “sophisticated Arminianism”
- ▶ “Molinism is a Jesuit/Roman Catholic philosophy”
 - ▶ *False*: Genetic fallacy; cannot automatically disregard an idea based on its origins
- ▶ “Molinism is semi-Pelagian”
 - ▶ *False*: Prevenient grace is still necessary
- ▶ Doctrine of Divine Immutability^[17]
 - ▶ Immutability does not rule out extrinsic change
 - ▶ E.g. temporally indexed truths
 - ▶ Knowledge is not part of God’s essential nature
 - ▶ Alternatively: since God is atemporal, we cannot know how God knows, as we only understand knowledge changing with time

An Introduction to Molinism

Objections and Criticisms

Miscellaneous

Miscellaneous Objections and Criticisms

- Arminians: "complicated Calvinism"
- Calvinists: "sophisticated Arminianism"
- "Molinism is a Jesuit/Roman Catholic philosophy"
 - *False*: Genetic fallacy; cannot automatically disavow an idea based on its origins
- "Molinism is semi-Pelagian"
 - *False*: Preventive grace is still necessary
- Doctrine of Divine Immutability^[17]
 - Immutability does not rule out extrinsic change
 - E.g. temporally indexed truths
 - Knowledge is not part of God's essential nature
 - Alternatively: since God is atemporal, we cannot know how God knows, as we only understand knowledge changing with time

- Temporally indexed truth: "it is now 21:22".

Miscellaneous Objections and Criticisms

- ▶ Doctrine of Divine Simplicity
 - ▶ Aquinas held that God had distinct logical moments of His knowledge
 - ▶ Middle Knowledge forms a part of God's omniscience
 - ▶ Some Molinists do agree there is a tension here and some reject Divine Simplicity^[18]
- ▶ Greg Koukl: In Molinism, God elects a *world*, not individuals, and this is not biblical
 - ▶ Election of individuals vs possible worlds
 - ▶ Is it not possible for God to select (predestine) a world where Alice and Bob are saved, but not Charlie, vs one where only Alice is saved and not Bob and Charlie?
 - ▶ Romans 9

Thinly Veiled Open Theism^[4]

“Molinism is a thinly-veiled, or close relative of, Open Theism”

- ▶ *False*: poor understanding of philosophy & definitions
 - ▶ Open Theism: God has *no* foreknowledge
 - ▶ Molinism: God has supercomprehension (foreknowledge 2.0)
- ▶ Misplaces Middle Knowledge
 - ▶ God does not receive His knowledge from the actual world
 - ▶ God’s Middle Knowledge is located *before* His divine creative decree, not *after* (i.e. not a case of “let’s see what happens”)

The Truth/Existence of CCFs^[20]

▶ Objection

- ▶ CCFs cannot exist prior to God's divine creative decree
- ▶ *Deliberative conditional* \implies antecedents \implies actualisation of the world has already happened

▶ Response

- ▶ Counterfactuals are only true relative to a world
- ▶ One cannot compare worlds based on their antecedents
- ▶ Worlds cannot be compared beyond when a counterfactual has "taken place"

An Introduction to Molinism

└ Objections and Criticisms

└ The Truth/Existence of CCFs

└ The Truth/Existence of CCFs^[20]

- Objection
 - CCFs cannot exist prior to God's divine creative decree
 - Deliberative conditional \implies antecedents \implies actualisation of the world has already happened
- Response
 - Counterfactuals are only true relative to a world
 - One cannot compare worlds based on their antecedents
 - Worlds cannot be compared beyond when a counterfactual has "taken place"

1. This objection has to do with the "closeness" of the possible world in which the CCF is true to the actual world
2. Deliberative conditional: "If Peter were to start smoking, he would contract cancer."
3. The above condition is contingent on "If God created Adam and Eve, there would be more moral good than moral evil." Etc.
4. "It is like saying that what the result is of a comparison of colours between one apple and a second apple depends on the first apple."
5. Counterfactuals cannot be negated: instead, a "negative" implies a new, distinct world.

Divine Voodoo Worlds^[8]

▶ Argument

- ▶ CCFs are hypersensitive to the context of the creature
- ▶ “Butterfly effect” on free choices (transworldly manipulable [TM])
- ▶ God can manipulate the world in an infinite number of ways, leading to the appearance of free choices within a particular context

▶ Responses

1. CCFs are not hypersensitive
2. Creatures in extreme TMs are still free
3. Deny this argument as a serious defeater for Molinism

Grounding Problem^[14]

Grounding problem / card dealer problem / doctrine of God being the cause of all things

▶ Objections

- ▶ How does God know counterfactuals? Where do they come from?
- ▶ God does not determine the truth of counterfactuals

▶ Responses

- ▶ Objection is poorly defined
- ▶ Burden of proof on the objector
- ▶ “Truth-maker theory”: negative propositions seem to imply truth makers to be “special, non-objectual entities having a complexity which is essentially logical”

An Introduction to Molinism

- Objections and Criticisms
 - Grounding Problem
 - Grounding Problem^[14]

Grounding problem / card dealer problem / doctrine of God being the cause of all things

- **Objections**
 - How does God know counterfactuals? Where do they come from?
 - God does not determine the truth of counterfactuals
- **Responses**
 - Objection is poorly defined
 - Burden of proof on the objector
 - "Truth-maker theory": negative propositions seem to imply truth makers to be "special, non-objectual entities having a complexity which is essentially logical"

"Because the Grounding Objection is a rebutting defeater (as opposed to an undercutting defeater), it must have more warrant than the Molinist's assumption that there are true counterfactuals of freedom."

1. We appear to know counterfactuals and employ them in our daily lives.
2. It is plausible that the Law of Conditional Excluded Middle (LCEM) holds for counterfactuals of creaturely freedom.
3. Counterfactual statements are used in Scripture.

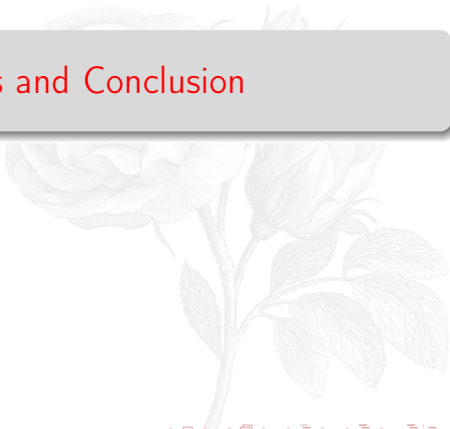
Not Biblical

“Molinism is philosophy; it is not biblical; it is not necessary; sola scriptura”

- ▶ Denies God's inspiration and common grace
- ▶ Molinism is not in conflict with the Bible's gospel message
- ▶ The role of philosophy in God's revelation (Calvin, Aquinas)
- ▶ Sola what?



Applications and Conclusion



Applications of Molinism

Provides a framework for thinking about God's knowledge and His actions in the real world:

1. Soteriology (God's sovereignty + human libertarian free will)
2. "God changing His mind" passages and unfulfilled prophecies
3. Theological Fatalism
4. The Natural Problem of Evil
5. The Problem of Prayer
6. Biblical inspiration
7. Etc.

An Introduction to Molinism

Applications and Conclusion

Applications

Applications of Molinism

Provides a framework for thinking about God's knowledge and His actions in the real world:

1. Soteriology (God's sovereignty + human libertarian free will)
2. "God changing His mind" passages and unfulfilled prophecies
3. Theological Fatalism
4. The Natural Problem of Evil
5. The Problem of Prayer
6. Biblical inspiration
7. Etc.

1. Exodus 32, Jonah 3, Isaiah 38, etc. God "changes His mind" not on a whim, but because He foreknew, before creation, that His pronouncements would cause His audience to either freely intercede or change their behaviour.
2. Theological Fatalism: even though God foreknows our actions, we are still acting freely. The world which He actualised, He did so according to our actions.
3. Natural Problem of Evil: Mankind chose sin over obedience to God. This means that God is not the author of evil and did not will Adam and Eve (or any of us) to sinful actions.

An Introduction to Molinism

Applications and Conclusion

Applications

Applications of Molinism

Provides a framework for thinking about God's knowledge and His actions in the real world:

1. Soteriology (God's sovereignty + human libertarian free will)
2. "God changing His mind" passages and unfulfilled prophecies
3. Theological Fatalism
4. The Natural Problem of Evil
5. The Problem of Prayer
6. Biblical inspiration
7. Etc.

- Problem of prayer: even though God foreknows our prayers, our prayers are still free acts, and God chose to actualise this world based on His foreknowledge of when we would have prayed and when not.
- Instead of holding a "docetic" view of the inspiration scripture, God foreknew who the faithful authors and copyists of His word would be, and actualised a world where they would be stewards of thereof.

Molinism Maximises God's Great-making Attributes

1. Omniscience
2. Omnipotence
3. Omnibenevolence



Molinism: Omniscience

1. A being that has knowledge of counterfactuals has more knowledge than a being which does not have knowledge of counterfactuals
2. God is maximally great in His knowledge
3. Therefore, God has knowledge of counterfactuals

Molinism: Omnipotence

1. If it is the case and God is unable to be sovereign if His creation has free will, then He is not maximally sovereign
2. God is maximally sovereign
3. Therefore, can God allow humans to have free will while remaining completely sovereign

Thus Molinism can show that God's sovereignty and man having free will are not logically contradictory

Molinism: Omnibenevolence

- ▶ God loves all of His creation and desires that none should perish
- ▶ To maximally express His love, God grants His humans free will
- ▶ God does not (typically) intervene in the free will choices of His creation
- ▶ While human free will has led to much suffering, it is more valuable (to God) to have a creation with free will than not

A Molinist Informed Soteriology

ROSES acronym

1. Radical Depravity
2. Overcoming Grace
3. Sovereign Election
4. Eternal Life
5. Singular Redemption



An Introduction to Molinism

Applications and Conclusion

Applications

A Molinist Informed Soteriology

ROSES acronym

1. Radical Depravity
2. Overcoming Grace
3. Sovereign Election
4. Eternal Life
5. Singular Redemption



1. These quotes are taken from [1]. They presuppose the WLC view where God chose the actual world to maximise those who are saved.
2. **Radical Depravity:** Sin has pervaded our lives, affecting our thoughts and actions, but we do still have libertarian free will.
3. **Overcoming Grace:** “God overcomes the sinner’s rebellion; when the sinner stops resisting the Holy Spirit, they become regenerate.” Not cooperative. Not salvation by works. Monergistic with soft libertarianism.
4. **Sovereign Election:** “God elects all individuals who would freely cease to resist His saving grace.”
5. **Eternal Life:** “It is possible to lose your salvation, but you won’t.” Possible world to apostatise, but God won’t actualise any such world.
6. **Singular Redemption:** “Penal substitution view of atonement. Salvation is provided for all, but only efficacious for those who believe.” Contra Limited Atonement.

References



References I

- [1] Max Andrews. *An Introduction to Molinism: Scripture, Reason, and All that God has Ordered*, volume 1 of *The Spread of Molinism*. Amazon Kindle, Kindle edition, June 2014.
- [2] Augustine of Hippo. A Treatise on the Grace of Christ, and on Original Sin. In Philip Schaff, editor, *Nicene and Post-Nicene Fathers*, volume 5 of 1. Christian Classics Ethereal Library, 1885.
- [3] Matthew Barrett. Did John Calvin Believe in Free Will?, September 2014.
- [4] Joshua Matthan Brown. Molinism is not Open Theism: A Critique of Dr. McMahon's Assessment, September 2009.
- [5] John Calvin. *Commentary on Acts*, volume 1, chapter Acts 2:14–21. Christian Classics Ethereal Library, 1585.
- [6] Clement of Alexandria. The Instructor. In Philip Schaff, editor, *Ante-Nicene Fathers*, volume 2. Christian Classics Ethereal Library, 1885.

References II

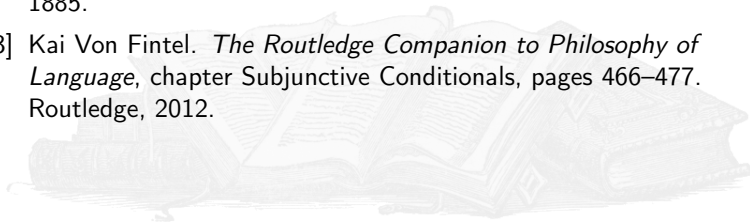
- [7] William Lane Craig. *Divine Foreknowledge: Four Views*, chapter The Middle-Knowledge View, pages 119–143. IVP Academic, 2001.
- [8] Randy Everist. Molinism and “Divine Voodoo Worlds”: A Critique of Dean Zimmerman’s Anti-Molinist Argument. Master’s thesis, Southeastern Baptist Theological Seminary, December 2015.
- [9] Stanley J. Grenz, David Guretzki, and Cherith Fee Nordling. *Pocket Dictionary of Theological Terms*. InterVarsity Press, 1999.
- [10] Irenaeus. Against Heresies. In Philip Schaff, editor, *Ante-Nicene Fathers*, volume 1. Christian Classics Ethereal Library, 1885.
- [11] John Chrysostom. Homilies on the Gospel of St. John and the Epistle to the Hebrews. In Philip Schaff, editor, *Nicene and Post-Nicene Fathers*, volume 14 of 1. Christian Classics Ethereal Library, 1885.
- [12] Justin Martyr. Second Apology. In Philip Schaff, editor, *Ante-Nicene Fathers*, volume 1. Christian Classics Ethereal Library, 1885.

References III

- [13] Kenneth Keathley. *Salvation and Sovereignty*. B&H Publishing Group, google play books edition, January 2010.
- [14] Zachary Lawson. Philosophy Matters—James White Missing the Mark on Molinism, May 2014.
- [15] John Macpherson. The Westminster Confession of Faith, 1881.
- [16] Joseph M. Magee. Aquinas and the Freedom of the Will, 2015.
- [17] Tim Pawl. Divine Immutability, June 2016.
- [18] Alvin Plantinga. *Does God Have a Nature?* . Marquette University Press, December 1980.
- [19] Willard van Orman Quine. *Word and Object*. MIT Press, 1960.
- [20] Joachim Reiß. Molinism And The Free Will Defense. Master's thesis, Philipps Universitaet Marburg, May 2014.
- [21] Tertullian. Against Marcion. In Philip Schaff, editor, *Ante-Nicene Fathers*, volume 3. Christian Classics Ethereal Library, 1885.

References IV

- [22] Theophilus. Theophilus to Autolyclus. In Philip Schaff, editor, *Ante-Nicene Fathers*, volume 2. Christian Classics Ethereal Library, 1885.
- [23] Kai Von Fintel. *The Routledge Companion to Philosophy of Language*, chapter Subjunctive Conditionals, pages 466–477. Routledge, 2012.



Other Resources

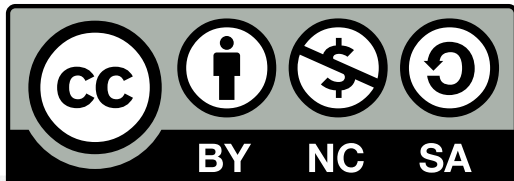
The following people and resources were heavily relied upon in the making of this presentation:

- ▶ **William Lane Craig:** [Reasonable Faith](#)
- ▶ **Max Andrews:** [Sententias](#)
- ▶ **Tim Stratton:** [Free Thinking Ministries](#)
- ▶ **Randy Everest:** [Possible Worlds](#)
- ▶ **J. W. Wartick:** jwwartick.com

Questions



Please attribute Wessel Venter with a link to
<http://www.siyach.org/>.



This presentation is licensed under a **Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License**.