Phil. 114 2/1/2016

[holdover from the previous handout:] Providential control on the Open theist picture

-God can causally determine many events, set boundaries, and know what Godself will do [issue of divine freedom arises here], and God can determine individuals to perform actions (though this will jeopardize their freedom), and even when it comes to creaturely free actions, God can foreknow probabilities/chances

-a mixed strategy open to God on Open Theism: A case, consistent with OT, where God knows that I will perform action x, and I perform x freely

-So, on OT, God can foreknow that you’ll do something that you in fact do freely; God just can’t foreknow (with absolute certainty) that you will *freely* do it.

**D. Lewis “Evil for Freedom’s Sake?”**

-Different types of theodicies (section II, pp. 151.5-152)

-Plantinga’s distinction of “theodicy”: the attempt to solve the problem of evil by specifying what God’s reason for causing/allowing evils actually is vs. “defense”: attempts to solve the (logical form of) the problem of evil by showing that that there is no inconsistency between the existence of an OOPG God and evil by specifying some reason for allowing evils that an OOPG God logically might have had (Lewis, p. 151.6 and following)

[in both cases, these terms can be applied either to the abstract form of the problem of evil, or to various concrete forms]

-Lewis (152.7) thinks Plantinga misses the best option: “tentative, even speculative theodicy” (using “theodicy” more broadly, and more normally, that Plantinga

A defense (building on Lewis’s remarks) of the role of “speculative theodicy” in providing relief from the toughest forms (evidential forms, focused on the most horrific suffering) of the problem of evil.

-“Significant freedom”: section III (pp. 153-155) of Lewis

-Lewis uses the phrase to mean “freedom in choices that matter” (153.2), and by this he seems to mean choices in which one option is very good/beneficial and/or the other is very bad/harmful

-but in the same spirit, we can also mean: choices where it isn’t easy to do the right thing