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GOD'S CONTINGENT KNOWLEDGE

Many philosophers have rejected the premise that it is possible to know now everything that will happen in the future. It might be impossible to know the truth of future contingents either because future contingents are not yet true or because it is not possible to know their truth. If it is not possible to know the truth of what will happen in the future, then God does not have foreknowledge. Many persons hold that if God does not have foreknowledge of future contingents then he is not really omniscient and thus not really God. However, many who reject premise (B₁) that future contingents have a truth value which can be known, do not thereby purport to reject God's omniscience. They suggest that God knows all that can be known but that future, free acts of persons cannot be infallibly fore-known.

Just as God is no less worthy of worship if he cannot do what is impossible to do, so it is no blemish on God's status as deity if there are some things he does not know because such things cannot be known. Nevertheless, in this view God still has natural knowledge of all necessary truths and logical possibilities, middle knowledge of what free persons would *probably* do in the circumstances known to him and free knowledge of all things that God himself promises, plans or intends to bring about. Such knowledge includes knowledge of all things past, present and future, known as they actually are at a given moment in time. God knows that what is past has occurred and has perfectly preserved the past in his infallible memory. God knows all things presently occurring and that they are