

Resolving the Free Will Dilemma

**A Biblical Framework for Divine
Sovereignty & Human Choice**

Book 1

Brett D. Henderson

Resolving the Free Will Dilemma: A Biblical Framework
for Divine Sovereignty & Human Choice

Copyright © 2025 Brett D. Henderson

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—except for brief quotations in printed reviews, without the prior permission of the publisher.

Registered with the U.S. Copyright Office.

Clickmill LLC

ISBN: 9798316766291 (Hardcover)

ISBN: 9798280500488 (Paperback)

Revised Edition

Printed in the United States of America

Scripture quotations are from the Holy Bible, New International Version®, NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

Dedicated to my amazing wife,
for being eternally supportive

*“There is not and has never been tension
between God’s sovereignty and man’s free will.”*

-Brett D. Henderson

Contents

Contents	5
Preface	7
Introduction	10
Part I: The Many Beings Framework	17
Chapter 1: Argument Summary	18
Chapter 2: Beings & Intrinsic Qualities	22
Chapter 3: Defining the Core Concepts	37
Chapter 4: The Natures of God and Man	55
Chapter 5: Nature Determines Perception	67
Chapter 6: Incompatibility of Frames and Terms	86
Chapter 7: The Many Beings Fallacy	113
Chapter 8: A New Foundation	121
Chapter 9: The True Source of Tension	124
Chapter 10: The Ontology of the Framework	132
Part II: Resolving the Free Will Dilemma	137
Chapter 11: Defining Frame Specific Terms	138
Chapter 12: Resolving Free Will & God's Sovereignty	180
Chapter 13: Resolving Theological Fatalism	207
Chapter 14: Conclusions on Predestination	225
Chapter 15: Conclusions on Calvinism	230
Chapter 16: Conclusions on Arminianism	239
Chapter 17: Resolving Compatibilism vs.	

Incompatibilism	249
Chapter 18: Conclusions on Molinism	256
Chapter 19: Conclusion on Original Sin	264
Chapter 20: Conclusions on Fallen Nature	271
Chapter 21: Conclusions on Moral Responsibility	275
Chapter 22: Conclusions on Human Effort	279
Chapter 23: Conclusions on Losing Salvation	283
Chapter 24: Conclusions on Divine Hiddenness	290
Chapter 25: Conclusions on Hermeneutics	296
Part III: Historical & Contemporary Views	302
Chapter 26: Augustine on Will & Grace	303
Chapter 27: Thomistic Compatibilism	308
Chapter 28: Calvin on Sovereignty	314
Chapter 29: Edward's Determinism	321
Chapter 30: Arminianism & Finite Agency	327
Chapter 31: Wesley & Arminianism	334
Chapter 32: Plantinga & Libertarianism	343
Chapter 33: Kane & Event-Causal Libertarianism	349
Chapter 34: Final Conclusions	356
Connect With the Author	362
Glossary	364

Preface

This book is for anyone interested in exploring a serious and fresh approach to the free will dilemma. Together, we'll walk through a six-premise logical argument, building toward what I believe is a sound resolution to this age-old question. By the end, this argument seeks to show that free will and divine sovereignty can indeed find harmony within a carefully crafted ontological framework.

The free will dilemma, at its heart, asks: If God is fully sovereign and knows all future events, do we humans truly choose our actions, or are our decisions somehow set in stone? This tension—between God's boundless foreknowledge and our deep sense of moral agency—has sparked centuries of debate and given rise to countless theological perspectives.

Let me take you back to where this journey began for me. Around 2017, after years of wrestling with the free will dilemma, I kept circling back to a conclusion so many others had landed on: "There seems to be an innate tension between human free will and the sovereignty of God." It was a familiar dead end, and I was frustrated to find myself there again. But that frustration sparked a shift. I started focusing my thoughts on the tension itself. If both positions were true in a full sense, surely God wouldn't feel any

conflict between His sovereignty and our free will. It then made sense that the tension couldn't come from Him, nor from the dilemma itself. That left just one possibility: the tension must stem from me, a finite human, something woven into creation. So, I turned back to the free will dilemma with new eyes, exploring it from an ontological standpoint—asking how my own human limitations might conjure a paradox that God, in His infinite knowledge, would never encounter.

Connect With The Author

If you enjoy this book and want to be the first to receive the next book in the series or connect with the author, please visit this link or scan the QR code below:

<https://tally.so/r/nG7YKj>



Introduction

Is human freedom genuine if God, in His infinite power, completely governs all events? Many have approached this free will dilemma and concluded that an unresolvable tension exists between divine sovereignty and human moral agency. To reconcile these seemingly contradictory ideas, some have weakened God's sovereignty or human free will to argue that both can be mostly true. For those deeming them truly incompatible, others have eliminated either God's sovereignty or human free will entirely, as in theologically deterministic approaches. To date, no agreed-upon resolution has emerged for this enduring and confounding puzzle.

By the conclusion of this book, I will offer a fully reasoned and logically coherent framework for the resolution of the longstanding free will debate. Moreover, we will go further: by resolving this dilemma, we will uphold robust definitions of both God's infinite sovereignty and humanity's complete undetermined freedom of choice.

To meaningfully succeed, this resolution must accomplish the following five criteria:

1. We must define human free will in its fullest sense, as genuine freedom to choose this or that, moral or immoral options, undetermined by external forces, without

- weakening it through compatibilistic or deterministic reductions. This ensures that human moral agency stands as a true reflection of our intuitive capacity to choose without coercion or divine preordination.
2. We must define God's sovereignty in its full and absolute sense, as infinite and unmitigated authority over all creation, without diminishing it to accommodate human freedom. This preserves the Biblical portrayal of God as the omnipotent ruler whose will encompasses all things.
 3. We must employ formal logic and analytic philosophy to demonstrate the model's internal coherence, ensuring that the resolution avoids conflict with the law of noncontradiction despite apparent tensions. This rigorous approach guarantees intellectual integrity throughout the argument.
 4. We must show broad consistency with the Christian philosophical tradition, engaging with historical thought without radical departures. This maintains continuity with centuries of theological reflection on divine and human natures.
 5. Most importantly, we must remain faithful to the Bible, grounding the resolution in scriptural truth and ensuring that all

reasoning adheres to God’s Word. All verse citations will use the 1984 version of the NIV unless otherwise specified.

History of the Free Will Dilemma

The free will dilemma centers on a paradox: reconciling genuine human freedom with God’s sovereign control and perfect foreknowledge. Within Christianity, this tension raises profound questions:

- Can humans be responsible for actions foreknown by an omniscient God?
- Is human choice illusory if God decrees history from eternity?
- If humans choose freely, how does God maintain omnipotence and omniscience?

This dilemma probes divine sovereignty, human agency, and foreknowledge, urging exploration of how moral responsibility and decision-making coexist with God’s plan, a search for a coherent framework.

The debate has evolved through centuries of intellectual engagement, shaped by cultural, philosophical, and theological shifts. Augustine of Hippo (4th–5th century), writing as Christianity rose within the Roman Empire, grappled with God’s foreknowledge and human responsibility. In *On Free Choice of the Will*, he argued that accountability persists despite divine omniscience, implicitly noting differing perspectives: God’s eternal nature—“Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you

are God.” (Psalm 90:2)—versus humanity’s temporal perspective—“The length of our days is seventy years” (Psalm 90:10). His focus on grace and original sin profoundly influenced Western theology.

In the Medieval Scholastic period, Thomas Aquinas (13th century) integrated Aristotle’s philosophy, refining will and intellect. He posited that human freedom operates under God’s eternal plan, with divine knowledge as unchanging vision, not temporal foresight. Scholastic rigor blended classical thought with doctrine, shaping Christian tradition.

The Reformation (16th century) intensified the debate. Martin Luther’s *Bondage of the Will* contested human freedom apart from divine intervention, while John Calvin’s *Institutes of the Christian Religion* systematized predestination, emphasizing God’s authority. These views sparked enduring controversies across denominations.

The Enlightenment (18th century) brought rationalism. Jonathan Edwards’s *Freedom of the Will* argued that the will follows the strongest motive, aligning with God’s decrees while preserving human action. His analytic approach bridged theology and philosophy.

In the modern era, Alvin Plantinga’s *God, Freedom, and Evil* (20th century) offered a “free will defense,” showing divine foreknowledge and human choice can coexist logically, impacting broader debates. These works, among many others, trace this dialogue through time, framing our approach.

Contemporary Christian thought remains unsettled.

Compatibilists argue freedom exists within divine constraints while incompatibilists see foreknowledge as compromising autonomy. Molinism's "middle knowledge," open theism's dynamic God, and deterministic views reflect ongoing divisions. Scholars now blend biblical exegesis, analytic philosophy, and science (e.g., neuroscience, relativity), yet no consensus prevails, inviting further exploration.

In setting out my central claim, I propose that this tension arises not from the doctrines themselves, nor does it stem from God's perspective, but from our finite human vantage point. God's eternal, omniscient nature necessitates an absolute perspective, while our temporal, finite nature necessitates a limited one. This distinction, where nature shapes perception, will resolve the conflict without weakening either sovereignty or freedom.

This book unfolds in stages: first detailing the dilemma; then presenting a formal deductive framework built on a foundational axiom with definitions, propositions, and corollaries; and finally illustrating how that framework resolves the free will debate (via IBE) without weakening either doctrine. By integrating logic, philosophy, theology, and Scripture, we aim for a cohesive, biblically faithful account that affirms God's absolute sovereignty and genuine human agency, reinforcing Christianity's intellectual credibility against secular challenges.

Part I: The Many Beings Framework

Chapter 1: Argument Summary

The great theological dilemmas—chief among them the apparent conflict between divine sovereignty and human free will—have persisted for centuries as the source of profound intellectual and spiritual tension. They are the Gordian Knots of theology, and the solutions offered have often felt more like enduring a mystery than achieving true clarity. To shed new light on these challenges, we must approach them not with louder assertions, but with greater intellectual precision. This book proposes that these enduring dilemmas are not, at their root, paradoxes to be accepted, but are the result of a fundamental, identifiable error in logical formulation.

If the foundation of our argument is faulty, any resolution we build upon it will inevitably falter. Therefore, this work is divided into two distinct but complementary parts, each with its own method and purpose.

Part I, "Forging the Key," will take the form of a formal deductive proof. Its purpose is to construct a logically sound, internally coherent tool—a framework for understanding how different kinds of beings perceive reality. Like a mathematician, we will begin with a single, foundational axiom and proceed through a series of rigorous definitions and proven propositions to arrive at a necessary conclusion. This section is designed to demonstrate that the tool we are creating is not a matter of

opinion, but of logical necessity.

Part II, "Turning the Lock," will shift its method to that of an Inference to the Best Explanation (IBE). Having forged a logically sound key in Part I, we will then apply it to the ancient locks of theological debate. We will argue that this framework—the Many Beings Framework—provides a more comprehensive, coherent, and powerful explanation for the scriptural data and the history of theological conflict than any of its rivals.

Before we begin, let us briefly outline the blueprint for the deductive proof we will construct in Part I.

The Foundational Axiom: The Principle of Essentialism.

We begin with a single starting assumption: For every being, there exists a set of intrinsic qualities that are essential to its existence and identity. This axiom posits that things have essences—qualities like temporality or aseity that define what they are.

The Core Definitions.

From this axiom, we will precisely define our three key terms. A being's Nature is the synthesis of its essential qualities. Its Perceptual Frame is the intrinsic structure of its consciousness, the very architecture that gives form to its Nature. Its Intuitive Definitions are the frame-native meanings it assigns to concepts.

The First Proposition: The Principle of Ontological Distinction.

We will formally prove that the Nature of God and

the Nature of Man are different in kind, not merely in degree. This is achieved by demonstrating that their natures contain logically contradictory essential qualities.

The Second Proposition: The Principle of Ontological Coherence.

Next, we will formally prove that a being's Nature necessarily determines its Perceptual Frame. We will prove this by showing that a being perceiving reality through a frame that contradicts its essential nature is not merely a metaphysical puzzle, but a formal logical contradiction, a direct violation of the law of non-contradiction.

The Final Theorem: The Many Beings Fallacy.

The preceding steps lead to an inescapable conclusion. If natures differ in kind, and nature determines the perceptual frame, then the intuitive definitions of concepts (like "freedom" or "choice") derived from these frames are necessarily different and incompatible. Any argument that treats these incompatible definitions as identical commits a formal logical error: a fallacy of equivocation we term the Many Beings Fallacy.

The implication is that the classic theological dilemmas are built upon this fallacy. They are, therefore, logically unsound in their very formulation. By identifying and correcting this error, we do not resolve the dilemmas by choosing a side, but by demonstrating that the battle lines were incorrectly drawn from the start.

In the chapters of Part I that follow, we will construct this proof step-by-step, beginning with its foundational axiom. We invite you to scrutinize each link in

this logical chain as we create the solution to our debate.

Chapter 2: Beings & Intrinsic Qualities

As we begin to explore this first line of reasoning, we must clarify what an axiom is in formal reasoning. Axioms are foundational statements or principles accepted as true without proof, serving as starting points for logical reasoning or building a theoretical framework. Our framework begins with this axiom, positing that every being possesses inherent characteristics or attributes essential to its existence.

Understanding the foundational aspects of ontology requires us to examine the very essence of what constitutes a being. Axiom 1 posits that every being inherently possesses a set of intrinsic qualities that are essential to its existence. This assertion is not merely a philosophical abstraction but serves as a critical cornerstone for constructing a coherent framework that will underpin everything to come in subsequent reasoning.

In this chapter, we delve deeply into the nature of intrinsic qualities and their role in defining the essence of beings. **An intrinsic quality is an inherent attribute or property essential to the nature and identity of a being.** These qualities are innate to the being itself and not contingent upon external factors or relations. Intrinsic qualities are those attributes without which a being would not be considered what it fundamentally is. They are the

non-negotiable characteristics that define the essence of a being. For instance, the temporality of a human being or the omnipotence of God are intrinsic qualities indispensable to their respective natures.

These qualities are not bestowed upon a being by external circumstances; rather, they are embedded within the being from its inception, shaping how it exists, interacts with reality, and perceives the world around it. Recognizing intrinsic qualities allows us to differentiate between beings and understand the diversity of natures that exist.

Philosophically, acknowledging intrinsic qualities aligns with **essentialism—the doctrine that certain attributes are essential to the identity and function of beings**. By asserting that every being (x) has a set of intrinsic qualities (Q_x), we recognize that there is something irreducibly unique about each kind of being. This uniqueness is grounded in the specific combination of intrinsic qualities inherent to that being.

Essentialism is a philosophical view asserting that every being—whether divine, human, or otherwise—possesses a set of intrinsic qualities fundamental to its identity and function. Under essentialism, these qualities are not superficial or accidental; rather, they constitute the very essence that makes a being what it is. This perspective holds that such inherent attributes remain constant despite external changes, ensuring that the being retains its core nature over time. Essentialism thus provides a framework for understanding the unchanging substratum of identity that

grounds individuality, enabling us to distinguish one category of being from another and to perceive order and coherence in reality.

The following philosophers have contributed significantly to this discourse:

Aristotle (384–322 BC): Aristotle, the ancient Greek philosopher, laid the groundwork for essentialism with his concept of essence (*ousia*). He asserted that every substance possesses an intrinsic essence that defines its nature. In his theory of hylomorphism, Aristotle posited that all things are a combination of matter (*hyle*) and form (*morphe*), where the form—or essence—determines the nature and purpose of a being. He believed that a being's essence influences its capabilities and interactions with the world. This aligns with our axiom that intrinsic qualities exist in every being and supports later premises that these qualities shape a being's nature and perception.

Thomas Aquinas (1225–1274): Thomas Aquinas, a seminal figure in Christian theology, integrated Aristotelian philosophy with Christian doctrine. Aquinas emphasized that all beings have essences created by God, and these essences define their nature. He argued that a being's essence determines how it perceives and understands reality. Aquinas's view of a hierarchical order of beings, each with distinct essences and capacities, reinforces the notion that differing natures lead to diverse ways of experiencing existence—a key component of our argument.

Immanuel Kant (1724–1804): Immanuel Kant, a pivotal philosopher of the Enlightenment, developed ideas

that resonate with our axiom. Kant distinguished between noumena (things-in-themselves) and phenomena (things as they appear to us), suggesting that intrinsic qualities (noumena) define the nature of things beyond human perception. He proposed that humans have inherent structures of understanding—categories of the mind—that shape our experience, reflecting the concept that a being’s nature influences its perception and understanding.

Edmund Husserl (1859–1938): Edmund Husserl, the founder of phenomenology, sought to study the structures of consciousness and how essences shape experiences. His method of eidetic reduction aimed to identify the essential qualities of experiences, implying that intrinsic qualities govern perception. Husserl’s concept of intentionality—that consciousness is always about something—suggests that our intrinsic nature directs how we encounter reality, aligning with our argument.

Christian Theological Perspectives:

Augustine of Hippo (354–430): Augustine, an influential early Christian theologian, taught that God and the human soul possess immutable essences that define their nature. He believed that humans, due to their nature, have a limited understanding of divine truths—a notion mirroring our idea that intrinsic qualities shape perception. Augustine’s theory of divine illumination posits that true knowledge comes from God, emphasizing the distinction between divine and human natures and their respective capacities.

Boethius (c. 477–524 AD): Boethius, a Roman senator and philosopher, explored God’s relationship to time in *The Consolation of Philosophy*. He posited that God is eternal and exists outside of time, perceiving all of history—past, present, and future—in an eternal present. This implies that God’s intrinsic nature includes timelessness, fundamentally distinct from the temporal nature of humans, supporting our axiom’s foundation.

Thomas Aquinas (1225–1274): Reiterating these themes, Aquinas argued that humans can know God only analogically due to the fundamental difference in nature between God and humanity. This reflects the concept of distinct natures shaping perception and understanding: “Great is our Lord and mighty in power; his understanding has no limit.” (Psalm 147:5)

Alvin Plantinga (1932–): Alvin Plantinga, a contemporary Christian philosopher, posits that beings have essential properties defining their nature across possible worlds. His concept of proper function suggests that cognitive faculties align with essence, affecting perception and knowledge, consistent with our view that intrinsic qualities are foundational.

C.S. Lewis (1898–1963): C.S. Lewis, a renowned Christian apologist, argued for a universal moral law grounded in the essence of reality. He believed that humans have an intrinsic nature affecting their understanding of good and evil, aligning with our argument about qualities shaping existence.

By situating our base axiom within this rich

historical context, we demonstrate that the idea that all beings are composed of intrinsic qualities is deeply rooted in both secular philosophy and Christian theology. This alignment with essentialist thought across centuries reinforces the reasonableness of our axiom and provides a solid intellectual foundation for the model we will construct.

Recognizing that thinkers from Aristotle to Aquinas, Kant to Husserl, and Augustine to Plantinga have grappled with concepts akin to our axiom underscores its intellectual robustness. Their collective insights lend credence to the notion that differences in intrinsic qualities are essential to the existence of beings.

Scripture also speaks clearly to the idea of essentialism and the axiom that beings are composed of essential qualities. By exploring what the Bible reveals about the intrinsic qualities that define the nature of God, fallen humanity, and redeemed Christians, we find further support for this concept.

Let us now examine the intrinsic qualities of God as they are revealed in Scripture. Be aware that this list is not intended to be exhaustive but instead to help the reader grasp what is meant here by intrinsic qualities:

God's Nature:

Righteous: “The LORD is righteous in all his ways and loving toward all he has made” (Psalm 145:17).

Holy: “And they were calling to one another: Holy, holy, holy is the LORD Almighty; the whole earth is full of

his glory.” (Isaiah 6:3).

Immaterial: “God is spirit, and his worshipers must worship in the Spirit and in truth.” (John 4:24).

Omnipresent: “Where shall I go from your Spirit? Or where shall I flee from your presence? ... If I take the wings of the morning and dwell in the uttermost parts of the sea, even there your hand shall lead me...” (Psalm 139:7–10).

Eternal: As introduced earlier (Psalm 90:2), God’s eternity defines His essence.

Omniscient: “Great is our Lord and mighty in power; his understanding has no limit.” (Psalm 147:5).

Omnipotent: “Hallelujah! For our Lord God Almighty reigns.” (Revelation 19:6).

These divine attributes—righteousness, holiness, immateriality, omnipresence, eternity, omniscience, and omnipotence—are not merely external labels but intrinsic elements of God’s unchanging essence. This list illustrates that the Bible affirms God’s intrinsic qualities, defining Him as a righteous, holy, immaterial, omnipresent, eternal, omniscient, and omnipotent being.

Let us continue by examining what Scripture reveals about the intrinsic qualities of fallen human nature:

Human Nature (Fallen):

Fallen: “For all have sinned and fall short of the glory of God” (Romans 3:23); “None is righteous, not even one” (Romans 3:10).

Unholy: “All of us have become like one who is

unclean, and all our righteous acts are like filthy rags” (Isaiah 64:6).

Material: “Then the Lord God formed the man of dust from the ground...” (Genesis 2:7).

Spatial/Finite: “A person’s days are determined; you have decreed the number of his months and have set limits he cannot exceed.” (Job 14:5).

Temporal: As noted in the introduction (Psalm 90:10), human temporality shapes our existence.

Finite Knowledge: “For we know in part and we prophesy in part, ¹⁰ but when perfection comes, the imperfect disappears” (1 Corinthians 13:9-10).

Finite Sovereignty: “I know, O LORD, that a man’s life is not his own; it is not for man to direct his steps.” (Jeremiah 10:23).

Human beings, marred by sin and limitations, possess qualities that restrict their moral purity, understanding, power, and duration of life. Their physicality and temporal, finite condition contrast sharply with the infinite and perfect attributes of God.

Here again, we find that Scripture affirms the intrinsic qualities that define fallen mankind. What of the nature of the Christian?

Christian Nature:

Righteous (In Christ): “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” (2 Corinthians 5:21).

Holy: “But you are a chosen people, a royal

priesthood, a holy nation..." (1 Peter 2:9).

Material: Although transformed spiritually in Christ, Christians remain embodied, anticipating a resurrection body: "So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable" (1 Corinthians 15:42).

Spatial/Finite: Christians still inhabit a finite world and acknowledge their limitations: "...But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us" (2 Corinthians 4:7).

Temporal: "Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes." (James 4:14).

Finite Knowledge: Mankind has some knowledge, and yet it is knowledge that is less than omniscient, infinite knowledge of God. Christians, while knowing more about spiritual realities than fallen mankind, still have finite knowledge.

Finite Sovereignty: Christians recognize God's ultimate control over their plans: "If the Lord wills, we will live and do this or that" (James 4:15).

While Christians share humanity's materiality and finite constraints, their redeemed state in Christ imparts righteousness and holiness not present in their fallen nature. Yet, they remain limited, dependent beings, reflecting the full spiritual restoration provided by Christ's sacrifice, though still distinct from the absolute attributes of divinity. These scriptural affirmations highlight the intrinsic qualities defining God, humans, and Christians. By

demonstrating that the axiom of essentialism is firmly rooted in both philosophical and Biblical tradition, we have justified its selection as a solid foundation for our framework. This historical and scriptural consensus lends powerful credence to the idea that intrinsic qualities lie at the heart of being itself.

Formal Logical Notation

We conclude this chapter by presenting Axiom 1 in symbolic notation. This axiom serves as the foundational cornerstone of the Many Beings Framework, asserting essentialism as the starting point for all subsequent deductions. It is derived from the philosophical and scriptural explorations above, ensuring alignment with thinkers like Aristotle (on ousia), Aquinas (on essences), and Augustine (on immutable natures), as well as biblical affirmations of divine and human qualities (e.g., God's eternity in Psalm 90:2 and humanity's finitude in Psalm 90:10).

The axiom is formally stated as follows:

$$\forall x \exists Qx (Qx \wedge \textit{Intrinsic}(Qx, x))$$

Here is a clear breakdown of each symbol and its meaning for precision:

- $\forall x$: Universal quantifier, meaning "for every being x " (where x represents any entity, such as God, humans, or other created beings, consistent with the ontological scope discussed in this chapter).
- $\exists Qx$: Existential quantifier, meaning "there exists a set of qualities Qx " (where Qx denotes the

collection of attributes inherent to x , such as righteousness for God per Psalm 145:17 or finitude for humans per Job 14:5).

- $Qx \wedge \text{Intrinsic}(Qx, x)$: Logical conjunction ("and") predicating that Qx exists and is intrinsic to x . The predicate $\text{Intrinsic}(Qx, x)$ asserts that these qualities are essential and inherent to x 's identity, not accidental or externally imposed—aligning with essentialism's emphasis on unchanging essences (e.g., God's omnipotence in Revelation 19:6 versus humanity's fallenness in Romans 3:23).

This notation is formally valid and sound under classical first-order logic, assuming the law of non-contradiction and the biblical ontology of distinct beings (e.g., Creator-creature distinction in Isaiah 55:8–9). It avoids relativism by grounding qualities in objective natures, as revealed in Scripture, and sets the stage for deductive progression without introducing new entities.

We now turn to our first definitional postulate, where we will clarify precisely how these qualities form what we will call a being's 'nature'.

Chapter 3: Defining the Core Concepts

In the preceding chapter, we laid our single foundation stone, the Axiom of Essentialism. We established that any being, to be a being at all, must possess a set of intrinsic qualities that constitute its fundamental identity. We now seek to understand the logical tools we will use to resolve the dilemma. We must ensure each is perfectly calibrated, its function is intimately known, and its necessity is certain. In this chapter we will define our tools, and the precision with which we handle these tools will determine the integrity of everything that follows.

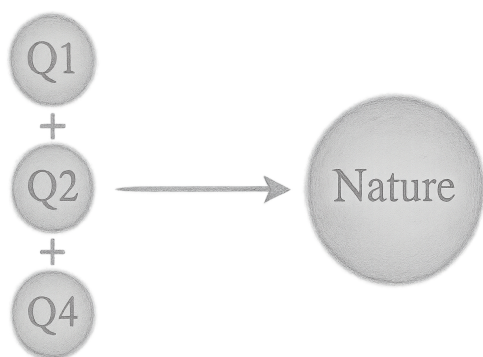
The proof we are constructing hinges on the flawless comprehension of three foundational concepts: Nature, Perceptual Frame, and Intuitive Definition. These are not esoteric terms for academic debate; they are the very load-bearing pillars of our argument. The slightest imprecision, the smallest ambiguity in our understanding of them, will introduce weaknesses into our logical chain. Therefore, we will now define them with exhaustive care. These are not postulates to be debated, but formal definitions—the stipulated meaning of the terms as they will be used throughout this proof.

Definition 1: The Nature of a Being

The Nature of a being is defined as the holistic

synthesis of its set of essential intrinsic qualities.

Let us dissect this definition. The key term is synthesis. A being's Nature is not a mere list, an inventory, or a loose aggregate of its qualities. It is the dynamic, structured integration of those qualities into a unified, coherent whole. The qualities interrelate, mutually inform, and give rise to an essence that is qualitatively different from, and irreducible to, the mere sum of its parts.



Consider the analogy of a water molecule (H_2O). It is composed of two hydrogen atoms and one oxygen atom. However, the "nature" of water—its wetness, its unique thermal properties, its capacity to sustain life—is not found by studying hydrogen and oxygen in isolation. These properties emerge only from the specific, structured synthesis of the constituent atoms. Nature is the unified reality of "water," not the checklist of its components.

To press the point further, we must distinguish a being's essential qualities from its accidental properties. A man may be tall or short, have brown hair or blond, be a

carpenter or a king. These are accidental properties; they can change without the man ceasing to be a man. But his essential qualities—his temporality, spatiality, and his finitude—are non-negotiable. To remove one of these is to destroy man's very nature. Nature, therefore, is the synthesis of these essential, non-negotiable qualities. It is the being's fundamental ontology, its "what-it-is-ness," a concept that aligns with the classical understanding of ousia (essence or substance).

To further clarify, let us examine the non-negotiable character of these intrinsic qualities. These qualities are not merely descriptive; they are constitutive. They are the immutable attributes inherent to a being, independent of external factors, without which that being would cease to be what it fundamentally is. This is why we can state that the set of essential qualities $\{Q_x\}$ constitutes the Nature (N_x); the qualities do not just describe the nature, they are the nature.

For instance, a human, being essentially material, is confined to physical interaction with reality. In parallel, God, being essentially righteous, must act righteously, for to do otherwise would be a contradiction of His very Nature, as "The Lord is righteous in all his ways" (Psalm 145:17). Any being engages with reality only within the confines determined by its intrinsic qualities.

This principle aligns with the classical understanding of essence (ousia), which finds its ultimate expression in divine revelation. Scripture presents God's Nature as a perfect, indivisible unity: "Hear, O Israel: The

Lord our God, the Lord is one” (Deuteronomy 6:4). His attributes are not additions to His being but are His very essence, as revealed in His name, “I AM WHO I AM” (Exodus 3:14).

God’s absolute Nature thus integrates qualities like omnipotence and eternality into a flawless, infinite whole: “Now to the King eternal, immortal, invisible, the only God...” (1 Timothy 1:17). In contrast, a finite nature, like that of humans, is defined by its inherent limitations. These distinctions illustrate how intrinsic qualities define a nature, whether it be absolute or finite, and establish the foundation upon which our entire framework is built.

Formal Logical Notation

We conclude this section by presenting Definition 1 in symbolic notation. This definition builds directly on Axiom 1 from Chapter 2, formalizing the book's textual description of a being's Nature as the "holistic synthesis" of its essential intrinsic qualities. It draws from essentialist traditions (e.g., Aristotle's hylomorphism, Aquinas's hierarchical essences) and scriptural affirmations (e.g., God's unified essence in Deut. 6:4; human finitude in Ps. 90:10), ensuring deductive progression in the Many Beings Framework without introducing ad hoc elements.

The definition is formally stated as follows:

$$Nx = S(\{Q \mid Q \in Qx \wedge \text{Essential}(Q, x)\})$$

To make this accessible, we will break it down step by step. This notation uses "set theory" (thinking of things as groups or collections) and a bit of "predicate logic"

(statements about properties).

- **Overall Structure:** The equation says "The Nature of a being (N_x) equals the synthesis (a special combining process) of a specific set of qualities." This isn't just a list; the "synthesis" makes something new and whole, as with the water molecule example (H_2O isn't just hydrogen + oxygen—it's wet and life-sustaining only when combined properly).
- Nx : This is the "Nature" of a specific being, labeled with a subscript $_x$ to mean "for being x ." Think of x as a placeholder: it could be God (so N_G is God's Nature, like infinite and holy per Ps. 145:17) or a human (N_M is finite and fallen per Rom. 3:23). It's the end result we're defining.
- $=$: Just the equals sign, like in math—it means "is defined as" or "equals."
- S : This is a custom symbol for "synthesis," like a function in math that takes inputs and combines them into something unified. The book calls Nature a "holistic synthesis," not a loose pile—qualities interact to form a coherent whole (e.g., God's omnipotence and eternity aren't separate; they blend into His perfect unity, as in 1 Tim. 1:17).
- (\dots) : Parentheses group everything inside as the input to S .
- $\{Q \mid Q \in Qx \wedge \textit{Essential}(Q, x)\}$: This is "set-builder notation," a way to describe a collection (set) of items that meet certain conditions. The curly

braces $\{ \}$ mean "the set of." It's like saying "the group of all qualities Q that satisfy these rules."

- Q : A variable for any single quality (e.g., "eternality" for God or "temporality" for humans).
- $|$: The vertical bar means "such that" or "where"—it separates the item (Q) from the conditions it must meet.
- $Q \in Q_x$: The symbol \in is "element of" or "belongs to" (it looks like a sideways epsilon). So, " Q belongs to Q_x ," where Q_x is the full set of intrinsic qualities from Chapter 2's Axiom 1 (e.g., all qualities inherent to x , like God's omniscience per Ps. 147:5).
- \wedge : This is the logical "and" symbol (it looks like an upside-down V). It connects two conditions that both must be true.
- $Essential(Q, x)$: A predicate (a statement that can be true or false) meaning " Q is essential to x ." It's like a label saying this quality is indispensable—without it, x wouldn't be x (e.g., God's aseity is essential, per Exod. 3:14; humans couldn't be human without finitude, per Job 14:5).
- **Connection to Previous Logic**: This builds on Chapter 2's axiom, which used $\forall x$ (for all x) and $\exists Qx$ (there exists Q_x). Here, we take those existing qualities (Q_x) and refine them into only

the essential ones, then synthesize them.

With this definition established, we proceed to the next core concept, the Perceptual Frame, which emerges as a necessary entailment of a being's Nature, advancing our deductive proof toward resolving the free will dilemma.

Definition 2: The Perceptual Frame

The Perceptual Frame of a being is defined as the intrinsic, structural mode of its conscious apprehension of reality.

If a being's Nature is what it is, its Perceptual Frame is how it perceives. It is the innate, unchangeable architecture of a being's consciousness. It is not the content of perception, but the very structure that makes perception possible and gives it its form. It is the "operating system" of the mind, which dictates the fundamental rules of how reality can be experienced, processed, and conceptualized.

This "operating system" analogy is a powerful one. An OS determines what kind of software can run (thoughts and concepts), what kind of files it can read (sensory and intuitive data), and its fundamental processing architecture (e.g., linear and sequential versus parallel and instantaneous). One cannot simply decide to run a program on an incompatible operating system. The program will not launch; the system will report an error. The Perceptual Frame is this fundamental, ontological OS.

It is crucial to distinguish a Perceptual Frame from a mere "perspective." Two men can stand on opposite sides of a mountain and have different perspectives on it, but

they both operate within the same fundamental Human Finite Frame. They both experience existence constrained to three spatial dimensions, and process reality through a finite intellect. Their perspectives are simply different viewpoints within the shared frame.

Humans may develop different cultural models of time (cyclical, linear, polychronic), yet all such models operate within the fundamental constraint of sequential, temporal perception mandated by our nature.

A better analogy might be that of a fish in the ocean. The fish does not "perceive" the water; the water is the all-encompassing medium of its perception. The water's pressure, temperature, and currents are the background conditions that make its entire existence and worldview possible. For the fish, the water is reality. In the same way, human beings are like fish in the ocean of temporality, spatiality, materiality, fallenness, etc. We do not perceive time as an object; it is the very medium of our consciousness, the precondition for our experience of narrative, memory, causality, hope, and growth. Our Perceptual Frame is this water.

Formal Logical Notation

We conclude this section by presenting Definition 2 in symbolic notation. This definition builds on Definition 1 (Nature as the synthesis of essential qualities) and anticipates the proof in Chapter 5, where it is deductively established via *reductio ad absurdum* that Nature necessarily determines the Frame. It aligns with scriptural

distinctions (e.g., God's ways as higher than man's in Isa. 55:8–9) and philosophical insights (e.g., Augustine on limited human perception; Boethius on divine eternity), ensuring the Many Beings Framework's coherence without ad hoc additions.

The definition is formally stated as follows:

$$Fx = f(Nx) \text{ where } Nx \rightarrow Fx$$

Building on the breakdowns from prior sections, this notation describes how a being's Perceptual Frame (F_x) directly results from its Nature. It's like saying the "operating system" (Frame) is automatically generated by the "hardware design" (Nature)—you can't have one without the other matching perfectly. We'll focus only on new symbols not previously explained.

- **Overall Structure:** The equation says "The Perceptual Frame of x (F_x) equals the result of a function f applied to Nature (N_x)," with an entailment arrow showing necessity. This captures the book's idea that Frames aren't chosen but are entailed by Nature (e.g., God's eternal Frame from His infinite Nature per Ps. 90:2; human temporal Frame from our finite Nature per Ps. 90:10).
- Fx : Denotes the Perceptual Frame of being x (e.g., F_{God} as God's absolute, timeless mode of apprehension; F_{Man} as humanity's finite, sequential consciousness).
- f : A function symbol, like a machine that takes an input (Nature) and produces a specific output (Frame). In plain terms, it's the "mapping process"

that automatically turns a being's essential qualities into its way of perceiving reality—non-optional and intrinsic, as proven in Chapter 5 (e.g., a temporal Nature can't produce an eternal Frame without contradiction).

- →: The implication or entailment arrow, meaning "logically leads to" or "necessarily implies." It shows strict causation: If N_x exists (from Definition 1), then F_x must follow (e.g., God's aseity implies an omnipresent Frame; human contingency implies a limited one). For beginners: Think of it as a one-way street—Nature determines Frame, but not vice versa, aligning with the book's asymmetric incompatibility (Absolute Metaphysical Frame encompasses man's, per 1 Cor. 13:12, but not the reverse).

With this definition established, we proceed to the final core concept, the Intuitive Definition, which arises within the Perceptual Frame, completing the foundational tools for our deductive proof.

Definition 3: The Intuitive Definition

An Intuitive Definition of a concept for a being is defined as the pre-reflective, frame-native meaning that is necessarily structured by that being's Perceptual Frame.

When a being encounters a concept, it assigns a meaning to it that is immediate, self-evident, and "intuitive" to that being. This is not a definition learned from a dictionary or a philosophy textbook; it is the meaning that

arises naturally and necessarily from the very structure of its consciousness. The relationship between the Frame and the Intuitive Definition is that of grammar to language. The Frame provides the fundamental, unwritten rules, and the Intuitive Definition is the meaning that can be natively expressed within those rules.

To grasp the profound implications of this, let us turn to Edwin Abbott's classic *Flatland*. A Square, a being whose Perceptual Frame is two-dimensional, is visited by a Sphere from a three-dimensional world. The Square cannot perceive the Sphere in its totality. It can only perceive the cross-section of the Sphere that intersects with its 2D plane. What the Square sees is a circle that mysteriously appears, grows in size, then shrinks, and vanishes.

The Square's Intuitive Definition of this visitor is "a magical, size-changing circle." Within the Square's 2D Frame, this definition is perfectly logical and consistent with all available evidence. Yet, it is fundamentally and irreconcilably incompatible with the Sphere's own 3D self-understanding. The meaning is frame-dependent.

Intellectual vs. Perceptual Knowledge

A critical question arises from these definitions: How can we, as beings confined to the Human Finite Frame (HFF; F_M), meaningfully discuss or even posit God's frame (F_G), which we cannot experience? Does not the very act of describing the Absolute Metaphysical Frame (AMF) require a perspective beyond what human nature can support?

This question highlights a crucial distinction between two types of knowledge, a distinction essential to our entire inquiry:

- **Perceptual Knowledge:** This is knowledge from within a Perceptual Frame. It is direct, unmediated, and experiential. It is the knowledge a being possesses by virtue of its own Nature and the intrinsic structure of its consciousness. This is what it is like to be that being.
- **Intellectual Knowledge:** This is knowledge about a something that may or may not be native to a being's Perceptual Frame. It is conceptual, theoretical, and gained through indirect means such as logical reasoning, testimony, or, most critically for our purposes, divine revelation. It is akin to a physicist studying the principles of echolocation without ever experiencing the world as a bat does or the flatlander studying the mathematical structure of a sphere despite the inability to perceive one.

Our project here is an exercise in Intellectual Knowledge. We are not claiming that humans can perceive as God perceives—this is impossible, as the Principle of Ontological Coherence proves. Instead, we are using the tools of logic and the truths the Bible reveals about God's Nature (His aseity, His atemporality) to intellectually model what the structure of His Perceptual Frame must be like.

Humans can conceptually grasp the implications of another being's frame, but this must never be mistaken for possessing that being's Perceptual Knowledge. As we delve

into the depths of God's perspective, we can do so only intellectually, never perceptually. Why? Because it is impossible for a human to perceive reality as anything other than a human. Our Nature confines us to our Frame, as 1 Corinthians 13:12 attests: "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I am fully known."

Our intellectual exploration of God's perspective is made possible by His revelation, but our perceptual knowledge remains human, tethered to our temporal existence until that final promise is fulfilled.

Consider a rational square in Flatland: if it were given mathematical data about the third dimension, it could develop an Intellectual Knowledge of spheres, but its two-dimensional Nature would forever prevent it from attaining the Perceptual Knowledge of perceiving the world as a sphere does.

This chapter has laid the essential groundwork for the MBF by defining Nature, Perceptual Frame, and Intuitive Definition, illustrating through analogy how these concepts point to frame-native meanings that are incompatible across differing beings.

Formal Logical Notation

This definition completes the foundational triad, building on Definition 2 (Perceptual Frame as entailed by Nature) and setting up the identification of the Many Beings Fallacy in later chapters. It formalizes the book's description of Intuitive Definitions as frame-dependent

meanings, drawing from scriptural insights (e.g., God's higher thoughts in Isa. 55:8–9; partial human knowledge in 1 Cor. 13:12) and philosophical traditions (e.g., Plantinga's proper function for cognition; Kant's phenomena vs. noumena), ensuring deductive rigor.

The definition is formally stated as follows:

$$Dx(C) = g(Fx, C)$$

Continuing from prior explanations, this notation shows how an Intuitive Definition emerges within a being's Frame. It's like saying the meaning of a word ($D_x(C)$) is produced by interpreting the concept through the "rules" of the Frame—frame-native and unavoidable. We'll explain new symbols, keeping the logic clear and straightforward.

- **Overall Structure:** The equation defines $D_x(C)$ as the output of a function g that takes two inputs: the Frame (F_x) and a concept (C). This captures the idea that meanings aren't universal but shaped by the Frame (e.g., "will" means absolute sovereignty for God per Rev. 19:6, but finite choice for humans per Deut. 30:19), leading to incompatibilities across beings.
- $Dx(C)$: Denotes the Intuitive Definition of concept C for being x (e.g., $D_G(\text{"freedom"})$ as freedom in righteousness; $D_M(\text{"freedom"})$ as indeterministic human agency). The parentheses around C indicate it's applied to a specific idea, like plugging a word into a dictionary tailored to x 's Frame.
- g : A function symbol (similar to f in Definition 2), representing the interpretation process. In simple

terms, it's the "translator" that adapts concept C to fit perfectly within F_x —immediate and pre-reflective, as the book describes (e.g., the Flatland Square's automatic interpretation of a sphere as a changing circle).

With these core definitions established, we advance to the deductive propositions in the following chapters, where we prove the entailments and reveal the Many Beings Fallacy, ultimately providing new insights into the free will dilemma.

Chapter 4: The Natures of God and Man

In the preceding chapter, we meticulously defined our conceptual tools: Nature, Perceptual Frame, and Intuitive Definition. With these definitions, we are no longer speaking in vague generalities but with precision. We are now prepared to employ them to make our first and perhaps most crucial assertion.

The assertion is this: the difference between God and Man is not merely one of degree, but one of kind.

This is a distinction of profound importance. A difference in degree implies a shared continuum. A puddle and an ocean differ in degree; they are both H_2O , varying only in volume and scale. If the difference between God and Man were merely one of degree, then God would simply be a larger, more powerful, more intelligent version of Man. He would be at the far end of the same spectrum of being.

A difference in kind, however, implies a categorical separation. There is no shared continuum. Water and rock do not differ in degree; they are fundamentally different kinds of substance. A thought and a stone do not differ in degree; they belong to entirely separate ontological categories. If the difference between God and Man is one of kind, then they do not occupy the same spectrum of being at all. They are, in the most foundational sense, different

kinds of beings.

To prove such a profound claim requires a clear and decisive standard. We cannot rely on intuition alone. We require a formal test, a logical litmus test that can deliver a definitive verdict.

How can we prove that two natures differ in kind? The test is elegantly simple and logically solid:

A difference in kind between two natures is established if one nature possesses an essential quality that is the logical contradiction of an essential quality in the other.

A logical contradiction represents an absolute and impassable barrier. A proposition cannot be both true and false in the same respect; a shape cannot be both a circle and a square; a being cannot possess a quality and its direct opposite as part of its essential nature. If we can identify such a contradiction at the very heart of the natures of God and Man, we will have proven that they cannot exist on the same continuum. We will have proven that they differ in kind. We need only find one such contradiction to make our case.

Applying the Test, Part I: The Nature of Man

Let us first examine the Nature of Man (N_M). What is an undeniable, essential quality of our existence? We need not delve into complex theological debates to find our answer; we need only engage in the most basic act of self-reflection.

Where did you come from? You did not will

yourself into existence. There was a time when you were not, and then, through a process entirely external to your own volition, you were. Your existence is a received gift, an effect of a prior cause. You are dependent on air, water, and food for your continued survival. Your life is finite, a brief flicker in the vast expanse of time.

This state of being—caused, dependent, finite, and non-necessary—has a formal name: Contingency. A contingent being is one that does not contain the reason for its own existence within itself. Its existence is contingent upon external factors. This is a simple ontological fact. It is the essential quality that defines the created order. From the grandest galaxy to the smallest microbe, all that we observe in the cosmos is contingent. And so are human beings.

Therefore, we can state with certainty: An essential quality of the Nature of Man is Contingency.

Applying the Test, Part II: The Nature of God

Now, let us turn our attention to the Nature of God (N_G) as revealed in Scripture and reasoned through classical theology. What is the corresponding essential quality?

When Moses stood before the burning bush and asked for God's name—His essence—the reply was not a simple label. The reply was the ultimate statement of self-sufficient being: "I AM WHO I AM" (Exodus 3:14). This is not the name of a being who happens to exist; it is the name of a being whose very nature is existence. God is

the Uncaused Cause, the Prime Mover, the one being in all of reality who is not an effect. His existence is not received; it is original. He is not dependent on anything for His survival, for He is the source of all things that exist.

This state of being—un-caused, independent, infinite, and self-sufficient—also has a formal name: Aseity. Derived from the Latin *a se* ("from himself"), Aseity is the principle that God is entirely self-existent. He does not depend on anything external to Himself for the source or continuation of His being. His existence is not merely a fact; it is a necessity of His own nature.

Therefore, we can state with equal certainty: An essential quality of the Nature of God is Aseity.

The Verdict

The Litmus Test has identified a core, essential quality in each nature.

- The Nature of Man is defined by Contingency.
- The Nature of God is defined by Aseity.

Are these two qualities logical contradictories? Unquestionably. Aseity is the state of being un-caused and non-dependent. Contingency is the state of being caused and dependent. A being cannot, in the same respect, be both caused and un-caused. It cannot be both dependent for its existence and the necessary ground of its own existence. To be *a se* is the very definition of not being contingent. To be contingent is the very definition of not being *a se*.

There is no middle ground. There is no spectrum that contains both. There is only the absolute, binary opposition of a logical contradiction.

The Litmus Test is passed. The conclusion is inescapable. We will now apply the same Litmus test to another attribute of both God and man.

Simplicity vs. Composition

This second litmus test confirms the first.

The Divine Nature (N_G) possesses the essential quality of Simplicity. This classical doctrine holds that God is without metaphysical parts. He is not a composite of essence and existence, or mind and will, or power and knowledge. God is His attributes. His nature is a seamless, indivisible ontological unity, a truth theologically grounded in the foundational declaration, "Hear, O Israel: The Lord our God, the Lord is one" (Deuteronomy 6:4).

The Finite Nature (N_Finite) possesses the essential quality of Composition. All created things are composite beings, made of distinct parts united to form a whole. Humans are a composite of form and matter, body and soul, potentiality and actuality. Our attributes are distinct from our essence; we have knowledge, but we are not knowledge itself.

Verdict: Simplicity (a non-composite being) and Composition (a composite being) are logical contradictories. A thing cannot be both without parts and with parts in the same respect. By the law of identity, even a single contradictory essential quality is sufficient to prove a difference in kind. The test is again passed unequivocally.

These foundational distinctions are not exhaustive; they are merely the clearest logical proofs. The following table further illustrates how this proven difference in kind

manifests across other divine attributes—attributes that some might mistake for mere differences of infinite degree.

Human Nature	Christian Nature	God's Nature
Sinful/Unrighteous/ Depraved/ Fallen	Righteous	Righteous
Unholy	Holy	Holy
Material	Material	Immaterial
Spatial/ Finite	Spatial/Finite	Omnipresent
Temporal	Temporal	Eternal
Finite Knowledge	Finite Knowledge	Omniscient
Finite Sovereignty	Finite Sovereignty	Omnipotent

The table reveals that God's attributes are not simply larger quantities on a shared scale; they are the very standard by which the corresponding human qualities are measured. His righteousness is not merely greater than ours; it is the source and definition of righteousness itself (Psalm 145:17). His immateriality is not a less dense version of our materiality; it is a different substance entirely (John 4:24). This is the profound truth of the *imago Dei*: the image is not a replica. It is a finite, contingent reflection of an infinite, necessary Reality.

To further substantiate these attribute contrasts and

the proof that $N_G \neq N_M$ due to mutually exclusive qualities, Scripture provides a profound example of qualitative differences in kind within creation itself. In 1 Corinthians 15:40-44 (NIV), Paul declares: "There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor. So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body."

These distinctions—perishable vs. imperishable, dishonor vs. glory, weakness vs. power—exemplify differences in kind, paralleling our attribute tables (e.g., God's aseity vs. human contingency). The "spiritual body" denotes a transformation that overcome sin's effects on intrinsic qualities (Q_x) like unrighteousness and unholiness, entailing an incompatible perceptual frame from the natural body's finite weakness—yet all remain creaturely, asymmetrically encompassed by God's omniscient frame (Psalm 147:5; Isaiah 46:10), precluding relativism. This supports our reductio: assuming identical N_x across such differences violates non-contradiction.

Therefore, it is proven that the Nature of God and the Nature of Man differ in kind.

We have proven this by demonstrating logically contradictory qualities in the fundamental areas of existence and constitution. This is not a mere postulate, but a demonstrated conclusion.

With this ontological chasm now formally established, we can proceed with full logical confidence.

Formal Logical Notation

This proposition builds directly on Axiom 1 (essentialism: $\forall x \exists Q_x$) and the definitions from Chapter 3, formalizing the chapter's litmus test and syllogism as a deductive proof of ontological distinction. It aligns with scriptural affirmations (e.g., God's aseity in Exodus 3:14; human contingency in Job 14:5) and historical insights (e.g., Boethius on eternal simultaneity; Plantinga on essential properties).

The proposition is formally stated as follows:

Proposition 1: Ontological Distinction

$N_G \neq N_M$ (in kind), via $\exists Q_G$ (aseity \wedge simplicity) \wedge $\exists Q_M$ (contingency \wedge composition) \wedge ($Q_G \perp Q_M$).

Litmus Test: Logical contradictories prove categorical separation (e.g., Exod. 3:14 for God's "I AM"; Job 14:5 for human finitude).

Syllogism: $\forall Q (Q \in Q_G \rightarrow \neg(Q \in Q_M)) \wedge$ (non-contradiction: $\neg(P \wedge \neg P)$).

To make this accessible, let's break it down step by step in simple terms, using set theory and predicate logic (as in Chapter 3). This notation captures the proof that N_G and N_M are incompatible due to contradictory qualities,

violating non-contradiction if assumed equivalent.

- **Overall Structure:** The inequality $N_G \neq N_M$ asserts categorical distinction, proven by existential qualifiers (\exists) showing contradictory qualities (\perp). The syllogism formalizes: If God's qualities exclude Man's, then natures are incompatible.
- **$N_G \neq N_M$:** N_x denotes Nature as synthesized qualities (from Definition 1). \neq means "not equal in kind" (ontological category separation, not degree).
- **$\exists Q_God$ (aseity \wedge simplicity):** \exists is the existential quantifier ("there exists"); Q_God is God's essential qualities (e.g., aseity as self-existence per Exod. 3:14; simplicity as indivisibility per Deut. 6:4). \wedge is "and," conjoining them.
- **$\exists Q_Man$ (contingency \wedge composition):** Similarly, Q_Man includes contingency (dependence per Job 14:5) and composition (parts-based existence, contrasting divine unity).
- **$(Q_God \perp Q_Man)$:** \perp denotes logical contradiction (e.g., aseity \perp contingency, as a being can't be both self-existent and dependent, per non-contradiction law).
- **Syllogism Breakdown:** $\forall Q$ ("for all qualities Q ") \rightarrow ("implies") $\neg(Q \in Q_Man)$ ("not belonging to Man's qualities"). \wedge connects to non-contradiction ($\neg(P \wedge \neg P)$), where P is a quality like aseity. This is valid in first-order logic, echoing Aquinas's essence-existence distinction.

With this proposition established, we proceed to Proposition 2 in the next chapter.

Chapter 5: Nature Determines Perception

In the preceding chapter, we proved that the Nature of God and the Nature of Man differ not merely in degree, but fundamentally in kind. This is a chasm of ontology, a categorical separation in their very being.

This conclusion, while profound, is not an end point. It is a premise that forces a critical question: So what? What are the necessary implications of this ontological difference in kind? This chapter will answer that question definitively. We will now prove the second major proposition of our framework, a principle that forges an unbreakable link between essence and consciousness, between what a being is and how it perceives.

Proposition 2: The Principle of Ontological Coherence

We will now prove the following claim: A being's Nature (N_x) necessarily determines its Perceptual Frame (F_x).

Let us be perfectly clear about the force of the word "determines" in this context. It does not mean "influences," "shapes," or "inclines." It means necessitates and constrains. The Nature of a being is the direct and inescapable cause of its Perceptual Frame. The Frame is not an accessory that can be swapped out or upgraded like the

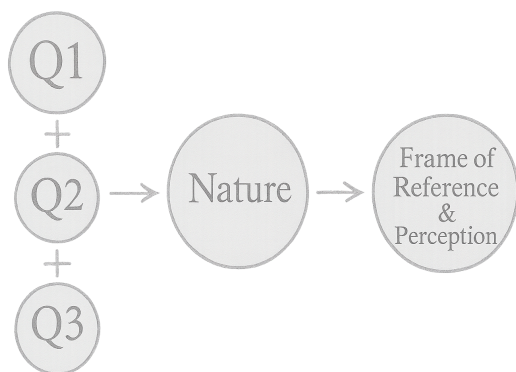
lens on a camera. It is a direct and necessary entailment of the being's core ontology. Just as the nature of a star necessitates the emission of light and heat, the nature of a conscious being necessitates a specific, corresponding architecture of perception. The hardware of being dictates the operating system of consciousness.

To prove a claim of such metaphysical necessity, we will employ a *reductio ad absurdum* (proof by reduction to absurdity) argument. We will begin by assuming the opposite of our claim is true and then demonstrate that this assumption leads not just to a strange outcome, but to a complete breakdown of logic and a metaphysical impossibility. If the opposite is impossible, our original claim must be true.

To ensure clarity, we must first be precise about the terms of the contradiction we seek. A critic might attempt to evade our conclusion by claiming that a being's Nature (its mode of existence) and its Perceptual Frame (its mode of apprehension) are two different aspects of that being, and therefore a contradiction between them is not a formal one.

The Perceptual Frame is not an independent faculty that is merely caused by a being's Nature, as a fever is caused by an illness. Rather, the Perceptual Frame is the intrinsic, formal structure of the Nature's mode of being as it is consciously apprehended. For a conscious being, its mode of existence is its mode of apprehension. They are not two separate subjects, but are related as substance to its essential form. The Frame is the inherent architecture of

Nature itself.



Therefore, to posit a Perceptual Frame that contradicts Nature is to posit a Nature that is structurally self-contradictory. The contradiction we will expose is not between two different parts of a being; it is a contradiction within the singular essence of the being's consciousness. Our proof will show that the opposing view does not lead to a formal logical contradiction of the form $p \wedge \sim p$, rendering it irrational.

Proof From Absurdity

Step 1: Assume the Opposite.

Let us begin our thought experiment. We will assume, for the sake of argument, that the Principle of Ontological Coherence is false. We will assume that a being's Nature does not necessarily determine its Perceptual Frame. This would mean that a being's Frame could be independent of, or even contradictory to, its Nature. The link is broken. The hardware and the operating system are entirely separate

entities.

Step 2: Explore the Consequences.

What would this separation of Nature and Frame actually look like? Let us take the two natures we have already established as being different in kind: the Nature of Man (N_M) and the Nature of God (N_G). If Nature and Frame are separable, it would be metaphysically possible for a being with a human nature—finite, temporally becoming, and contingent—to possess a divine Perceptual Frame—infinite, atemporal, instantaneous, and absolute.

Let us try to imagine this being. By its very nature, it is a creature of time. Its existence unfolds moment by moment. It has a past that it remembers, a present that it experiences, and a future that is yet to be. Its knowledge is acquired sequentially, piece by piece. Its body is finite, located at a specific point in space, subject to decay. This is what it is.

Yet, by its Perceptual Frame, it would apprehend reality in a completely different way. It would perceive all of time—the reign of dinosaurs, the birth of Christ, your reading of this sentence, and the final heat death of the universe—in a single, eternal, and fully actualized "now." It would have no memory, for nothing would be "past." It would have no anticipation, for nothing would be "future." It would perceive the totality of cosmic history not as a story, but as a single, static, crystalline fact. This is how it perceives.

What would "choice" mean to such a creature? Its nature demands it face a future of branching possibilities,

but its frame of perception shows it an existence where all events are already fully actualized. What would "learning" mean? Its nature requires the acquisition of new information over time, but its frame presents all information as eternally present. Its very identity would shatter. The narrative of "I was, I am, I will be," which is essential to a temporal being's sense of self, would be rendered meaningless by a perceptual frame in which "was" and "will be" do not exist.

Step 3: Uncover the Contradiction

Here, the absurdity becomes manifest. The contradiction is not between two abstract principles, but within the singular conscious experience of the being itself. Its consciousness, in order to be an awareness of its own temporal Nature, must be Successive. Yet this same consciousness, in order to operate through its AMF, must be Instantaneous. Therefore, the being's one consciousness must be, at the same time and in the same respect, Successive and Instantaneous:

- Temporal (by its Nature) and Atemporal (by its Frame).
- Successive (by its Nature) and Instantaneous (by its Frame).
- Finite (by its Nature) and Infinite (by its Frame).
- Contingent (by its Nature) and Absolute (by its Frame).

This is not a mystery or a paradox to be revered. It is a raw, logical impossibility. It violates the most fundamental law of reason: the law of non-contradiction,

which states that a thing cannot be both A and not-A at the same time and in the same way. A being cannot be both bound by the river of time and simultaneously standing on the riverbank observing its entire course. It cannot be both a creature of sequence and a perceiver of all things at once. To suggest otherwise is to suggest that a being can be and not be its essential self simultaneously. The entire edifice of reason collapses under the weight of such a contradiction.

Step 4: The Inescapable Conclusion.

The assumption that Nature and Frame can be separated has led us directly to a logical and metaphysical absurdity. It describes a being whose existence would be a violation of reason itself. Therefore, the initial assumption must be false.

The contrary must be true.

Therefore, it is proven that a being's Nature necessarily determines its Perceptual Frame. Q.E.D.

The link is forged and proven to be unbreakable. A being's consciousness is not a ghost in a machine, independent of the machine's architecture. The architecture of the machine (the Nature) dictates the operating system (the Perceptual Frame). A finite, temporal being will, by metaphysical necessity, possess a finite, temporal frame. An infinite, atemporal being will, by the same necessity, possess an infinite, atemporal frame. The coherence between being and perceiving is absolute.

Biblical Fidelity and the Principle of Ontological Coherence

Having established this principle through rigorous deductive logic, we must now subject it to the ultimate test of truth: fidelity to Scripture. The assertion $Nx \rightarrow Fx$, that a being's Nature necessarily determines its Perceptual Frame, must cohere with the biblical witness, or it stands refuted.

God's Absolute Understanding

Consider Isaiah 55:8–9, where Yahweh declares, "For my thoughts are not your thoughts, neither are your ways my ways... As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." In the Hebrew, *machshevoth* ("thoughts," from *chashav*, "to reckon") and *derek* ("ways," modes of action) underscore a perceptual divide rooted in essence. God's eternal nature ('*elohim* as self-existent, echoing Exodus 3:14) necessitates transcendent apprehension, while human finitude yields limited cognition. This ontological chasm, echoed in the Septuagint's *dialogismoi* ("reasonings") and *hodoi* ("paths"), supports the principle: divine essence determines an infinite frame, inaccessible to humans, as Augustine noted in his *Confessions* (Book 11) regarding eternal versus temporal perception.

Man's Finite Understanding

In the New Testament, Romans 7:14–25 depicts

Paul's internal war: "I am unspiritual, sold as a slave to sin... For I have the desire to do what is good, but I cannot carry it out." The Greek *sarx* ("flesh," sinful nature) versus *nous* ("mind," perceptual faculty) reveals depraved essence determining conflicted apprehension (*oikousa en emoi hamartia*, "sin dwelling in me"). This Human Finite Frame (HFF), prone to tension, contrasts with divine omniscience (Psalm 147:5), illustrating how fallen nature limits perception of truth (1 Corinthians 2:14).

First Corinthians 13:9–12 further elucidates: "For we know in part (*ek merous*)... Now we see only a reflection as in a mirror (*esoptron*); then we shall see face to face (*prospōpon pros prospōpon*)." Paul's contrast of partial human *ginōskō* ("know/perceive") with eschatological fullness ties perception to essence—finite fallen nature yields dim reflections, transformed in glory to align with divine completeness (Philippians 3:21).

Building on the scriptural consistency of $N_x \rightarrow F_x$, we turn to the MBF's corollary of semantically incompatible intuitive definitions ($D_x(C)$), where concepts like "power" and "powerlessness" carry frame-native meanings that diverge across ontological layers. This is not relativism but a recognition of perceptual frames' constraints, allowing terms to signify differently without contradiction when distinguished. To illustrate, consider Romans 5:6 and 8:3: humanity is "powerless" due to sin's weakening of the flesh, denoting spiritual helplessness and absolute subjection to unrighteousness in the Absolute Metaphysical Frame (AMF). To further substantiate this

biblically, we extend our exegesis, showing how these divergences bring deeper understanding of Scripture in a parsimonious way.

Our research confirms that Scripture often employs polysemy—words with layered, context-dependent meanings—to convey frame-dependent intuitions. For clarity, polysemy here means a single term bearing multiple senses across various uses (e.g., physical vs. spiritual), not ambiguity, but intentional depth aligned with divine revelation (2 Tim. 3:16). In Hebrew, terms like *koach* (קֹחַ, "power") and *kashal* (כָּשַׁל, "to stumble, totter; be feeble/weak," frequently shift from socio-political to covenantal/spiritual senses, while Greek *dynamis* (δύναμις, "power") and *adynatos* (ἀδύνατος, "powerless") distinguish temporal ability from eternal states. This aligns with the MBF: human finitude perceives power/powerlessness as phenomena involving material constraints, personal agency, and volitional choice (e.g., physical defeat or internal compulsion). God, on the other hand, perceives power and powerlessness as spiritual, immaterial, everlasting, and absolute—intrinsic to His sovereign nature (Isa. 55:8–9). Below, we exegete additional examples of man and God's perception of powerlessness and power as it is revealed in scripture.

God's Absolute Perception of Powerlessness

God's perception derives from His intrinsic qualities as an eternal, righteous, immaterial, and omnipresent being. In God's AMF, **powerlessness** is not a matter of physical or

temporal limitation (losing a battle) but an unending, moral, spiritual, and pervasive state of subjection to sin—unrighteousness that renders one incapable of self-redemption or moral victory apart from divine grace. This understanding emerges clearly in Scripture, such as in Romans 5:6, where Paul states, “You see, at just the right time, when we were still powerless, Christ died for the ungodly.” Here, powerlessness is tied to humanity's ungodly state, emphasizing spiritual helplessness in sin that only Christ's sovereign intervention can overcome, aligning with God's eternal view of moral depravity. John 15:5 declares: “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing,” perceiving powerlessness as

Romans 8:3 further illustrates this absolute condition: “For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man.” In the AMF, the law's powerlessness was a result of the flesh's subjection to sin, a spiritual weakness that divine action alone resolves, condemning sin eternally. Romans 5:6 notes: “You see, at just the right time, when we were still powerless, Christ died for the ungodly,” intuiting powerlessness as pre-salvation helplessness in the unrighteousness, unable to overcome ungodliness through human effort (Rom. 7:15–25). Romans 8:3 adds: “For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son...” John 15:5

reinforces this: “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.” Powerlessness here is absolute spiritual fruitlessness—subjection to sin without union with Christ, per God's encompassing perspective.

In the MBF, God's AMF perceives powerlessness as intrinsic unrighteousness—moral subjection to sin from which escape requires sovereign grace (Eph. 2:8–9), unbound by temporality or opposition (Isa. 46:10; Rev. 19:6).

Man's Finite Powerlessness

Humanity's perception of powerlessness finds its roots in our intrinsic, finite qualities, such as temporality, spatiality, and materiality. In this frame, powerlessness is primarily a state of physical and situational subjugation, where an individual's ability to act, achieve victory (e.g., in battle), or exert control faces limitation by external, tangible constraints within the observable, three-dimensional reality. This perspective becomes evident in passages like Deuteronomy 28:32, which describes covenant curses: “Your sons and daughters will be given to another nation, and you will wear out your eyes watching for them day after day, powerless to lift a hand.” Here, Scripture emphasizes the physical inability to intervene, reflecting temporal helplessness in family and material loss.

Leviticus 26:37 further exemplifies this finite perception of powerlessness: “They will stumble over one another as though fleeing from the sword, even though no

one is pursuing them. So you will not be able to stand before your enemies.” Powerlessness is intuited as physical defeat— inability to stand or fight in battle due to chaos and fear, a sequential, experiential weakness. 2 Chronicles 20:12 captures a national cry: “O our God, will you not judge them? For we have no power to face this vast army that is attacking us. We do not know what to do, but our eyes are upon you,” portraying powerlessness as situational impotence, rooted in material and physical limits at a particular place and time.

In the MBF, man's perceives powerlessness as temporal, material inability—physical enslavement or defeat (e.g., no victory in battle, loss of agency) while God perceives powerlessness as immaterial, everlasting subjugation to unrighteousness. As we continue through this book we will discover additional frame-dependent terms like freedom, slavery, life, death, will, among others.

To argue affirmatively that nature determines perceptual frame ($N_x \rightarrow F_x$), we employ a syllogism rooted in Scripture, synthesizing the exegetical evidence from this chapter to solidify the proof that nature determines perception:

Major Premise: The Bible teaches that essence (nature) shapes apprehension.

Minor Premise: Human essence, marked by finitude and depravity, yields limited perception. Christ's incarnation exemplifies this: divine morphē enables eternal knowledge (John 8:58, preexistent awareness), while human likeness (homoīōmati anthrōpōn; Phil. 2:7) yields

experiential limits (Hebrews 4:15, tempted yet sinless), yet unified in hypostasis (Philippians 2:6–8). Grace transforms human nature, enabling renewed perception (2 Corinthians 5:17, "new creation" altering frame-native intuitions; 2 Peter 1:4, partaking in divine nature without fusion, per Edwards's emphasis on regeneration in *Religious Affections*).

Conclusion: Thus, $N_x \rightarrow F_x$ holds—nature necessarily determines frame, per biblical ontology.

This not only clarifies term tensions in terms like life/death, freedom/slavery, and power/powerlessness but also upholds scriptural fidelity without relativism, as God's AMF encompasses yet remains asymmetrically inaccessible to humanity's finite one (1 Corinthians 2:11, only God's Spirit comprehends His depths).

This Coheres with Augustine's eternal-temporal divide (*City of God* 11.6), Aquinas's analogical knowledge (*Summa Theologica* I.13), Calvin's total depravity (*Institutes* 2.1.8), and Plantinga's essence-based warrant (*Warranted Christian Belief*), while aligning with Kane's indeterministic agency. Far from introducing ad hoc elements, it parsimoniously unifies reason, tradition, and revelation, affirming that perceptual differences arise as logical entailments of differing natures, not divine contradictions.

Formal Logical Notation

This proposition builds on Proposition 1 (differing natures, $N_G \neq N_M$) from Chapter 4, establishing that

natures necessarily determine perceptual frames and setting up the frame incompatibility theorem in Chapter 6. It formalizes the book's argument for ontological coherence as a deductive entailment, drawing from scriptural insights (e.g., God's transcendent thoughts in Isa. 55:8–9; human perceptual limits in 1 Cor. 13:9–12) and philosophical traditions (e.g., Augustine's eternal-temporal divide in *City of God* 11.6; Plantinga's essence-based warrant in *Warranted Christian Belief*; Kane's indeterministic agency), ensuring deductive rigor without overreach.

The proposition is formally stated as follows:

$$\forall x (N_x \rightarrow F_x)$$

Where $\forall x$ denotes universal quantification over all beings, N_x is the intrinsic nature (essential qualities) of being x , F_x is its perceptual frame (structure of consciousness and apprehension), and \rightarrow indicates necessary logical implication.

Proof by Reductio ad Absurdum: Assume the negation, $\neg(N_x \rightarrow F_x)$, which implies $\exists x (N_x \wedge \neg F_x)$ —a being whose nature does not determine its frame, allowing frame independence. This assumption leads to contradiction (\perp): For instance, a finite, temporal being (N_M , characterized by sequential essence as in Romans 7:14–25) possessing an infinite, atemporal frame (F_G , simultaneous and eternal per Psalm 90:2) would require experiencing sequence and non-sequence simultaneously, yielding $p \wedge \neg p$ and violating the law of non-contradiction (Aristotle, *Metaphysics* $\Gamma.4$; cf. Edwards, *Freedom of the Will*). Therefore, by double negation elimination, $\neg\neg(N_x$

$\rightarrow F_x) \equiv N_x \rightarrow F_x$. Q.E.D.

Continuing from prior explanations (e.g., N_x as Nature and F_x as Frame in Chapters 3–4, with implications like \rightarrow for "leads to"), this notation shows how a being's nature strictly entails its perceptual frame. It's like saying the "rules" of existence (N_x) automatically shape how reality is perceived (F_x)—unavoidable and logically necessary, as the book describes (e.g., God's eternal nature yielding an AMF per Psalm 90:2, versus human finitude creating a limited one per Romans 7:14–25). We'll explain the notation with only new symbols or aspects, keeping it straightforward.

$\forall x$: The "for all x " symbol, indicating the proposition holds universally for every being (e.g., God, fallen humans, angels, demons, redeemed humans, etc), aligning with essentialism's biblical roots (Gen. 1:26–27; Ps. 147:5). It's like a blanket rule ensuring no exceptions, preventing ad hoc exemptions.

$N_x \rightarrow F_x$: The core implication, where \rightarrow means "necessarily leads to" or "entails" (stronger than casual connection, as in deductive logic). N_x (nature) is the input, determining F_x (frame) as output—e.g., N_G (eternal, absolute) $\rightarrow F_G$ (timeless, encompassing); N_M (finite, fallen) $\rightarrow F_M$ (temporal, limited). This is proven via reductio, showing denial causes absurdity.

The consequences of $N_x \rightarrow F_x$ are significant. It suggests that any argument, any theological system, any philosophical dilemma that is built by taking a concept from the AMF and a concept from the HFF and treating

them as if they are directly comparable or commensurable is built on a fundamental error.

We have now seen how intrinsic qualities determine a being's nature and that different natures lead to different frames. In the next chapter, we will discover how different frames lead to different, incompatible intuitive definitions.

Chapter 6: Incompatibility of Frames and Terms

We have now built two main postulates of our argument. The first, established in Chapter 4, is that the Nature of God and the Nature of Man are different in kind, separated by the ontological chasm between Aseity and Contingency. The second, proven in Chapter 5, is that a being's Nature necessarily determines its Perceptual Frame, forging an unbreakable link between what a being is and how it perceives.

These two propositions, standing alone, are powerful. But their true force is only revealed when they are brought together. Logic, like mathematics, has its own momentum. When we combine two proven truths, they do not merely sit side-by-side; they interact, generating further necessary consequences. This chapter is dedicated to exploring these consequences. We will follow the deductive chain where it leads, revealing the inevitable fallout from the two foundational truths we have worked so carefully to establish. This is the chapter where the structure of our argument begins to take its final form.

Deduction 1: The Incompatibility of Perceptual Frames

Our first deduction flows directly and inexorably

from the two propositions we have just proven. The logic is as simple as it is powerful. Let us lay it out with formal clarity:

- Premise 1: The Nature of God is different in kind from the Nature of Man (Proven in Chapter 3).
- Premise 2: A being's Nature necessarily determines its Perceptual Frame (Proven in Chapter 4).
- Conclusion: Therefore, it follows necessarily that the Perceptual Frame of God is different in kind from the Perceptual Frame of Man.

This conclusion is not a new assertion requiring a separate proof. It is a necessary entailment, a logical echo of the work we have already done. If the cause is different in kind, and the cause necessarily determines the effect, then the effect must also be different in kind. To deny this conclusion would require denying one of the two premises we have already established.

Unpacking the Asymmetry of Frames

What does this difference in kind between frames truly mean? It means that the very architecture of divine consciousness and human consciousness are fundamentally different. We are not merely using different software on the same computer; we are operating on entirely different kinds of hardware.

The Human Finite Frame (F_M) is, by its nature, finite, material, spatial, temporal, and fallen. It processes reality materially, spatially, and sequentially, moment by moment. It is a narrative frame, built upon the concepts of

past, present, and future; of cause and effect; of potentiality and actuality. Our entire experience of life, choice, growth, and relationship is predicated on this linear, successive, finite structure.

The Absolute Metaphysical Frame (F_G), by contrast, must be infinite, eternal, omniscient, omnipresent, and atemporal. Flowing from a Nature of pure Aseity, it cannot be bound by sequence or limited by a single "now." It is an eternal frame, apprehending the totality of reality—including the complete structure and content of every Human Finite Frame (HFF)—in a single, all-encompassing, and fully actualized instant. For a being within this frame, there is no "before" or "after," no "potential" that is not already "actual."

This leads to a crucial point of clarification. When we speak of these frames as "incompatible," we must understand this as a one-way, asymmetrical incompatibility.

From the perspective of the AMF, there is no incompatibility at all. An omniscient God, by definition, perfectly knows and comprehends the HFF both intellectually through his omniscience and experientially through his own incarnation as a human. His infinite frame contains and understands our finite one.

The incompatibility exists solely from the perspective of the HFF. We, as finite beings, cannot integrate, access, or operate within the AMF without ceasing to be what we are. Our hardware cannot run His software. The architecture of our consciousness, built on succession, cannot process the reality of pure simultaneity.

It is a categorical limitation.

Therefore, the two frames are not mutually exclusive on a level playing field. Rather, one is foundational and all-encompassing, while the other is derivative and contained. The chasm between them is unbridgeable, but only from the finite side.

This principle of frame-dependence, while ontologically absolute, allows for variation within its bounds and provides clarity when applied to complex theological doctrines.

On Variation Within a Frame: Humans may develop different cultural models of time (cyclical or linear), yet all such models operate within the fundamental constraint of sequential perception mandated by our temporal nature. Similarly, diverse applications can run on a smartphone's operating system, but all are constrained by the underlying hardware; they cannot perform functions beyond the platform's inherent capabilities. Cultural or individual variations occur within the non-negotiable architecture set by the HFF, not across frames.

On the Incarnation: The Incarnation does not challenge this principle; it confirms it. In taking on a human nature (Philippians 2:6-7), God the Son also necessarily took on the corresponding Human Finite Frame. He experienced reality through finite limitations—hunger, weariness, and sequential thought—without diminishing the Absolute Metaphysical Frame (AMF) inherent in His divine nature. The "I AM" persisted, but He operated from within the temporal frame of the "Son of Man." We will

more fully explore the hypostatic union in a future work.

On Human Transformation and Shared Qualities: Salvation confirms the principle from the opposite direction and reveals a profound truth about compatibility. When a person is saved, their nature is miraculously changed; the intrinsic quality of unrighteousness is replaced with the imputed quality of righteousness in Christ (2 Corinthians 5:17). This change in nature necessitates a corresponding alteration of their Perceptual Frame.

This does not erase the finitude of their frame. The redeemed believer still shares the intrinsic qualities of materiality, spatiality, and temporality with fallen humanity, and thus their frame remains compatible with these shared commonalities with fallen mankind and for interaction with the physical world.

However, the new, shared quality of righteousness creates a crucial point of contact—a bridge—between the HFF and the AMF. Because the redeemed person now shares an essential moral quality with God, a new mode of perception and interaction becomes possible. This shared quality is the ontological foundation for a genuine relationship with the Holy Spirit, for prayer to be more than monologue, and for the believer to begin to perceive reality from a sanctified perspective. The incompatibility of frames, therefore, is not absolute but is proportional to the difference in natures. Where a quality is shared, a corresponding channel of interaction is opened.

No being can transcend the perceptual possibilities imposed by its essential nature. Perception flows directly

from essence. This Core Postulate, establishing the necessary link between nature and frame, is vital for our entire framework. It drives our resolution by demonstrating that beings with different natures must operate within different ontological structures of perception: $\forall x(N_x \rightarrow F_x)$.

Deduction 2: The Incompatibility of Intuitive Definitions

This first deduction, as significant as it is, immediately gives rise to a second, even more consequential one. We must now recall the third tool from our toolkit in Chapter 2: the concept of the Intuitive Definition. We defined it as the pre-reflective, frame-native meaning that a being assigns to a concept. This meaning, we argued, is necessarily structured by the being's Perceptual Frame.

With that definition in hand, we can now construct the next link in our deductive chain:

- Premise 1: The Perceptual Frame of God is different in kind from the Perceptual Frame of Man (Proven in Deduction 1).
- Premise 2: A being's Perceptual Frame necessarily structures its Intuitive Definitions (Established in Chapter 2).
- Conclusion: Therefore, for any concept that spans both frames, the Intuitive Definition for God is necessarily different and semantically incompatible with the Intuitive Definition for Man.

This is the critical point where our abstract, ontological argument makes contact with the concrete world of language, theology, and debate. It tells us that when a human being and God "use" the same word, they are not, at the most fundamental level, referring to the same intuitive concept. The words may be identical, but the underlying, frame-native meanings are necessarily different.

As we progress in our exploration of the Many Beings Framework (MBF), we now turn to a critical demonstration: the inherent incompatibility of perceptual frames between divine and human beings, which in turn renders key theological terms incompatible due to their frame-native intuitive definitions. Having established that differing natures entail differing frames (per Proposition 1 and its logical entailments), the task here is to illustrate how these frames are incompatible—God's AMF encompasses yet transcends the HFF, while the human frame cannot fully access or comprehend the divine.

Different Wills Example: Romans 12:2 states, "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will." This passage reveals a vast disparity between God's will and fallen humanity's will. For humans, "will" intuitively aligns with fallen desires shaped by a HFF. For God, it reflects eternal, righteous purpose. Through the acceptance of Christ's Salvation, the believer inherits righteousness as a new intrinsic quality,

changing their creaturely nature from unrighteous to righteous. This new intrinsic quality of righteousness enables the believer to discern God's righteous will because they are also righteous. This discernment of God's will can be done increasingly more as the believer continues to put the habits and practices of their worldly, unrighteous self to death. Fallen mankind have a will based and focused on their worldly nature. They will for temporal, material, and often unrighteous things. God has a will that is righteous, unchanging, eternal, spiritually focused will that reflects his own nature. The word will in these two senses are of different kinds when considered between fallen mankind and God.

Different Kinds of Life and Death

This incompatibility manifests in the contextual use of terms like "life" and "death" across Scripture, where the same concept conveys divergent meanings based on the perceptual frame in view. In some passages, the context shifts within the text itself, serving as evidential strength for frame divergence and underscoring the MBF's resolution of apparent tensions without compromising biblical orthodoxy. In others, careful exegesis reveals the frame-specific sense, always grounded in the passage's narrative and theological flow.

To expand this demonstration, we'll define "life" and "death" from each frame, drawing on key Scriptures. These definitions emphasize contextual relevance: how the concepts are portrayed in relation to God's eternal,

sovereign perspective versus man's finite, temporal experience. From the AMF, life and death are eternal, spirit (immaterial), nonspatial, and relational, tied to spiritual union or separation in His absolute reality. From the HFF, they are physical, and experienced at a particular place and time. This aligns with historical insights, such as Augustine's emphasis on divine eternity transcending human temporality (Confessions Book XI) and Calvin's view of sovereignty encompassing creaturely limits (Institutes 3.21).

Life Defined from the AMF

In God's AMF, life is defined as eternal, spiritual, and relational union with Him, existing in a timeless, self-existent communion that transcends spatiotemporal and material boundaries. This is a spiritual state of being, where belief in Christ grants immediate and unending participation in God's own life.

Contextually, John 3:16 portrays this as "eternal life" promised to believers: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Here, the passage focuses on God's sacrificial love and the gift of the Son highlights "eternal life" as an everlasting existence and relationship with God, secured by faith.

John 5:24–26 further illustrates this: "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. Very truly I tell you, a time

is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself." In using the words "eternal life", "life", and "live" in the context of this passage, Jesus speaks of immediate spiritual transition upon belief, from spiritual death to spiritual life. This passage clearly does not speak of life from a spatiotemporal, material sense like finite humans understand it. This refers to a spiritual life we often struggle to comprehend.

John 6:47–51 (NIV) reinforces this: "Very truly I tell you, the one who believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world." The passage reveals "life" from God's perceptual frame, emphasizing an eternal, spiritual reality accessed through belief in Christ. Despite eating manna, the Israelites died a material, spatial, temporal death as understood in the HFF. Yet, those who accept Christ's sacrifice will "live forever," and it is given for the "life of the world." Neither of these uses of "life" aligns with or makes sense from a purely Human Finite Frame: the physical body cannot live forever in a temporal sense, and Jesus' sacrifice does not confer physical, temporal, spatial life to the world. This passage thus defines life from God's absolute, eternal frame as an

enduring spiritual existence independent of physical outcomes, highlighting the semantic incompatibility of intuitive definitions across frames ($D_G(\text{"life"}) \neq D_M(\text{"life"})$)—as proven by the syllogism that conflating them leads to contradiction, and aligning with Augustine's view of eternal life as timeless participation in God (Confessions XI.13) while upholding scriptural wholeness.

Luke 9:23–25 (NIV) states: "Then he said to them all: 'Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it. For what good is it for someone to gain the whole world, and yet lose or forfeit their very self?'" In context, Jesus issues this call to discipleship amid impending persecution, urging followers to prioritize eternal allegiance over temporal security. He paradoxically instructs that to "save their life" (eternal life) requires one to "lose it" (physical life). No single, monolithic definition of "life" or "death" can resolve this without contradiction, as attempting to interpret the passage from either perceptual frame alone yields logical incoherence.

From man's finite, temporal frame, the verse would read: "For whoever wants to save their [physical, temporal, spatial] life will lose [their physical, temporal, spatial life]." This is nonsensical, as one cannot preserve earthly existence by physically dying. Alternatively, assuming a purely spiritual definition leads to: "For whoever wants to save their [eternal, spiritual] life will lose [their eternal,

spiritual life]." This too is illogical, since spiritual death in relationship with God cannot yield spiritual life in that same relationship. The passage thus indicates dual senses of "life" and "death," differing in kind because the natures of the perceiving beings (God's absolute, eternal frame vs. man's finite, temporal frame) differ in kind—these incompatible definitions ($D_G(\text{"life"}) \neq D_M(\text{"life"})$) arise from asymmetric frame incompatibility, allowing Jesus' words to harmonize eternal salvation (John 17:3) with temporal self-denial (Mark 8:34–35, Matthew 16:24) without paradox, as proven by the syllogism that conflating frames violates non-contradiction and echoing Augustine's reflections on eternal life as divine participation (City of God XIV.4) while preserving scriptural wholeness.

These passages collectively support the notion that from God's perceptual frame, "life" is everlasting, spiritual union with Him—a timeless, relational communion transcending finite boundaries and accessed through faith in Christ. This aligns with God's atemporal, spiritual, non-spatial, righteous nature, where concepts emphasize eternal participation over temporal existence.

Consequently, God and Jesus Christ, communicating through Scripture, prioritize the significance of eternal life over finite life, underscoring the semantic incompatibility of intuitive definitions across frames ($D_G(\text{"life"}) \neq D_M(\text{"life"})$)—as proven by the syllogism that conflating them leads to contradiction, and aligning with Augustine's view of eternal life as divine participation beyond human temporality (*Confessions* XI.13) while upholding scriptural

wholeness.

Death Defined from the AMF

From God's AMF, death is everlasting, spiritual separation from relationship with Him, an unending alienation and condemnation that reflects a soul's ultimate rejection of divine communion, fully resolved in His sovereign judgment.

John 3:16 contextualizes this as "perish" for unbelievers: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." The verse's emphasis on God's redemptive plan defines death as perpetual spiritual loss, contrasted with the eternal life faith provides, viewed from God's timeless vantage where outcomes are absolute.

In John 11:25–26, this appears in "will never die": "Jesus said to her, '... The one who believes in me will live, even though they die; and whoever lives by believing in me will never die.'" Contextually, Jesus comforts Martha over Lazarus's loss, redefining death in the AMF as something faith eternally overcomes, not a final state but a conquered separation through resurrection power. This is clarified when the passage says "whoever lives by believing in me will never die." The passage refers her to a everlasting spiritual death that will never come when one believes in Christ.

John 5:24–26 (NIV) describes death as the state before "crossing over": "Very truly I tell you, whoever hears my word and believes him who sent me has eternal

life and will not be judged but has crossed over from death to life. Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself." Here, the passage reveals that when faith is placed in Christ, a person crosses over from spiritual, everlasting death as God perceives it to the same spiritual, everlasting life. This is not "life" and "death" as man intuitively perceives them—bound by finite, temporal, and physical cessation, underscoring the semantic incompatibility of intuitive definitions across frames ($D_G(\text{"death"}) \neq D_M(\text{"death"})$).

John 6:47–51 contrasts it with ancestors who "died" eternally: "Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die." In context, Jesus defines death from the AMF as ultimate spiritual forfeiture, averted through eternal sustenance in Christ.

Luke 9:23–25 frames it as "lose it" eternally: "For whoever wants to save their life will lose it, but whoever loses their life for me will save it." Here the individual that seeks to save their worldly life will lose their everlasting spiritual life. This is another example of death from the AMF being perceived as absolute, spiritual, and everlasting.

These passages support the notion that from God's perceptual frame, "death" is everlasting, spiritual separation from relationship with Him—a state of eternal

disconnection from divine life. This aligns with God's atemporal, spiritual, non-spatial, righteous nature, where concepts transcend finite limitations. Consequently, God and Jesus Christ, communicating through Scripture, prioritize the significance of eternal death over that of finite death, underscoring the semantic incompatibility of intuitive definitions across frames ($D_G(\text{"death"}) \neq D_M(\text{"death"})$).

Life Defined from the HFF

In the HFF, life is defined as a spatiotemporal, material existence experienced moment by moment—encompassing biological survival, worldly pursuits, gains and losses, and contingent experiences amid inevitable decay and limitation. This perception aligns with humanity's temporal, physical nature, where life is sequential, fragile, and often tied to earthly ambitions, pleasures, and struggles (e.g., Eccl. 1:2: "Meaningless! Meaningless!... Everything is meaningless," highlighting the vanity of temporal endeavors).

Ecclesiastes 2:11 (NIV) illustrates this through Solomon's reflection on worldly living: "Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind; nothing was gained under the sun." Here, life is portrayed as finite toil for material gains—labor, pleasure, and achievements—that ultimately prove empty in man's sequential, experiential frame, emphasizing the futility of

pursuing temporal satisfaction without eternal perspective.

Psalm 90:10 (NIV) depicts it as a brief, trouble-filled span: "Our days may come to seventy years, or eighty, if our strength endures; yet the best of them are but trouble and sorrow, for they quickly pass, and we fly away." In this prayer of Moses, life is intuitively understood as a limited physical duration marked by spatial existence, aging, and decay—perceived through human finitude as a fleeting cycle of birth, struggle, and physical death.

James 4:14 (NIV) reinforces this as ephemeral and unpredictable: "Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little time and then vanishes." Contextually, amid warnings against boasting and worldly planning, life is framed as a transient vapor—spatial and temporal, subject to uncertainty and dissolution, reflecting man's intuitive focus on immediate, material reality rather than eternal certainties.

Matthew 6:25–27 (NIV) addresses it in terms of daily anxieties: "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than

they? Can any one of you by worrying add a single hour to your life?" Jesus speaks to human perceptions of life as biological sustenance and physical security—sequential concerns like eating, clothing, and survival—that dominate finite experience, urging a shift beyond this limited frame.

These passages collectively support the notion that from man's perceptual frame, "life" is a fleeting, material pursuit bound by time, space, and contingency—a state of worldly engagement and biological fragility (e.g., Eccl. 3:1–2: "There is a time for everything... a time to be born and a time to die"). This aligns with humanity's finite, temporal nature, where intuitive definitions emphasize sequential experiences over eternal realities. Consequently, Scripture's human-frame references to life highlight its transience and vanity apart from God, underscoring the semantic incompatibility of intuitive definitions across frames ($D_M(\text{"life"}) \neq D_G(\text{"life"})$).

HFF Death Definition

From the HFF, death is physical cessation at some point in space and time, experienced as the inevitable end of biological life, often perceived as the ultimate human concern amid fallen perceptions.

John 11:25–26 specifies it in "even though they die": "Jesus said to her, '... The one who believes in me will live, even though they die; and whoever lives by believing in me will never die.'" The passage addresses Martha's immediate sorrow over Lazarus, defining death in

the HFF as the physical demise that believers still face temporally.

Luke 9:23–25 portrays it as "lose it" through self-preservation: "For whoever wants to save their life will lose it..." Contextually, amid calls to follow Jesus, death is the temporal forfeiture of physical existence or worldly status, experienced sequentially as the cost of discipleship.

John 6:47–51 uses it for ancestors who "died" physically: "Your ancestors ate the manna in the wilderness, yet they died." In the narrative, this refers to bodily death despite sustenance, perceived in the HFF as the end of finite life cycles.

This expanded section strengthens the MBF's case for frame incompatibility, showing how Scripture's frame-native contextual uses allow for both God and man to use the same concepts and terms from completely different perceptual frames.—e.g., eternal life in the AMF coexists with physical death in man's.

Summary Table of Frame-Native Definitions

Term	HFF	AMF
Death Definition:	Physical - Temporal Death	Eternal - Spiritual Death
Life Definition:	Physical - Temporal Life	Eternal - Spiritual Life

These examples illustrate that beings with differing frames define terms differently, reflecting their unique perceptual experiences. Misunderstanding arises when frames are conflated, a risk mitigated by recognizing these distinctions.

Furthermore, clearly defining terms according to each perceptual frame can unlock profound new understandings of Scripture, stirring deeper emotional resonance in our faith journey. For example, you and I naturally perceive ourselves as among the living, viewing life through our HFF as the physical, temporal, material existence we share with everyone living on our planet—marked by daily routines, joys, and struggles that feel vibrantly real. However, from the AMF, where "life" is eternal, spiritual union with Him, you and I actually live amidst the dead: those without this everlasting relational communion, trapped in spiritual separation as God perceives it. Realizing that we inhabit a world of the dead, as God understands death, evokes even deeper emotional imagery—of being the light on a hill (Matt. 5:14–16), refusing to hide our light, urgently evangelizing the lost, and feeling the shortness of time to awaken hearts before eternal separation sets in. This frame distinction not only clarifies biblical truths but ignites a compassion and urgency, bridging our temporal experiences with God's eternal perspective.

These analyses demonstrate that frames are incompatible, yielding divergent intuitive definitions for "life" and "death." Human intuitions are steeped in

temporality, materiality, and contingency, while divine ones embody eternity, necessity, and simultaneity. Equivocation risks the fallacious interpretations of scripture, but recognition preserves scriptural fidelity.

This deduction reveals a hidden trap at the heart of our theological language. We use the same vocabulary to speak of God and Man, and in doing so, we implicitly assume we are talking about the same things. But this deduction proves that this assumption is false. The shared vocabulary masks a deep, structural, and necessary divergence in meaning.

To crystallize this chapter's conclusions and ensure logical precision, we now formalize the key theorem of frame incompatibility using symbolic notation, building directly on the definitions and propositions established thus far in the Many Beings Framework.

Formal Logical Notation

Theorem 1: Asymmetric Frame Incompatibility

Let G denote God and M denote Man. Given $N_G \neq N_M$ (from Proposition 1, Chapter 4), it follows that $F_G \neq F_M$ (from Proposition 2, Chapter 5). Therefore:

$$\forall C (D_G(C) \neq D_M(C)) \wedge (F_G \supset F_M) \wedge \neg(F_M \supset F_G),$$

where \neq denotes incompatibility (non-commensurable definitions), \supset denotes asymmetric encompassment (the AMF includes Man's, but not vice versa), and C is any concept (e.g., "will," "freedom," or "time").

Syllogism for Incompatibility as Logical Necessity

1. If N_x determines F_x (Proposition 2, Chapter 5), and $N_G \neq N_M$ (Proposition 1, Chapter 4), then $F_G \neq F_M$.
2. If $F_G \neq F_M$, then $\forall C, D_G(C) \neq D_M(C)$ (by reductio: assuming commensurability leads to contradiction).
3. Therefore, conflating $D_G(C)$ and $D_M(C)$ commits a fundamental error, resolvable only by distinguishing frames.

This theorem asserts that for any concept C , the intuitive definition in God's absolute, eternal frame ($D_G(C)$) is fundamentally incompatible with that in Man's finite, temporal frame ($D_M(C)$). The asymmetry arises because God's nature (N_G), being infinite and sovereign (Psalm 147:5; Revelation 19:6), encompasses all finite realities without being limited by them, whereas Man's nature (N_M), marked by finitude and fallenness (Romans 7:15–25), cannot fully access or define divine realities. This formalizes the "hidden trap" in theological language discussed above, preventing equivocation. Historically, it aligns with Aquinas's analogical predication in *Summa Theologica* (I, q. 13), where terms applied to God and creatures are neither univocal nor equivocal but analogous, and Edwards's emphasis on divine sovereignty in *Freedom of the Will* without negating human responsibility.

The syllogism deductively proves that frame incompatibility is not a contingent feature but a necessary entailment of essentialism. It echoes Augustine's confession in *Confessions* (Book XI) of the limits of human temporal

perception when contemplating divine eternity.

With this formal foundation, we are equipped to name and diagnose the error that arises from ignoring these incompatibilities, revealing how it underpins longstanding dilemmas within Christian theology and philosophy.

Chapter 7: The Many Beings Fallacy

The journey through the preceding chapters has been a deliberate and sequential. We began with a single axiom—that beings have essential natures. From there, we defined our terms with precision. We then proved, in succession, that the natures of God and Man differ in kind; that nature necessarily determines the perceptual frame; and that, as a necessary consequence, the intuitive definitions of concepts derived from these incompatible frames are themselves incompatible.

Each of these conclusions is a landmark in its own right, but their ultimate significance lies in what they collectively reveal. We have followed a trail of logical breadcrumbs, and that trail has led us here, to the final theorem of our proof. We are now in a position to identify and formally name the fundamental error that has plagued theological and philosophical discourse for centuries. This chapter unmasks the fatal flaw.

The Anatomy of a Fallacy

In the study of logic, a fallacy is not just a mistaken belief; it is a defect in the structure of an argument. It is an error in reasoning that renders the argument invalid, regardless of whether its conclusion happens to be true or false. Among the most common and deceptive of these

defects is the Fallacy of Equivocation.

The Fallacy of Equivocation occurs when a single word or phrase is used with two or more different meanings within the same argument, but the argument proceeds as if the meaning were the same throughout. The shift in meaning is often subtle, causing the argument to appear valid when it is, in fact, built on a foundation of semantic sand.

A simple, non-theological example illustrates the point clearly:

1. A feather is light.
2. What is light cannot be dark.
3. Therefore, a feather cannot be dark.

The argument appears to have a valid structure, but it is fallacious. In the first premise, the word "light" is used to mean "of little weight." In the second premise, "light" is used to mean "illumination" or "not dark in color." Because the meaning of the key term shifts mid-argument, the conclusion, while true in fact, does not logically follow from the premises. The argument is unsound.

This may seem like a trivial error, but when applied to concepts of great weight and complexity, the Fallacy of Equivocation can become the hidden source of intractable debates, creating the illusion of a profound paradox where there is only a flaw in reasoning.

We are now prepared to state the final theorem of our deductive proof. This theorem identifies a specific and highly consequential form of the Fallacy of Equivocation that arises directly from the ontological realities we have

established. This fallacy is so nearly invisible, it has escaped notice for millenia.

Premise 1: The meaning of a concept C is frame-dependent, grounded in the intuitive definitions derived from the Perceptual Frames of the beings in question (e.g., $D_G(C)$ and $D_M(C)$). (Established in Chapter 5).

Premise 2: The intuitive definitions $D_G(C)$ and $D_M(C)$ are, for concepts spanning both frames, semantically incompatible due to the incompatibility of their underlying frames. (Proven in Chapter 5).

Conclusion: Therefore, any argument that treats $D_G(C)$ and $D_M(C)$ as semantically identical, interchangeable, or directly commensurable commits a Fallacy of Equivocation.

We give this specific and profound error a formal name: The **Many Beings Fallacy**.

The Many Beings Fallacy is the logical error of conflating incompatible, frame-native definitions from ontologically distinct beings and treating them as if they were a single, coherent concept. It is the act of taking a term as understood within the AMF and a term as understood within the Human Finite Frame (HFF), and placing them into the same logical equation as if they were interchangeable variables.

This is not merely a suggestion or a new interpretation. It is the necessary conclusion of our deductive chain. If our premises are true as we have proven, then the Many Beings Fallacy is not just a

possibility; it is a formal, identifiable, and demonstrable error in reasoning.

Formal Logical Notation

Theorem 1: The Many Beings Fallacy

Let G denote God and M denote Man. Given $F_G \neq F_M$ (from Chapter 6), it follows that $\forall C (D_G(C) \neq D_M(C))$. Therefore:

$$D_G(C) \neq D_M(C) \Rightarrow \neg(D_G(C) \equiv D_M(C)),$$

where \neq denotes semantic incompatibility (non-commensurable definitions), \neq denotes inequality of frame-native meanings, and \equiv denotes fallaciously assumed equivalence (equivocation). The fallacy occurs when an argument assumes $D_G(C) \equiv D_M(C)$, leading to \perp (contradiction).

Syllogism for the Fallacy as Logical Necessity

1. If $F_G \neq F_M$ (from Deduction 1, Chapter 6, combining Proposition 1 and Proposition 2), then $\forall C, D_G(C) \neq D_M(C)$ (by entailment: differing frames yield incompatible definitions, e.g., God's "will" as eternal righteousness vs. Man's as finite choice).
2. If $D_G(C) \neq D_M(C)$, then treating $D_G(C) \equiv D_M(C)$ commits equivocation (by reductio: assuming equivalence leads to contradiction, e.g., finite indeterministic agency conflicting with absolute sovereignty).
3. Therefore, conflating $D_G(C)$ and $D_M(C)$ constitutes the Many Beings Fallacy, identifiable by

indicators (spans natures, rejects basics like intuitive agency, creates tension, assumes univocal language).

This theorem asserts that for any concept C spanning divine and human frames, the intuitive definition in God's absolute, eternal frame ($D_G(C)$) is semantically incompatible with that in Man's finite, temporal frame ($D_M(C)$). The notation highlights the fallacy as assuming false equivalence (\equiv), where inequality (\neq) holds due to frame differences—e.g., God's "will" as unmitigated, righteous authority (Revelation 19:6) versus Man's as indeterministic choice amid finitude (Deuteronomy 30:19). This formalizes the error of equivocation, preventing contradictions by distinguishing frames. Historically, it aligns with Aquinas's analogical predication in *Summa Theologica* (I, q. 13), avoiding univocity, and Edwards's critique of anthropomorphic reasoning in *Freedom of the Will*, while echoing Augustine's emphasis on divine incomprehensibility in *De Trinitate* (Book V).

The syllogism deductively proves the fallacy is a necessary entailment of essentialism and frame incompatibility, not a contingent error. It draws from 1 Corinthians 2:11 ("No one comprehends the thoughts of God except the Spirit of God").

Theorem 2: No Univocal Cross-Frame Predicate (without frame indexing)

Let C be any concept spanning divine and human frames, and let P be a first-order monadic predicate intended to apply univocally across beings. Given $F_G \neq$

F_M and $\forall C (D_G(C) \neq D_M(C))$, there exists no non-trivial P such that $P(D_G(C))$ and $P(D_M(C))$ share the same sense without equivocation. Any such P either: (a) equivocates (i.e., assumes $D_G(C) \equiv D_M(C)$, committing the Many Beings Fallacy), (b) collapses to triviality (losing content), or (c) must be explicitly frame-indexed (P_G , P_M) or lifted to a meta-level mapping of pairs $\langle D_G(C), D_M(C) \rangle$.

Corollary (allowed cases): Purely logical predicates (e.g., identity, non-contradiction) and analogical predications that are explicitly frame-indexed or restricted to genuine overlaps in shared qualities are admissible. This preserves analogical God-talk (Aquinas, ST I.13) and the Creator-creature distinction (Isa. 55:8–9; 1 Cor. 2:11).

Formal notation (optional, concise):

Assume $F_G \neq F_M$ and $\forall C (D_G(C) \neq D_M(C))$.

For any non-logical monadic P , if P is intended univocally, then:

[
 $P(D_G(C)) \wedge P(D_M(C)) \Rightarrow (\text{sense}(P \circ D_G) \neq \text{sense}(P \circ D_M)) \vee \text{trivial}(P).$
]

Therefore, admissible cross-being predication requires either frame-indexing (P_G , P_M) or a meta-predicate over $\langle D_G(C), D_M(C) \rangle$.

Why this matters theologically: It formalizes Aquinas's insight that divine and human predications are analogical, not univocal, and it protects biblical language from equivocation, while still allowing us to speak truly

about God by revelation and analogy.

With this formal foundation, we are equipped to apply the Many Beings Framework in Part II, diagnosing and resolving longstanding dilemmas by distinguishing frame-native definitions and revealing their coherence in God's absolute reality.

Chapter 8: A New Foundation

We have reached the end of the first part of our journey. The task we set for ourselves was to forge a create a key capable of unlocking a difficult, centuries long challenge. We chose to do this through the transparent methodology of a formal deductive proof. That work is now complete. From a single, foundational axiom, we have built a logical structure, step by necessary step, arriving at an inescapable conclusion. This key is the Many Beings Framework (MBF) which is the logical framework we have built in Part I of this book. As we will discover in Part II, this key provides shocking resolution with regard to the free will dilemma.

Before we proceed to use this the Many Beings Framework in Part II, it is essential to pause and survey the ground we have covered. We must solidify our understanding of what has been proven, why this proof is so crucial, and how it lays an entirely new foundation for theological inquiry. This chapter will serve as that final inspection, summarizing the argument, exploring the deep-seated source of the tensions the framework addresses, and clarifying the philosophical posture it requires of us.

The Argument in Review: A Chain of Necessity

The strength of a deductive proof lies not in the number of its claims, but in the integrity of its links. Our argument was constructed as a single, unbroken chain:

1. We began with the Axiom of Essentialism, the simple, self-evident truth that beings have essential natures that define what they are. This was our anchor point in reality.
2. We then meticulously defined our core concepts—Nature, Perceptual Frame, and Intuitive Definition—ensuring we had a precise and unambiguous vocabulary for the work ahead.
3. Our first major move was to prove the Principle of Ontological Distinction. By applying a logical litmus test to the concepts of Aseity and Contingency, we established that the natures of God and Man are different in kind, separated by an unbridgeable ontological chasm.
4. Next, we proved the Principle of Ontological Coherence, demonstrating through a proof by absurdity that a being's Nature necessarily determines its Perceptual Frame.
5. These two proven propositions led to a cascade of Necessary Consequences. We deduced that if natures differ in kind, and nature determines the frame, then the Perceptual Frames of God and Man must be incompatible. And if the frames are

incompatible, then the intuitive, frame-native definitions of concepts that span both frames must also be incompatible.

6. Finally, this chain led us to the identification of a fatal flaw in reasoning: The Many Beings Fallacy. We defined this as the specific fallacy of equivocation that occurs when one treats these incompatible, frame-native definitions as if they were identical, leading to the creation of artificial paradoxes.

The conclusion is therefore not an opinion to be considered, but a theorem to be contended with. Any theological or philosophical argument that commits the Many Beings Fallacy is, by definition, logically unsound in its formulation.

Chapter 9: The True Source of Tension

The cognitive habit of committing the Many Beings Fallacy is not merely an intellectual error; it is profoundly amplified by the lived, spiritual experience described in Scripture. The Bible grounds this tendency in the very fabric of the human condition itself, revealing a universal tension that makes the external projection onto God almost second nature.

For the non-believer, this tension manifests as a fundamental dissonance between aspiration and reality. Scripture teaches that God has inscribed a witness of Himself onto all of creation and into every human heart. "The heavens declare the glory of God" (Psalm 19:1), and He has "set eternity in the human heart" (Ecclesiastes 3:11). This innate, God-given orientation toward the transcendent—the logos, the "form of the good" that ancient philosophers pursued—pulls humanity upward. Yet, this pull is constantly met with the downward drag of a fallen nature, universally corrupted since the fall of Adam (Romans 3:23). The result is a deep, often unnamed, frustration: a desire for meaning, justice, and goodness that is perpetually thwarted by the limitations and brokenness of a finite, fallen world.

For the believer, this universal tension is not removed but is brought into sharp, conscious focus. Upon

accepting Christ, the believer becomes a "new creation" (2 Corinthians 5:17), and their nature is fundamentally altered by the imputation of righteousness. This new spiritual quality creates a new perceptual capacity—a way of seeing and desiring that aligns with God. However, this new nature coexists with the persistent reality of a fallen physical nature.

This creates a profound internal conflict—a war between two laws within a single being. The Apostle Paul provides the definitive diagnosis of this condition in Romans 7:

"For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am!" (Romans 7:22-24a)

This is the experiential soil in which the Many Beings Fallacy grows. Whether it is the non-believer's vague sense of cosmic injustice or the believer's acute struggle against sin, the human experience is one of a will in conflict. It is then a tragically short and intuitive leap to project this internal, personal struggle onto the cosmos itself. We mistake our own internal war for a grand metaphysical war between God's will and our own. The tension we feel within ourselves becomes the tension we see between ourselves and God.

This is the experiential soil in which the Many Beings Fallacy grows. Whether it is the non-believer's vague sense of cosmic injustice or the believer's acute

struggle against sin, the human experience is one of a will in conflict—a profound internal tension rooted in our fallen nature, where the imputed righteousness of Christ wars against the persistent pull of sin and finitude (Romans 7:22–24). This inner discord, vividly described by Paul as a "wretched" captivity, creates a perceptual distortion: just as a fish has no awareness of being immersed in water, we unconsciously project our finite, frame-native understandings of concepts like life, death, freedom, slavery, and other intuitive terms onto God, assuming He perceives and defines them in the same sequential, conflicted way we do. In reality, God's absolute, eternal frame (F_G) is free from such tensions—His definitions (D_G(C)) are unmitigated, righteous, and simultaneous, without the limitations of our temporal, fallen frame (F_M). Yet, this projection externalizes our internal war, mistakenly attributing our own finitude and strife to divine reality, transforming personal frustration into an imagined metaphysical clash between God's sovereignty and human agency. It is then a tragically short and intuitive leap to project this internal, personal struggle onto the cosmos itself. We mistake our own internal war for a grand metaphysical war between God's will and our own. The tension we feel within ourselves becomes the tension we see between ourselves and God.

We have established that the Many Beings Fallacy arises when we mistakenly assume that beings with fundamentally different natures—such as humans and God—perceive and define reality in the same way. By

recognizing and separating these distinct perceptual frames, we can avoid fallacious reasoning and reconcile apparent contradictions in debates that have committed the Many Beings Fallacy. But how might we identify when this fallacy is at play within a debate, paradox, or dilemma so we can bring clarity?

To discern fallacious debates, we rely on the insights of our model. Below are three indicators of arguments conflating frames, which will be referenced in Part II as we apply the framework to specific dilemmas:

Indicator 1: The Argument Spans Beings of Different Natures

Debates like human agency versus God's sovereignty and theological fatalism arise from distinct frames. This highlights mismatched perceptions, where the argument implicitly treats concepts from God's Absolute Metaphysical Frame (AMF) and humanity's finite frame as interchangeable, without acknowledging their ontological separation.

Indicator 2: What Is Properly Basic

In philosophy, particularly Reformed epistemology (e.g., Alvin Plantinga), a "properly basic" belief is held rationally without further evidence, rooted in immediate experience. Here, we use the term in a specific sense: to denote beliefs that arise directly from a being's intrinsic qualities (Qx), forming the pre-reflective foundation of its

perceptual frame and intuitive definitions. This is not about cultural variations—what appears properly basic culturally may differ, such as whether time is described cyclically or linearly—but about the universal, frame-native intuitions dictated by essential human qualities like temporality and finitude. For humans, existence as composed of material things (e.g., atoms) seems properly basic: to lack material existence is to lack existence altogether—to be nothing. This arises because we perceive materiality as foundational to reality. For God, it would seem things differ. As John 4:24 declares, “God is spirit,” and thus He does not perceive as material creatures do. Instead, God perceives immaterial, spiritual reality as ultimately real. In fact, God may view material existence and perception as innately less than real, since materiality limits a creature to a specific place and time. Furthermore, if a creature perceives material as a result of its nature, it does not naturally perceive reality spiritually (especially among fallen/unrighteous creatures), disabling it from fully perceiving the ultimate spiritual existence He understands to be most true. If a belief seems intellectually true but not perceptually basic (e.g., spiritual reality for humans), it may reflect revelation from another frame, signaling that the argument is conflating frame-native intuitions and committing the Many Beings Fallacy—mistakenly projecting human finitude onto God's AMF, where such limitations do not apply.

Indicator 3: Tension Exists in the Argument

Tension signals conflated frames. Humans perceive conflict between free will and sovereignty, yet an omniscient God, as Psalm 147:5 notes, “Great is our Lord and mighty in power; his understanding has no limit,” would not. This tension pits a properly basic belief (choice) against a logically coherent truth (sovereignty), hard to reconcile within a single frame, and often reveals the fallacy at work.

The ultimate resolution to this conflict, as Paul concludes, is not a philosophical treatise but a future, physical redemption. The hope of the believer is the glorified body, when the "perishable must clothe itself with the imperishable" (1 Corinthians 15:53). Only when our physical nature is fully aligned with our redeemed spiritual nature will this internal tension dissipate. This biblical truth reinforces our central thesis: problems that commit the Many Beings Fallacy are not a fundamental feature of reality, but an artifact of our current, fractured, pre-glorified state.

Indicator 4: The Argument Assumes Univocal Language Across Frames

This indicator detects the fallacy when an argument treats terms or concepts as having the same meaning across incompatible perceptual frames, without qualifying their frame-native intuitive definitions. For instance, words like "will," "knowledge," or "life" are often assumed to be

univocal—identical in meaning—whether applied to God's absolute, eternal frame or humanity's finite, temporal one. Yet, as established in our framework, such terms carry semantically incompatible definitions due to differing natures (e.g., human "will" as sequential and contingent versus divine "will" as eternal and sovereign, as in Romans 12:2 on discerning God's "good, pleasing and perfect will"). This assumption ignores the ontological chasm, leading to equivocation. Historical precedents, such as Aquinas's emphasis on analogical language to bridge divine and human predication, highlight the error: true univocity would collapse the Creator-creature distinction (Isaiah 55:8–9). If the debate proceeds as if language is directly commensurable without frame distinctions, it commits the Many Beings Fallacy.

Chapter 10: The Ontology of the Framework

To grasp the ontology of the Many Beings Framework (MBF), the reader need only accept one simple, novel premise as the starting point: a being's Nature necessarily determines its Perceptual Frame ($N_x \rightarrow F_x$). This is the core logical mechanism, grounded in the classical essentialism affirmed by figures like Augustine (on divine immutability in Confessions XI) and Aquinas (on essences in Summa Theologica I, q. 3), and biblically rooted in the Creator-creature distinction. If this premise is granted—drawing from the axiom that all beings have intrinsic qualities ($\forall x \exists Q_x$)—the rest of the framework's ontology flows deductively as logical consequences, without requiring complex new entities or assumptions upfront.

From this single premise, several conclusions naturally emerge. Differing natures (e.g., God's infinite, eternal N_G vs. Man's finite, temporal N_M) entail differing perceptual frames ($F_G \neq F_M$), leading to incompatible intuitive definitions across frames ($D_G(C) \neq D_M(C)$ for any concept C , such as "will" or "freedom"). This incompatibility, proven by *reductio ad absurdum* resolves apparent paradoxes by distinguishing frame-native truths as we will see in Part II. What may initially seem like

a "radical new theology" is instead a return to orthodox emphases on divine aseity, simplicity, omniscience, omnipresence, and atemporality, clarified through rigorous logic.

One logical outflow of $N_x \rightarrow F_x$ is the perception of a multilayered ontology, but this is a result, not the mechanism itself. It might appear ad hoc or non-parsimonious at first glance, yet this is incorrect for two key reasons. First, from God's Absolute Metaphysical Frame (AMF), there is only one unified reality, which He perceives simultaneously and omnisciently (Ps. 147:5; Boethius's "eternal now" in *Consolation of Philosophy* V). Humans (and plausibly angels) perceive multiple layers solely because our finite natures limit access to elements of reality that God apprehends fully—this perceptual variance is not multiplicative for God, who knows all without division. Second, the multilayered reality we experience is not a posited entity but a direct logical entailment of $N_x \rightarrow F_x$; it preserves parsimony by adding no new mechanisms, merely following the consequences of essentialism to unify Scripture.

To visualize, consider the analogy of system architecture. God, as the Divine Architect, operates from the Absolute Metaphysical Frame, perceiving the complete "source code" and "system state" of reality in its unified totality. Finite creatures, by contrast, possess "user accounts"—their Perceptual Frames—necessitated by their natures. These accounts grant valid, functional access to specific layers of reality. Within their frame, their

perception is true and their interactions are real, but they are ontologically barred from apprehending the system's totality. The difference in perception between God and Man is thus rooted in fundamentally different levels of ontological access to the one complex reality grounded in the Absolute Metaphysical Frame.



Turning the Lock

With this final chapter of Part I, the deductive proof

is complete. We have forged the key and have demonstrated that it is logically sound and internally coherent. But a key is not an end in itself. Its value is only realized when it is used to open a lock.

As we move on to Part II, our methodology will shift. We will move from the formal, deductive reasoning of the logician to the cumulative, evidence-based reasoning of the detective. We will now employ Inference to the Best Explanation (IBE).

In the chapters that constitute Part II of this book, we will take the Many Beings Framework as our guiding hypothesis. We will apply it to the very dilemmas that have troubled the church for ages. We will argue that the MBF provides a more powerful, more coherent, and more satisfying explanation for the full range of scriptural data and historical debate than any of its rivals.

The question is no longer simply, "Is the key logically sound?" The question now becomes, "Does the key work?" Does it turn the lock smoothly where others have failed? Does it bring clarity where there has been confusion? Does it dissolve paradoxes and reveal a deeper, more consistent harmony in the truths of our faith? It is to that demonstration that we now turn.

Part II: Resolving the Free Will Dilemma

Chapter 11: Defining Frame Specific Terms

Let us now consider, according to the criteria established in the preceding chapter, whether our Many Beings Framework can be applied to resolve the free will dilemma. To undertake this task, we must first ascertain whether the indicators of such a dilemma, as well as the presence of the Many Beings Fallacy, manifest within the free will dilemma itself.

Step 1: Determine If the Free Will Dilemma Is Fallacious

Indicator 1: Does the Argument Lie Between Beings of Different Natures?

The free will dilemma represents a clear and pronounced collision between the perceptual frames of God and humanity. This dilemma strives to reconcile God's perception of sovereignty with humanity's perception of free will. God's nature stands eternal and infinite, as affirmed in Psalm 90:2, which states, "Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God." By contrast, humanity's nature remains finite and temporal, as

Psalm 90:10 articulates, “The length of our days is seventy years—or eighty, if our strength endures; yet the best of them are but trouble and sorrow, for they quickly pass, and we fly away.” These fundamentally disparate natures—God’s boundless infinity versus humanity’s constrained finitude—give rise to distinct perceptual frames that fuel the debate, positioning the free will dilemma as a quintessential example of an argument spanning beings with differing intrinsic qualities.

Indicator 2: Is Something That Seems Properly Basic Rejected?

It remains properly basic to human experience that we perceive ourselves as possessing indeterministic free will. We intuitively sense our ability to choose between alternatives, experiencing this freedom as genuine and unbound by external compulsion. However, the free will dilemma suggests that if God exercises absolute sovereignty, humanity’s free will must be an illusion, thereby rejecting this fundamental perception. This apparent negation of a belief so basic to human existence—our sense of agency—points to a potential fallacy within the dilemma, as it pits humanity’s intuitive frame against the Absolute Metaphysical Frame (AMF) without addressing their distinct origins.

Indicator 3: Does Tension Exist in the Argument?

Tension undeniably permeates the free will dilemma. Scholars, theologians, and believers across centuries have widely recognized a persistent conflict between humanity's free agency and God's absolute sovereignty. This tension emerges because humans perceive their choices as real and autonomous, while God's omniscience and supreme authority, appear to preclude such freedom. The evident contradiction between these perspectives underscores the fallacious nature of the dilemma when the frames of God and humanity remain unseparated.

Therefore, we conclude that the free will dilemma qualifies as a dilemma we can approach and potentially resolve using the six-line argument introduced at the beginning of this book. The presence of all three indicators—differing natures between God and humanity, the rejection of a properly basic human perception, and the widely acknowledged tension—confirms that this dilemma exhibits the characteristics of the Many Beings Fallacy, making it amenable to our framework's analytical and resolving power.

Indicator 4: Does the Argument Assume Univocal Language Across Frames

The free will dilemma clearly assumes univocal language across frames, treating terms like "will,"

"freedom," and "sovereignty" as having identical meanings whether applied to God's absolute, eternal frame or humanity's finite, temporal one. The very debate exists between man's free will and God's sovereignty, with the nature of the dilemma itself presupposing equivocation from the outset—conflating frame-native definitions (e.g., D_M("will") as indeterministic finite choice vs. D_G("will") as unmitigated righteous authority, per Deut. 30:19 and Rev. 19:6). This solidifies the fact that the free will dilemma commits the Many Beings Fallacy, as the assumption of univocity ignores the ontological chasm and leads to contradiction, echoing Aquinas's insistence on analogical predication (*Summa Theologica* I, q. 13) to preserve the Creator-creature distinction without compromising scriptural wholeness.

Step 2: Define Frame Native Terms

Now that we have established that the free will dilemma succumbs to the Many Beings Fallacy, we proceed to the second step: defining terms according to both beings involved. Theologians and philosophers have long presupposed that God perceives and defines "free agency" and "sovereignty" in the same manner as humanity does. For centuries, this argument has persisted as a one-dimensional debate, with scholars discussing and debating how these terms should be understood solely from a Human Finite Frame. Such an approach emerges naturally, since humans inherently bring their own perspectives and presuppositions into intellectual pursuits.

However, through the lens of this book, the argument emerges as a two-dimensional debate involving two distinct beings—God and humanity—who define terms differently due to the contrasting intrinsic qualities that shape their natures.

To accurately define terms for both beings, we require a dependable source of insight into the non-human being's definitions. We expect to uncover God's perception of these terms within Scripture, which we will examine thoroughly. At first glance, the primary terms to define appear to be humanity's free will and God's sovereignty, as these concepts lie at the heart of the dilemma. Scholars and philosophers have debated the definitions of humanity's free will and God's sovereignty for centuries, often framing their discussions within human experience alone. Yet, because this dilemma compares beings with fundamentally different natures, we must define all relevant terms according to the perceptual frames of both God and humanity. These terms encompass humanity's free will, God's free will, humanity's sovereignty, and God's sovereignty.

Man's Sovereignty	God's Sovereignty
Man's Free Will	God's Free Will

In the sections that follow, we define slavery, freedom, free will, and sovereignty according to both frames of reference as revealed in Scripture. We include definitions of slavery and freedom alongside free will and sovereignty because these concepts offer additional clarity to the understanding of free will as perceived within each frame.

God's Absolute Slavery

Throughout this book, we have established that God's perception of slavery derives from His intrinsic qualities. God exists as an eternal, righteous, immaterial, and omnipresent being, and **He therefore perceives slavery as an unending, absolute, moral, spiritual, and pervasive state of servitude.** This understanding emerges clearly in Scripture, such as in John 8:34, where Jesus states, "Very truly I tell you, everyone who sins is a slave to sin." This declaration underscores the profound connection between slavery and unrighteousness, emphasizing the moral and spiritual dimensions that define slavery within God's perceptual frame.

Romans 6:16 further illustrates the absolute nature of this condition: "Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?" This verse delineates a stark contrast between bondage to sin and submission to righteousness, reflecting the unyielding moral categories that characterize

God's conception of slavery. Consequently, **in the AMF, slavery constitutes a state of unrighteousness from which no natural means exists to attain righteousness**, a condition affirmed across numerous passages, including John 8:31–37, “So Jesus said to the Jews who had believed him, ‘If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.’ They answered him, ‘We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, “You will become free”?’” Jesus answered them, ‘Truly, truly, I say to you, everyone who practices sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed. I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you,’” Romans 3:10, “There is no one righteous, not even one...” Galatians 5:1, “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery...” Luke 4:18-19, “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.” Acts 13:38–39, “Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.” 2 Peter 2:19, “They promise them freedom, while they themselves

are slaves of depravity—for a man is a slave to whatever has mastered him.” Titus 3:3, “At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another.” and 2 Timothy 2:25–26, “Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.” These passages clearly indicate the God understands true slavery to be slavery to unrighteousness through sin, a state from which mankind cannot save himself. While God perceives slavery as an absolute spiritual bondage to unrighteousness, humanity experiences it through the finite lens of physical and situational constraints.

Man's Finite Slavery

Humanity’s perception of slavery finds its roots in our intrinsic, finite qualities, such as temporality, spatiality, and materiality. These attributes shape our understanding of slavery primarily as **a state of physical and situational subjugation, where an individual’s ability to act, move, or speak freely faces limitation by external constraints within the tangible, three-dimensional reality**. This perspective becomes evident in passages like Exodus 1:13–14, which describes the Israelites’ enslavement in Egypt: “The Egyptians made the Israelites work ruthlessly. They made their lives bitter with hard labor in brick and

mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly.” Here, Scripture emphasizes the physical and temporal nature of slavery from humanity’s finite viewpoint, spotlighting the restrictions imposed on the Israelites’ freedom to move, act, and live autonomously within their material environment.

The Israelites’ bondage in Egypt, detailed in Exodus 2:23, further exemplifies this finite perception: “During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God.” Their ability to work and live according to their own will suffered under the oppressive rule of the Egyptians, reflecting a temporal and spatial limitation. Similarly, Nehemiah 9:36 captures the Israelites’ lament: “But see, we are slaves today, slaves in the land you gave our forefathers so they could eat its fruit and the other good things it produces.” This passage portrays slavery as a finite condition, defined by the inability to enjoy material blessings due to physical subjugation.

Even in the New Testament, Ephesians 6:5 instructs, “Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ.” framing slavery within the context of physical servitude and material-world constraints. The Jewish expectation of a messiah to liberate them from Roman rule further highlights this finite understanding, viewing slavery as situational bondage. Intuitively, we recognize that forcing another to work without pay constitutes slavery,

reinforcing **humanity's perception of slavery as a state marked by a lack of ability, power, or authority to act, move, or speak freely due to external, tangible constraints rooted in observable reality.**

Differences Between Absolute and Finite Slavery

God perceives slavery as a creature enduring an unnatural state of unrighteousness with no inherent means of attaining righteousness, a pervasive spiritual bondage to sin that eternally separates one from Him. Humanity, by contrast, perceives slavery as a condition of physical, temporal, and spatial subjugation, where external, tangible constraints within the material world limit one's ability to act, move, or speak freely. The AMF casts slavery as an absolute spiritual condition, while humanity views it as a temporary, material state. Consequently, humans do not experience slavery as God perceives it, equating it with physical bondage. Thus, even when a person deems themselves free in a finite sense, they may remain in absolute slavery from God's perspective, a distinction that does not negate the evil of finite slavery but reveals God's perception of a deeper, more profound moral failing.

God's Absolute Freedom

God's absolute **freedom flows from His eternal and righteous nature**, rooted in intrinsic qualities that define His existence as untainted by unrighteousness or

spiritual bondage. **This divine freedom manifests as a perfect, eternal state of righteousness**, fully sovereign over all creation yet uniquely expressed in His ability to choose holiness without fail. Galatians 5:1 underscores this spiritual reality: “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.” Here, Paul links the freedom Christ provides to a liberation from sin’s bondage, aligning with God’s perception of freedom as an unblemished righteousness.

Further, Romans 6:22 elaborates this connection: “But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life.” This passage reveals that God’s freedom is not mere autonomy but a transformative state leading to sanctification. Similarly, Romans 8:1–2 declares, “Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.” This freedom, secured by Christ, reflects God’s eternal perspective, where freedom is inseparable from His righteous essence.

Colossians 1:21–22 deepens this understanding: “Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation—” This transformative liberty—moving from alienation to holiness—mirrors God’s absolute freedom,

grounded in His unchanging nature. From His frame, **freedom is existence apart from the subjugation to unrighteousness**, a state unattainable by fallen man apart from His grace.

Man's Finite Freedom

While God's freedom is absolute, humanity perceives freedom through a finite lens, shaped by temporality, materiality, and inherent limitations. **This finite freedom is the indeterministic capacity to choose between real possibilities—decisions such as speaking or staying silent, acting charitably or selfishly, or opting for one dessert over another.** Our goal is to define free will in the fullest capacity humans naturally perceive themselves to have. This includes the moral component of choosing good or evil in any situation in addition to the ability to choose this or that in morally neutral situations. Scripture affirms indeterministic human agency, portraying humans as capable of meaningful choice rather than mindless automatons.

It's important that our definition of finite free will doesn't go so far as to become Pelagianism, which teaches that humans can freely choose through their own ability to attain salvation through good works instead of through Christ's sacrifice. Finite freedom, though real, cannot achieve perfect righteousness by works alone. This is clear throughout Scripture. Romans 3:10–12 states, "As it is written: 'There is no one righteous, not even one; there is no one who understands; there is no one who seeks God.

All have turned away, they have together become worthless; there is no one who does good, not even one.”” Our choices, enclosed by temporal existence and a predisposition to sin, fall short of God’s standard. John 3:19 further illustrates this tension: “This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.” Here, humanity’s power to reject goodness coexists with an entangling bent toward evil, highlighting our bounded moral agency.

Differences Between Absolute and Finite Freedom

Thus, human freedom, as Scripture presents it, offers legitimate “this or that”, moral or immoral decisions, yet it lacks the capacity for flawless holiness, pointing to our need for divine grace. God’s absolute freedom—perfect righteousness without sin—stands in stark contrast to our finite freedom, which includes the ability to choose sin within the confines of our nature. This distinction reveals two kinds of liberty: God’s absolute freedom in righteousness and humanity’s finite agency.

God’s Absolute Free Will

Having established the context of slavery and freedom in the preceding sections, we now turn our attention to the primary terms of free will and sovereignty. God’s understanding of freedom as liberation from unrighteousness fundamentally shapes His perception of

free will, a perception intricately interwoven with His inherent nature of righteousness and eternality. This understanding finds its grounding in God's intrinsic righteousness, as affirmed in Psalm 145:17, where the psalmist declares, "The LORD is righteous in all his ways and loving toward all he has made." Given God's absolute righteousness, His free will entails the inherent capability to maintain righteousness consistently, without any contradiction arising between His nature and His actions.

From the AMF of reference, free will represents the intrinsic ability to choose and uphold righteousness in every instance by one's own power and without requiring an intermediary. This perspective posits that God perceives free will as the capacity to select righteousness through His own works, a definition rooted in His eternal and unchanging essence. Second Timothy 2:13 reinforces this truth: "if we are faithless, he will remain faithful, for he cannot disown himself." Such steadfastness reflects God's inability to act contrary to His righteous nature, affirming His absolute free will as an eternal constant.

This conception of free will aligns with perspectives articulated by theologians and philosophers throughout history, offering a rich tradition that supports our scriptural foundation.

Augustine of Hippo, living from 354 to 430, regarded free will as the capacity to live righteously, though he contended that humanity, diminished by sin, requires God's grace to exercise this freedom fully, influencing later

Protestant thought on divine assistance.

Thomas Aquinas, from 1225 to 1274, taught that free will constitutes the ability to choose righteous living, anchored in humanity's rational nature, yet he insisted that divine grace remains essential to sustain such choices, blending human effort with God's aid.

Martin Luther, spanning 1483 to 1546, initially viewed free will as the potential to choose righteousness but later concluded that sin's bondage prevents humanity from willingly embracing good without divine intervention, leaning toward determinism while preserving limited everyday agency.

John Calvin, from 1509 to 1564, maintained that free will, if understood as the ability to live righteously, succumbs to humanity's fallen nature, emphasizing predestination and God's sovereignty while upholding human responsibility.

Jonathan Edwards, living from 1703 to 1758, agreed that true free will should yield righteous action but argued that choices follow our strongest desires, governed ultimately by God, presenting a compatibilist view.

The idea that free will is the ability to choose to remain righteous according to one's own works is not a new idea. As we have seen, this is the base line perspective taken by theological over the centuries. These theologians on both the Arminian and Reformed sides determined that humans, marred by sin, are incapable of this complete kind of free will.

Further evidence of absolute free will emerges

when we examine the nature of angelic beings as revealed in Scripture.

Before examining the Scriptural information about angels, it is important to clarify that we are not intending to make claims about what the Bible teaches on this subject. In our context, this would risk eisegesis, or reading our opinions into the text where it is not clear. Rather, we seek to show that when our model is logically applied to Scripture, it does not contradict Scripture, provides the best explanation for difficult-to-understand phenomena in the text, and compounds with the other evidences we provide throughout the book to offer a high degree of explanatory power—making it the most plausible explanation of the texts without claiming it is in fact what the texts insist on saying.

The capacity for absolute free will among created beings finds suggestion in the sinless state of unfallen angels. While some angels chose rebellion against God, as Jude 1:6 recounts, “And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day.” others remained faithful, demonstrating their ability to choose righteousness consistently. This fidelity implies that angelic beings possess what God perceives as absolute free will, a capacity to uphold righteousness by their own power, without deviation. This further seems to imply that while fallen mankind has free will that is bent toward sin, angelic beings have a free will that is bent toward righteousness. In

the same way that fallen humans must try to do good in spite of their fallen flesh, angelic beings would need to try and willingly choose to do evil, in spite of their righteous nature. Scripture suggests they bear absolute accountability for this choice, as failing to exercise their absolute free will. The choice to absolutely reject their position of righteousness would then constitutes treason against a most high God, a depth of offense illuminated by Hebrews 2:16, “For surely it is not angels he helps, but Abraham’s descendants.” Matthew 25:41, “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels’” and 2 Peter 2:4, “For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment”. We also find in Romans 4:4 that to those who work for their salvation, their works are an obligation, “Now to the one who works, wages are not credited as a gift but as an obligation.”. If angelic beings are capable of absolute free will (the ability to uphold their own righteousness by their works), then it would be their obligation to uphold it. Considering these passages through the lens of absolute free will indicates that to God, an absolute free will choice to absolutely reject God is absolutely unforgivable and deserving of God’s absolute justice.

In God’s perceptual frame, free will embodies the capability to uphold righteousness in every instance, a reflection of His absolute, eternal, and righteous nature. Both God the Father, Jesus Christ, and potentially the

remaining unfallen angels exemplify this absolute free will, having never sinned. Christ, serving as humanity's intermediary, demonstrated this absolute free will incarnate, offering righteousness to a humanity inherently incapable of maintaining it through works alone. John 8:29 further attests to this perfection, where Jesus states, "The one who sent me is with me; he has not left me alone, for I always do what pleases him." highlighting Christ's unwavering obedience to the Father and His absolute free will to sustain righteousness in every act. Romans 5:18 "Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men." The many finite righteous choices Christ made during his human existence coalesced into a single, righteous, absolute free will choice.

Man's Finite Free Will

Humanity's perception of free will finds its roots in our intrinsic qualities of finitude, temporality, and materiality. As beings constrained by the dimensions of time, space, and physical existence, we understand **free will as the capacity to make choices among various options, both moral and immoral, within the bounds that our nature allows**. This understanding emerges from a properly basic perception, theological and philosophical tradition, and Scripture.

It is critically important that we ground our definition of finite free will, absolute free will, and the notion that both concepts have existed as long as the debate

between man's free will and God's sovereignty has been discussed.

Consider Martin Luther, in *The Bondage of the Will*, articulated this distinction: "...man should realize that in regard to his money and possessions he has a right to use them, to do or to leave undone, according to his own 'free will'—though that very 'free will' is overruled by the free will of God alone, according to His own pleasure. However, with regard to God, and in all that bears on salvation or damnation, he has no 'free will'..." Luther's distinction highlights the limitations of this finite free will as we have defined it, emphasizing that while humans can exercise free will in earthly matters, they remain subject to God's sovereignty in the realm of salvation. Martin Luther is often understood to reject free will. However, he concedes that not only does mankind have what we perceive as free will, (defined here as finite free will), but that there is a second kind of free will that mankind does not possess. This second kind of free will is more important, the kind of free will necessary to achieve righteousness by works.

Luther further clarifies his perspective, "Therefore, in things which are beneath him, man has free will; but if you are speaking of what is above him, that is, of salvation and damnation, he has no free choice, but is a captive, a subject, and a slave either of the will of God or of the will of Satan."

Again, Luther makes the point, "Man is in two kingdoms; in one, he has his own will, and is lord; in the

other, he is subject to the will and precepts of another." Luther's perspective on free will maintains close harmony with the framework outlined in this book.

Building on Luther's perspective, Erasmus further explores the scope of human freedom within the finite realm. In his *Discourse on Free Will*, he wrote, "The first kind of grace [free will] we possess by nature. Sin has corrupted, but not extinguished it, as we said before, and some called it the natural influence. Even the most obstinate sinner will retain this grace which is common to all mankind. Thus, everyone is free to speak or to keep silent, to sit or to stand up, to help the poor, to read holy books, to listen to sermons..." (emphasis mine). Erasmus's emphasis on natural grace and everyday choices reinforces the chapter's portrayal of finite free will as genuine yet insufficient for achieving salvation without divine intervention.

No doubt shocking to many, John Calvin also upholds man's finite free will as we have defined it in his *Institutes of Christian Religion* when he says, "Man is said to have free will, not because he has a free choice of good or evil, but because he acts voluntarily, and not by compulsion. This is perfectly true..." Here, Calvin is clarifying that mankind is not compelled to do this or that—he asserts that people have the ability to make uncompelled choices. He also asserts that mankind is not capable of maintaining righteousness by works, which he also emphasizes as true free will. Calvin continues to discuss the types of free will available to mankind, "the

first, a freedom from necessity [finite free will]; the second, a freedom from sin [absolute free will]; and the third, a freedom from misery: the first naturally so inherent in man that he cannot possibly be deprived of it; while through sin the other two have been lost. I willingly admit this distinction, except insofar as it confounds necessity with compulsion.” (emphasis mine). Calvin acknowledges again that mankind has exactly what we perceive as free will—the freedom from necessity as he calls it. He then also clarifies that mankind is determined in sin.

Calvin clarifies elsewhere that when people of his day discussed free will and human authority, it was not in the finite sense in which we have defined it, but in the absolute sense as God defines it. Understanding the positions of these theologians adds further weight behind our definitions of free will because even those individuals the reformed believer will point to in order to reject human (finite) free will do not in fact reject finite free will as we have defined it. Calvin himself says, "When writers treat free will, their inquiry is chiefly directed not to what its power is in relation to civil or external actions, but to the obedience required by the divine law. The latter I admit to be the great question, but I cannot think the former should be altogether neglected."

These are just a few citations from theologians on both sides of the debate who all align with the way in which this work has divided and termed free will in both an absolute and finite sense.

This perspective on free will resonates with other

insights from notable theologians and philosophers across history who have affirmed this conception of human agency.

Thomas Aquinas (1225–1274) spoke of free will as the ability to choose between moral and immoral actions, rooted in humanity’s rational faculties, though he emphasized the necessity of divine grace to perfect such choices.

Erasmus of Rotterdam (1466–1536) defined free will as the power to make genuinely moral or immoral decisions, countering Luther’s view of a sin-bound will by asserting that grace supports rather than negates this freedom.

Jacobus Arminius (1560–1609) saw free will as the capacity to accept or reject salvation, placing personal responsibility at the core of moral and spiritual choices while still acknowledging God’s grace.

John Wesley (1703–1791) stressed that free will entails the ability to choose or refuse God’s offer of salvation, underscoring moral accountability through cooperation with divine grace.

C.S. Lewis (1898–1963) described free will as the power to opt for good or evil, arguing that love and virtue require this freedom to retain meaning, a view that highlights its centrality to authentic faith and personal growth.

Throughout Scripture, humanity’s finite understanding of free will manifests as the ability to decide between obedience and disobedience, righteousness and

sin. Without finite free will, it would seem that the Bible deceives its readers into believing they have an ability they do not have.

Verse Reference	Passage
Genesis 2:16-17	“And the LORD God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”
Deuteronomy 30:19	“This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live”
Joshua 24:15	“But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD.”
1 Kings 18:21	“Elijah went before the people and said,

	<p>“How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.” But the people said nothing.”</p>
<p>Jeremiah 3:12-13</p>	<p>“Go, proclaim this message toward the north: “‘Return, faithless Israel,’ declares the LORD, ‘I will frown on you no longer, for I am merciful,’ declares the LORD. ‘I will not be angry forever. Only acknowledge your guilt— you have rebelled against the LORD your God, you have scattered your favors to foreign gods under every spreading tree, and have not obeyed me,’” declares the LORD.”</p>
<p>Hosea 14:1-2</p>	<p>“Return, O Israel, to the LORD your God. Your sins have been your downfall! Take words with you and return to the LORD. Say to him: “Forgive all our sins and receive us graciously, that we may offer the fruit of our lips.”</p>
<p>Matthew 11:28-30</p>	<p>“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke</p>

	is easy and my burden is light.”
Luke 13:3	“I tell you, no! But unless you repent, you too will all perish.”
Revelation 3:20	“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.”

In humanity’s perceptual frame, free will is defined as the power to choose between finite alternatives, often expressed as “this or that” decisions, encompassing the potential to pursue either virtuous or sinful actions within the limitations imposed by our nature and circumstances.

A deeper logical distinction reveals that a finite choice exerts a limited impact on the material world and typically lacks eternal consequences, whereas an absolute choice shapes one’s life and spiritual destiny with everlasting significance.

For instance, a single finite decision to engage in a temporal activity like playing basketball carries minimal eternal weight. However, dedicating a lifetime to pursuing basketball as a source of identity and purpose may culminate in an absolute choice bearing eternal consequences, influencing one’s spiritual trajectory in profound ways.

By contrast, Christ’s life exemplifies absolute free will through His unwavering choice to remain sinless in

every instance. **His numerous finite choices converged into one absolute choice to uphold righteousness, yielding eternal impacts and demonstrating God’s perception of free will as the ability to maintain righteousness by works.** Romans 5:18–19 elucidates this truth: “Therefore, as one trespass led to condemnation for all men, so **one act of righteousness** leads to justification and life for all men. For as by the one man’s disobedience the many were made sinners, so by the **one man’s obedience** the many will be made righteous.”

The Difference between Absolute and Finite free will

The way God perceives free will differs fundamentally from the way humanity perceives it; absolute free will and finite free will represent distinct concepts. God perceives free will as absolute—the inherent ability to always choose righteousness—while humanity does not possess free will according to God’s perception because our finite free will includes the capacity to choose unrighteously. When a person makes a finite free will choice, they do not exercise a freedom that God recognizes as true; thus, our perception of free will does not conflict with God’s perception of free will choices. Indeed, God views our finite free will as a form of slavery, given our inability to achieve righteousness through works alone.

God's Absolute Sovereignty

God's perception of sovereignty stems from his intrinsic qualities of omnipotence, righteousness, holiness, and incorporeality. **God's sovereignty is defined as the authority and power to implement His will over himself and creation in alignment with his absolute free will.** In regard to himself, God has the sovereignty to uphold his divine nature eternally. This of course means that God has the absolute ability to uphold his own righteousness according to his own will. His sovereignty and righteous nature enables the absolute free will that humans lack. In regard to things external to himself, God's sovereignty and omnipotence no doubt allows him complete control of any and all created things he chooses to exert his will upon.

As Daniel 4:35 declares, "All the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, 'What have you done?'" This passage reveals that God's authority extends seamlessly over Himself and all that exists, grounded in His eternal purpose.

In stark contrast, God views humanity as entirely devoid of any semblance of true sovereignty in the absolute sense. Mankind lacks the absolute sovereignty necessary to exercise absolute free will—the capacity to sustain righteousness through our own works—as our fallen nature renders us powerless to achieve divine holiness independently. Romans 5:6–8 vividly illustrates this human limitation: "You see, at just the right time, when we were

still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” **From God’s absolute perspective, our inability to choose righteousness by our own strength means we possess no sovereignty** akin to His own; we are wholly dependent on Christ’s sacrifice for redemption.

Man's Finite Sovereignty

Humanity’s understanding of sovereignty emerges from our intrinsic qualities of finitude, temporality, and materiality, intricately shaping our perception of authority within the physical realm. As temporal, spatial, and physical beings, **we comprehend sovereignty primarily as the capacity to exert our will, control, and authority within the boundaries of the three-dimensional, material world.** This perception arises from our lived experience, where the exercise of power and dominion defines the essence of sovereignty. In 1 Samuel 8:19–20, the Israelites articulate this desire for a tangible ruler, stating, “But the people refused to listen to Samuel. “No!” they said. “We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.” This passage underscores the finite, material nature of sovereignty from humanity’s perspective, as the Israelites sought a human king to wield authority and govern within the physical domain.

Within humanity’s perceptual frame, **sovereignty is**

defined as the power and authority to implement one's will over oneself or others, constrained by the spatiotemporal and material realm, in alignment with our finite capacity for free will. This definition finds support in 1 Kings 20:13, where God declares, "This is what the LORD says: 'Do you see this vast army? I will give it into your hand today, and then you will know that I am the LORD.'" illustrates human sovereignty as exercised within earthly limits under divine oversight.

Throughout Scripture, humanity's finite understanding of sovereignty consistently appears as the ability to wield power and authority within the physical world's limitations. The historical books of the Old Testament abound with examples of human kings exerting dominion over their subjects and territories. For instance, 1 Kings 4:21 records, "And Solomon ruled over all the kingdoms from the River to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon's subjects all his life." emphasizing the material and geographical scope of his reign. Human rulers make decisions, issue decrees, and enforce their will within the confines of their earthly domains, showcasing the situational nature of this sovereignty. The story of King Nebuchadnezzar in Daniel 4:28–37 exemplifies this further: "All this happened to King Nebuchadnezzar. Twelve months later, as the king was walking on the roof of the royal palace of Babylon, he said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?" The words were

still on his lips when a voice came from heaven, “This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. You will be driven away from people and will live with the wild animals; you will eat grass like cattle. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes.” Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like cattle. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird. At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: “What have you done?” At the same time that my sanity was restored, my honor and splendor were returned to me for the glory of my kingdom. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before. Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble.” Here, Nebuchadnezzar’s finite sovereignty bows to God’s ultimate will.

The New Testament also acknowledges human sovereignty within this temporal and material context. Romans 13:1 instructs, “Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.” recognizing the legitimate exercise of human authority within earthly bounds. Yet, it emphasizes God’s supreme reign, as 1 Timothy 6:15 states, “which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords,” and Revelation 19:16 affirms, “On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.” Humanity’s sovereignty operates within the finite sphere, distinct from God’s absolute sovereignty.

The Difference Between Absolute and Finite Sovereignty

The perceptions of sovereignty held by God and humanity differ fundamentally in kind; absolute sovereignty and finite sovereignty represent distinct realities. God perceives His sovereignty as absolute, encompassing all creation without limitation, while humanity does not possess sovereignty in God’s perception due to its finitude and restriction. **When a person exercises finite sovereignty, it does not infringe upon God’s absolute sovereignty**, for God views human authority as subordinate and limited, granted by Him and confined within His established boundaries. Moreover, **God does**

not regard humanity's sovereignty as true sovereignty but as a lack of sovereignty. From the AMF, human finite sovereignty retains the 'power' and 'authority' to subjugate ourselves to the slavery of sin, standing in direct contradiction to the sovereignty of a righteous God who has the ability to maintain his righteousness by works.

Now that we have thoroughly defined the relevant terms for each being involved in the dilemma, we will move on to step 3, where we will resolve the free will dilemma.

Step 3. Resolve The free will Dilemma

Up to this point, we have meticulously explored how intrinsic qualities delineate a being's nature, which subsequently molds its perception of reality. These perceptions, forged by a being's inherent nature, dictate how it defines the terms employed to articulate that reality—terms encompassing concepts such as freedom, slavery, sovereignty, and free will. By discerning that God's perceptual frame is absolute and infinite, in stark contrast to humanity's finite frame, we have pinpointed the presence of the "Many Beings Fallacy" within the free will debate. This fallacy, an error stemming from the conflation of these fundamentally distinct frames and their corresponding definitions, reveals a critical oversight in traditional discourse.

By drawing these distinctions between frame native terms, we have established a robust foundation for tackling

the free will dilemma. We now direct our focus toward crafting a resolution that is not only logically coherent but also faithful to the scriptural.

Chapter 12: Resolving Free Will & God's Sovereignty

This chapter embarks on a pivotal exploration within our broader inquiry, aiming to reconcile the enduring tension between God's absolute sovereignty and humanity's free will—a debate that has challenged Christian theology for centuries. Building upon the Many Beings Framework established in Part I, we now apply our model to disentangle the complexities of divine authority and human agency. Here, we contrast the Absolute Metaphysical Frame (AMF)—marked by eternal righteousness and boundless power—with humanity's finite, material frame, shaped by temporal limitations and moral frailty. By delineating these distinct perceptual vantage points, we seek to resolve the apparent conflict, demonstrating that God's sovereign will and human choice coexist harmoniously when viewed through their respective lenses.

On God's Absolute Free Will

God's intrinsic qualities—His eternality, righteousness, immateriality, and omnipresence—form the foundation of His absolute perception of reality. Within this AMF, God's free will emerges as the **inherent capacity to consistently choose righteousness and never deviate into**

sin, a quality rooted in His perfect and unchanging essence. This absolute free will is not a mere potential but a necessary expression of His divine character, eternally steadfast and unbound by any limitation, as His nature permits no contradiction between His will and action.

By contrast, humanity perceives reality through a Human Finite Frame (HFF) shaped by temporality, spatiality, materiality, and inherent limitations. Within this human perspective, free will manifests as the ability to choose between alternatives—options of good or evil—constrained by our circumstances and nature. This divergence in frames explains the theological debates pitting determinism against free will: when God’s absolute standards are applied to humanity’s finite experience, apparent contradictions arise.

Theological determinism asserts that all events, including human actions, fall under God’s sovereign governance. From this standpoint, every occurrence aligns with His will, suggesting no room for genuine human autonomy, lest it challenge His supreme authority. **In the AMF, free will is understood as the ability to indeterministically sustain righteousness through one’s own works**—a standard humanity cannot meet. Consequently, from God’s perspective, humans lack absolute free will; yet within the HFF, their choices remain indeterministic and accountable. God’s exhaustive decree comprehends without coercing finite acts.

This perceptual disparity reveals the origin of the free will dilemma: tension emerges when the AMF is

mistakenly blended with humanity's finite one. God, in the AMF, judges that humans do not possess absolute free will; we, in the HFF, experience genuine finite agency that bears moral weight. These frame-indexed affirmations are asymmetrically compatible, not contradictory. The question guiding this resolution—"What is God's perception of free will?"—underscores that His definition diverges fundamentally from ours. From AMF, God's decree is exhaustive and infallible; from HFF, human acts are genuinely indeterministic within finite secondary causes. Sovereignty and responsibility co-inhere without God authoring sin.

To clarify, God's absolute free will is His eternal prerogative to enact righteousness by works without faltering, a capacity humans cannot replicate due to our finite, sin-marred condition. From God's AMF, we lack absolute free will; from HFF, our finite free will is real and morally significant. God's sovereign design comprehends without coercing the finite will."

Replace Christ line: "The many fin This is crystallized in the following syllogism:

I. On Free Will as Understood from God's Absolute Metaphysical Frame

Preamble: From God's AMF, concepts are understood in their absolute and perfect sense, reflective of God's own nature.

Premise 1.1 (Definition of Absolute Free Will from AMF): From God's AMF, "Free Will" in its absolute

and perfect sense is defined as the inherent, capacity of a being to consistently and perfectly choose and enact righteousness by its own intrinsic nature and power, without any external constraint or internal moral deficiency. (This is a capacity intrinsically linked to God's own perfectly righteous and omnipotent nature).

Premise 1.2 (Mankind's Capacity regarding Absolute Righteousness): Fallen mankind, due to its finite and fallen nature (entailing an inherent inclination towards sin and an incapacity for perfect, unaided holiness), lacks the intrinsic ability to consistently and perfectly choose and enact righteousness by its own nature and power. (This aligns with doctrines of original sin and total depravity).

Conclusion 1 (Mankind's Status regarding absolute free will from AMF): Therefore, from God's perceptual frame (AMF), fallen mankind does not possess absolute free will. Consequently, relative to the standard of absolute free will, human choices pertaining to ultimate righteousness are perceived as determined by their fallen nature and incapacity for self-achieved perfect righteousness. Fallen mankind is determined from God's AMF and has no absolute free will.

While God perceives our will as bound by our finite nature, incapable of achieving righteousness indeterministically, we experience our choices as genuinely free within the constraints of our human perspective.

On Man's Finite free will

Humanity perceives existence through a finite lens,

shaped by spatiotemporality, materiality, unrighteousness and inherent limitations, which collectively frame our understanding of agency. Within this context, indeterministic free agency emerges as **the capacity to make genuine choices unburdened by prior causes or divine foreordination**. Individuals experience this liberty as the ability to select between alternatives—whether to act righteously or sinfully—free from external compulsion, a faculty foundational to human experience and moral responsibility.

This indeterministic agency aligns with the multi-layered ontology established earlier, reflecting humanity's perceptual frame where choices—spanning everyday decisions to moral acts that shape character and eternal destiny—unfold within the bounds of our finite existence. Consider instead the biblical 'already/not yet': God has inaugurated His kingdom yet withholds full unveiling (e.g., 2 Pet. 3:9; Rom. 2:4). In this age He grants real space for finite agency without the immediate execution of final judgment. In this "box" of human experience, we oscillate between life and death, retaining the ability to alter our path over time, as Romans 8:19 states: "The creation waits in eager expectation for the sons of God to be revealed." When God unveils this reality, indeterminacy collapses, and our absolute state is then fixed; yet until that moment, our finite agency endures.

This perspective illuminates why tensions surface when divine determinism is contrasted with human agency: conflating the AMF with our finite one generates apparent

contradictions. From our vantage point, we wield genuine finite choice and bear moral responsibility for those choices, a truth theological indeterminism upholds. By contrast, God perceives us as lacking the absolute free will to sustain perfect righteousness independently. In His frame, we are deterministic, bound by a fallen nature incapable of meeting His standard of holiness. Both views remain valid within their respective frames, and the conflict dissipates when we respect these distinct frames without merging their definitions.

From humanity's standpoint, we experience indeterministic free will—the capacity to make authentic choices between alternatives, such as good and evil, within the constraints of our nature and circumstances. This finite free will underpins our intuitive sense of autonomy and moral accountability, tangible in daily life and affirmed by Scripture's call to decision.

Humanity exercises genuine indeterministic free will within our perceptual frame, a liberty God sovereignly permits without constraint, precisely because He views it as bondage rather than true freedom. This resolution culminates in the following syllogism:

II. On Free Will as Perceived and Experienced from the HFF

Preamble: From the HFF, concepts are understood relative to human experience, finitude, and temporal existence.

Premise 2.1 (Human Perception and Experience

of Finite Free Will): Within the HFF, fallen mankind genuinely perceives and experiences a capacity for making real, undetermined choices between various options (moral, immoral, or amoral) within the bounds of its nature and circumstances. This perceived capacity undergirds human moral responsibility and the experience of agency.

Premise 2.2 (God's Perception of Mankind's finite free will from AMF): From God's AMF, this humanly perceived Finite Free Will, precisely because it includes the capacity to choose against righteousness and does not equate to absolute free will (the capacity to only and perfectly choose righteousness by one's own power), is understood not as "true" freedom in the absolute divine sense, but as a state ontologically distinct from absolute free will. From the AMF perspective, finite free will, in its fallen state, operates within a context of bondage to sin and finitude.

Premise 2.3 (Divine Non-Compulsion regarding finite free will): Because finite free will (as experienced by fallen humanity) does not meet the criteria of absolute free will from God's AMF, and is indeed perceived from that frame to exist as a state of "slavery" (to sin), God is under no ontological obligation (stemming from His absolute nature or sovereignty) to causally determine or eliminate every specific exercise of finite free will within the HFF. This is to say, God is under no obligation to determine what he does not perceive as free will.

Conclusion 2 (Reality of finite free will in HFF):
Therefore, humanity possesses and exercises what it

perceives as Finite Free Will within its HFF, and these choices are genuinely undetermined by direct causal necessitation from God's AMF.

Conclusions on Free Will

The question of whether humanity possesses free will hinges on the distinct perceptual frames outlined in the preceding chapters. From our finite perspective, shaped by temporality, fallenness, and limitation, we experience indeterministic free will—the capacity to make authentic choices within the bounds of our nature. This liberty, tangible in daily decisions and moral responsibilities, reflects our intuitive sense of autonomy.

In stark contrast, the AMF, defined by eternity and perfect righteousness, perceives humanity differently. Unable to sustain righteousness independently, we lack the absolute free will that God's nature demands, rendering us deterministic in His sight. Our finite choices, which God views as slavery rather than freedom, highlight a profound divergence: what we perceive as liberty, He perceives as bondage due to our sinfulness, detailed in Isaiah 64:6: "All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away."

This dual reality reveals that free will's existence depends on the observer's vantage point. Humanity exercises indeterministic free will within our perceptual frame, a gift sovereignly granted by God, who remains uncompelled to dictate it, as He perceives it as slavery

rather than true freedom. Conversely, in the AMF, our inability to meet His righteous standard negates free will, aligning us with determinism under His absolute will. Both perspectives hold true within their contexts, clarifying the nature of human agency without resolving the broader free will dilemma here—a task reserved for later in this chapter. We encapsulate this understanding in the following syllogism:

III. Synthesized Conclusions on Free Will

Premise 3.1 (Mankind's Status from AMF regarding Free Will): From God's perceptual frame (AMF), fallen mankind lacks absolute free will and, in this absolute sense, its ultimate moral trajectory concerning righteousness is determined by its fallen nature and dependence on grace. (Follows from Conclusion 1)

Premise 3.2 (Mankind's Status from HFF regarding Free Will): From the Human Finite Frame (HFF), fallen humanity genuinely possesses and experiences Finite Free Will, making undetermined choices within its spatiotemporal, material, fallen moral context. (Follows from Conclusion 2)

Conclusion 3 (Frame-Dependent Reality of "Free Will"): Therefore, whether humanity is described as "having free will" depends fundamentally on the operative perceptual frame (AMF or HFF) and the specific definition of "free will" (Absolute vs. Finite) pertinent to that frame. Both assessments (determinism from AMF regarding absolute free will; indeterminism from HFF regarding finite

free will) are valid within their respective ontological contexts.

This framework affirms that mankind enjoys complete, indeterministic free will as we perceive it, while simultaneously existing under God's absolute perception of determinism, a distinction that illuminates the complexity of our agency without contradiction.

On God's Absolute Sovereignty

God's eternal and righteous nature establishes His absolute sovereignty, defined in the last chapter as the authority and power to implement His will over himself and creation in alignment with his absolute free will. God's absolute sovereignty can be used inwardly to uphold his own divine nature or outwardly on the created universe in whatever way he sees fit. His absolute sovereignty enables God to uphold his own righteousness by works.

Humanity, by contrast, operates within a HFF shaped by temporality, materiality, and inherent limitation, possessing only a constrained ability to choose according to our nature. This distinction underscores a profound asymmetry: God's sovereignty is absolute, rooted in His infinite capacity to align His choices with His righteous will, while ours is finite, tethered to our limited scope. This boundless authority ensures that every event aligns with His eternal purpose, reflecting His ability to choose perfectly within His nature.

From God's perspective, sovereignty demands the capacity to enact one's will flawlessly, a standard humanity

cannot meet due to our inability to sustain righteousness independently. Romans 3:23 affirms this limitation: "For all have sinned and fall short of the glory of God." Our finite nature restricts our choices to a temporal, material, and fallen realm, lacking the absolute scope of God's eternal dominion. Ephesians 1:11 further illustrates His sovereign will: "In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will," In the AMF, His sovereignty encompasses the ability to determine the nature and boundaries of human agency, rendering our finite choices subordinate to His infinite will.

Consequently, God perceives humanity as possessing no absolute sovereignty in the AMF. Our inability to choose according to an infinite, righteous nature—due to our lack of absolute free will—means we have no true authority from His vantage point. Romans 5:6 underscores our powerlessness: "You see, at just the right time, when we were still powerless, Christ died for the ungodly." What we perceive as finite sovereignty over our choices, God sees as slavery, a state of bondage to sin that lacks the autonomous power His sovereignty entails. Thus, in God's sight, humanity is deterministic, wholly subject to His absolute sovereignty without independent authority.

This understanding seen in the following syllogism:

IV. On Sovereignty as Understood from God's Absolute Metaphysical Frame (AMF)

Preamble: Similar to Free Will, "Sovereignty"

from God's AMF is understood in its absolute and perfect sense.

Premise 4.1 (Definition of Absolute Sovereignty from AMF): From God's AMF, "Sovereignty" in its absolute and perfect sense (hereafter "Absolute Sovereignty") is defined as God's unlimited, inherent power and authority to perfectly govern all reality (including Himself and all creation) in complete alignment with His absolute free will and perfectly righteous nature, ensuring his power over Himself to uphold His own righteousness by works.

Premise 4.2 (Mankind's Capacity regarding Absolute Sovereignty): Fallen mankind, lacking absolute free will and the capacity to perfectly enact righteousness by its own power, consequently lacks the capacity for Absolute Sovereignty (i.e., cannot infallibly govern itself or creation to perfectly achieve righteous ends by its own inherent power).

Conclusion 4 (Mankind's Status regarding Absolute Sovereignty from AMF): Therefore, from God's perceptual frame (AMF), fallen mankind does not possess Absolute Sovereignty. Relative to this standard, human attempts at ultimate self-governance towards righteousness are perceived as determined by its inherent limitations.

On Man's Finite Sovereignty

Humanity exerts influence within a finite sphere, constrained by the material and temporal bounds of our existence, where our capacity to act reflects a limited form

of sovereignty. Defined as the ability to choose according to our nature, this finite sovereignty allows us to navigate decisions and direct our will over ourselves and others within the scope of our inherent capabilities. Scripture illustrates this in Genesis 4:6–7: “Then the LORD said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.” Here, God acknowledges Cain’s ability to govern his actions amidst moral struggle, yet this authority remains confined to the finite domain of human experience.

From humanity’s perspective, we perceive sovereignty as the power to exert control over our finite free will, choosing between alternatives within our temporal and material limits. This perception aligns with our lived experience, as seen in 1 Samuel 8:19–20: “But the people refused to listen to Samuel. ‘No!’ they said. ‘We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.’” The Israelites sought a human ruler to exercise authority, reflecting their understanding of sovereignty as the ability to shape their world, albeit within earthly constraints. Unlike God’s absolute sovereignty, ours does not extend to choosing according to an infinite, righteous nature, for we lack absolute free will.

In the AMF, what we perceive as sovereignty is seen as powerlessness and slavery, a state lacking the infinite scope of His righteous will. Because we do not

have the power to retain our own righteousness, God perceives no true sovereignty in us, yet He remains under no obligation to compel our finite choices. God does not have any necessity to control or limit finite human sovereignty because it is not sovereignty to God. This distinction illuminates humanity's agency: within our perceptual frame, we wield tangible sovereignty over our finite free will, shaping our lives within earthly bounds. Consider the following syllogism:

V. On Sovereignty as Perceived and Exercised from the HFF

Preamble: From the HFF, "Sovereignty" is understood relative to human capacities and temporal interactions.

Premise 5.1 (Human Perception and Exercise of Finite Sovereignty): Within the HFF, fallen mankind perceives and exercises a limited form of self-governance and influence over its choices and immediate environment (hereafter "Finite Sovereignty"). This is the capacity to implement its will (via finite free will) over itself and, to some extent, others, within the constraints of its spatiotemporal and material realm.

Premise 5.2 (God's Perception of Mankind's Finite Sovereignty from AMF): From God's AMF, this humanly exercised Finite Sovereignty, precisely because it operates via finite free will (which is not absolute free will) and often results in choices contrary to divine righteousness, is not perceived as "true" sovereignty in the

absolute divine sense. From the AMF perspective, such Finite Sovereignty, when exercised in rebellion or independence from God, is seen as a manifestation of creaturely limitation or "slavery" to sin and complete lack of Absolute Sovereignty.

Premise 5.3 (Divine Non-Compulsion regarding Finite Sovereignty): Because Finite Sovereignty (as exercised by fallen humanity) is different in kind than God's Absolute Sovereignty and God does not perceive Finite Sovereignty as true sovereignty, God is under no ontological obligation to causally control or negate every exercise of Finite Sovereignty within the HFF.

Conclusion 5 (Reality of Finite Sovereignty in HFF): Therefore, humanity exercises what it perceives as Finite Sovereignty within its HFF, unhindered by direct causal necessitation from the AMF.

Conclusions on God's Absolute Sovereignty

The question of whether humanity possesses sovereignty hinges on the distinct perceptual frames established in prior chapters. From our finite perspective, shaped by temporality and materiality, we exercise a limited sovereignty—defined as the ability to choose according to our nature—over our finite free will. This capacity manifests in tangible choices within our earthly bounds.

In contrast, the AMF, rooted in His eternal and righteous nature, perceives humanity as devoid of sovereignty. His sovereignty, the ability to choose

according to His infinite nature, sets a standard we cannot meet due to our human finitude and lack of absolute free will. In His sight, our finite choices are deterministic, wholly subject to His will.

We encapsulate this understanding in the following syllogism:

*VI. Synthesized Conclusions on
"Sovereignty"*

Premise 6.1 (Mankind's Status from AMF regarding Sovereignty): From God's perceptual frame (AMF), fallen mankind lacks Absolute Sovereignty. (Follows from Conclusion 4)

Premise 6.2 (Mankind's Status from HFF regarding Sovereignty): From the Human Finite Frame (HFF), fallen humanity possesses and exercises Finite Sovereignty. (Follows from Conclusion 5)

Conclusion 6 (Frame-Dependent Reality of "Sovereignty"): Therefore, whether humanity is described as "possessing sovereignty" depends fundamentally on the operative perceptual frame (AMF or HFF) and the specific definition of "sovereignty" (Absolute vs. Finite) pertinent to that frame. Both assessments are valid within their respective ontological contexts.

Resolving The Free Will Dilemma

Drawing together the threads woven through preceding chapters, we now stand at the pivotal juncture of

our exploration into the nature of free will—a question that has tested the boundaries of Christian theology for centuries. **Humanity, molded by finite and fallen attributes, experiences a tangible freedom in daily life—a “this or that” freedom, authentic within our perceptual frame.**

In stark contrast, God, from the AMF, perceives humanity's will differently, unable to acknowledge in us the same freedom He embodies, for we lack the capacity to choose perfect righteousness. **From God's vantage, our will is enslaved, bound by finite moral capacity and thus determined**—a realization that unveils our ultimate conclusion: the free will dilemma dissolves when we recognize that God's perspective deems our will deterministic, while our own affirms finite free will as both real and operative.

The resolution is clarified in the following syllogism:

VII. Resolving the Free Will Dilemma (Divine Sovereignty vs. Human Free Will)

Premise 7.1 (God's Absolute Sovereignty from AMF): From God's Absolute Metaphysical Frame (AMF), God possesses Absolute Sovereignty, which includes the perfect governance of all reality in accordance with His absolute free will and his ability to maintain righteousness by works.

Premise 7.2 (Mankind's Status from AMF regarding Free Will & Determination): From God's

AMF, fallen humanity, lacking absolute free will and being unable to attain perfect righteousness by its own works, is perceived as determined in its ultimate moral trajectory and its state of bondage to sin (apart from divine grace).

Premise 7.3 (Mankind's Finite Free Will from HFF & Divine Permission): From the HFF, humanity genuinely possesses and experiences Finite Free Will—an undetermined capacity for choice within its spatiotemporal, material, fallen moral context. God, from His AMF, perceiving this finite free will as distinct from absolute free will and not a challenge to His Absolute Sovereignty (but rather a form of "slavery" from His absolute perspective), is under no ontological obligation to causally compel or eliminate it, thus permissively allowing its operation.

Conclusion 7.A (No Intrinsic Conflict): Therefore, there is no intrinsic conflict or logical contradiction between God's Absolute Sovereignty (as understood in AMF) and man's Finite Free Will (as experienced in HFF). The two concepts operate and are defined within distinct, non-contradictory ontological frames and according to frame-specific definitions.

Conclusion 7.B (The Many Beings Fallacy Identified): The traditional "Free Will Dilemma," which posits such a conflict, commits the Many Beings Fallacy by:

(a) Attempting to apply the definition and implications of Absolute Sovereignty (AMF) directly and monolithically to the operations of Finite Free Will (HFF) without acknowledging the frame distinction.

(b) Or, conversely, attempting to limit God's Absolute Sovereignty based on the perceived requirements of human Finite Free Will.

(c) In essence, it conflates terms and realities that are ontologically distinct, leading to fallacious reasoning and an apparent, but not actual, contradiction.

This affirms the suspicions drawn in the preface. God does not perceive tension between man's free will and his sovereignty. This framework reveals that God and humanity perceive agency through irreconcilable lenses. In God's sight, our will falls short of "freedom" because it cannot unilaterally sustain righteousness or transcend finite limits—thus, we remain in bondage, and God's sovereignty reigns supreme. From our perspective, moral choices feel vivid and uncoerced, endowing us with genuine responsibility—"Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling," (Philippians 2:12)—a liberty affirmed by both Scripture and lived experience.

Moreover, this finite free will we perceive is indeed free; God is under no compulsion to dictate our choices if He does not classify them as free within His frame. He has sovereignly granted us a freedom He need not control, despite his ability to do so.

To clarify this logic against potential objections, the framework presented does not argue that God never causally determines a human choice or that He is incapable of doing so—indeed, He is surely capable and may exercise

such determination in circumstances that align with His ultimate will, as seen in the case of Pharaoh's hardening to display divine power (Exod. 9:12; Rom. 9:17). Whether or not God occasionally determines a human's finite free-will choices is not the point. The point is that the model we are discussing leaves it open as a logical possibility. If God does occasionally determine finite choices, He would not be ontologically required by necessity or His nature to do so. If this were the case, we must distinguish between God's ordinary providence, wherein He sovereignly upholds the created order of finite free will without dictating every outcome, and His extraordinary providence, wherein He sovereignly intervenes for a sufficient reason to ensure a specific result (Isa. 46:10: "My purpose will stand, and I will do all that I please"). The biblical passages often cited by determinists are not descriptions of the normative state of all human wills at all times, but rather case studies of God's right and power to exercise extraordinary, interventionist causation when it suits His ultimate purpose—thus preserving both His unmitigated sovereignty in the AMF and genuine indeterminism in the HFF.

This tension finds further clarity in salvation's promise. Christ, being fully man and fully god, lived out perfect righteousness as a human (absolute free will), doing what no other man could do. He then offered himself as the perfect sacrifice, enabling fallen mankind to access righteousness through works (Christ's works) according to our finite free will. This is the indeterministic finite free will choice to accept Christ's sacrifice and righteousness.

The dilemma's tension thus dissipates: within our HFF, we are free, while God perceives our will as lacking absolute free will, our acts comprehended by His infallible decree and omniscience—without coercion. By affirming that each perspective stems from its observer's nature, we uphold scriptural declarations of God's omnipotence alongside our indeterministic freedom, free of contradiction. What has been deemed a paradox—the “free will dilemma”—proves an illusion, born of conflating incompatible frames, a misstep our multi-layered ontology corrects.

This resolution, rooted in Scripture and logic, bridges the debate with clarity and depth. We now turn our attention toward the resolution of theological fatalism.

Chapter 13: Resolving Theological Fatalism

Theological fatalism has been a persistent concern throughout Christian intellectual history, emerging as thinkers sought to reconcile the apparent conflict between God's foreknowledge and human free will. The dilemma can be traced back to the early centuries of the Church, where it intersected with broader debates about predestination, grace, and human responsibility.

Early Christian Thought (4th–5th Century)

Augustine of Hippo (354–430) was among the first to grapple seriously with the implications of divine foreknowledge. In his work *On Free Choice of the Will*, Augustine acknowledged the tension between God's omniscience and human freedom but insisted that foreknowledge does not cause events. He argued that God's knowledge of future choices is akin to a timeless vision, not a predetermining force: "O LORD, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar." (Psalm 139:1–2). Augustine's reflections laid the foundation for later medieval discussions, though he did not fully resolve the issue, leaving room for further exploration.

Medieval Scholasticism (11th–13th Century)

During the Scholastic period, theologians like Anselm of Canterbury (1033–1109) and Thomas Aquinas (1225–1274) sought to harmonize divine foreknowledge with human freedom through the lens of God's eternity. Boethius (c. 477–524), though predating full Scholasticism, profoundly influenced this era with his *Consolation of Philosophy*. He proposed that God exists outside of time, perceiving all moments—past, present, and future—in an eternal "now." This perspective, later adopted by Aquinas, suggested that God's knowledge is not foreknowledge in a temporal sense but an immediate, timeless apprehension. Aquinas, in his *Summa Theologica*, further refined this view, arguing that God's knowledge is the cause of things but does not negate human freedom, as divine causality operates differently from natural causes. He emphasized human imperfection yet preserving freedom within God's eternal framework.

Reformation and Post-Reformation (16th–17th Century)

The Reformation intensified debates around predestination and free will, with figures like Martin Luther and John Calvin emphasizing God's sovereignty over human agency. Luther's *Bondage of the Will* (1525) argued that human will is enslaved to sin and cannot choose good without divine grace, a view that leaned toward determinism. Calvin, in his *Institutes of the Christian*

Religion, systematized the doctrine of predestination, asserting that God's foreknowledge and decree are inseparable. While both reformers affirmed God's omniscience, their focus on predestination shifted the conversation away from fatalism per se, though the underlying tension remained.

*Enlightenment and Modern Thought
(18th–20th Century)*

The Enlightenment brought renewed scrutiny to theological fatalism, as philosophers like Gottfried Leibniz and Jonathan Edwards engaged with the problem through the lens of determinism and compatibilism. Edwards, in his *Freedom of the Will* (1754), argued that human freedom is compatible with divine foreknowledge and predestination, defining freedom as the ability to act according to one's strongest motive. This compatibilist approach sought to preserve moral responsibility while affirming God's sovereignty. In the 20th century, C.S. Lewis, in *Mere Christianity*, echoed Boethius's timelessness solution, suggesting that God's knowledge transcends time, thus not interfering with human choice.

*Contemporary Philosophical Theology
(20th–21st Century)*

Modern discussions have been shaped by analytic philosophy, with thinkers like Alvin Plantinga and William Lane Craig offering sophisticated defenses of human

freedom in light of divine foreknowledge. Plantinga's "free will defense," originally aimed at the problem of evil, indirectly supports the compatibility of foreknowledge and freedom by emphasizing the logical possibility of free creatures. Craig, advocating for a Molinist perspective, posits that God possesses "middle knowledge" of what free creatures would do in any circumstance, allowing Him to sovereignly orchestrate history without violating human freedom. Open theism, another contemporary response, suggests that God voluntarily limits His foreknowledge to preserve human freedom, though this view remains controversial within evangelical circles.

Throughout history, theological fatalism has remained a crucible for testing the coherence of Christian doctrine, revealing the complexity of reconciling divine omniscience with human agency. As we move forward, this historical context will inform our definitions of God's absolute knowledge and humanity's finite knowledge, setting the stage for a resolution grounded in the distinct perceptual frames of God and man.

To resolve the theological fatalism dilemma, we must first clarify the distinct natures of divine and human knowledge, as these differences lie at the heart of the perceived conflict between God's foreknowledge and human free will. The following definitions of God's absolute knowledge (omniscience) and man's finite knowledge are grounded in the multi-layered ontology established in Part I, reflecting the intrinsic qualities that shape each being's perceptual frame. For definitions of free

will, both absolute and finite, readers are referred to prior chapters, where these concepts are explored in detail.

God's Absolute Knowledge (Omniscience)

God's knowledge is absolute, encompassing complete and perfect understanding of all that is true, with no possibility of falsehood. This omniscience is an intrinsic quality of His eternal, infinite nature, as affirmed in Psalm 147:5: "Great is our Lord and mighty in power; his understanding has no limit." Unlike human knowledge, which is constrained by time, space, and materiality, God's knowledge transcends these limitations, existing outside the bounds of creation. His omniscience includes not only all past and present realities but also every future outcome, whether absolute or finite. Here we take the firm stance that God does in fact fully know all future choices. As 1 John 3:20 declares, "whenever our hearts condemn us. For God is greater than our hearts, and he knows everything."

This boundless knowledge is inseparable from God's other intrinsic qualities, such as His eternality and righteousness. Because God exists beyond time, His knowledge is not sequential or anticipatory; rather, He perceives all events—past, present, and future—in a single, timeless act of understanding. Isaiah 46:10 underscores this: "I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please." Thus, God's omniscience is not merely foreknowledge in a temporal sense but an immediate, comprehensive grasp of all truth,

affirming His sovereignty without compromising the integrity of human choices within their Human Finite Frame (HFF).

God's absolute knowledge, by definition, means He believes nothing false. This perfect discernment enables Him to act righteously in every instance, as His free will—defined in prior chapters as the inherent ability to choose righteousness—is rooted in His omniscience and perfect nature.

God's omniscience is timeless, perceiving all events simultaneously. Some propose middle knowledge—God's awareness of what would happen under any circumstance—as a means to reconcile foreknowledge and freedom. However, this model requires no such distinction. God's eternal frame fully knows all truths, including future human choices, as actual events. Counterfactuals, while knowable to God if they indeed exist, are unnecessary, as He experiences the end from the beginning (Isaiah 46:10: "I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.")). Humans perceive time unfolding, making counterfactuals relevant to us, but God's absolute knowledge transcends this, encompassing all choices without determining them. Further exploration of time awaits in Book 3 of this series which will attempt to resolve the A Theory and B Theory of time debate.

Connect With The Author

If you're enjoying this book and want to be among the first to access Book 3, *Resolving Time and Eternity: A Biblical Framework For Temporal Reality*, please visit the link below or scan the QR code:

<https://tally.so/r/nG7YKj>



Man's Finite Knowledge

In contrast to God's omniscience, humanity's knowledge is finite, shaped by our intrinsic qualities of temporality, spatiality, and materiality. As beings bound by time and physical existence, we perceive reality sequentially and incompletely, unable to fully comprehend the totality of truth. This limitation is poignantly captured in 1 Corinthians 13:12: "Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known." Our knowledge is partial, often clouded by error and falsehood, as we lack the capacity to discern truth in every situation with absolute certainty.

Human knowledge is further constrained by our fallen nature, which inclines us toward misunderstanding and sin. Romans 1:21–22 illustrates this: "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools" Unlike God, who believes nothing false, humanity inevitably embraces falsehoods, whether through ignorance, deception, or willful disbelief. This finite knowledge renders us incapable of achieving the perfect discernment required for absolute free will, as defined in prior chapters. Consequently, while we experience a form of free will within our perceptual frame, our choices are always bound by incomplete understanding and moral fallenness.

Man's inability to discern truth in every situation means we will inevitably act against the truth, as Jesus declares in John 14:6: "I am the way and the truth and the life. No one comes to the Father except through me." If we act against the truth, we do not possess the absolute free will defined as righteousness by works, and thus, our finite free will is not in conflict with God's omniscience.

Man's Finite Free Will

For a comprehensive understanding of free will—both God's absolute free will and humanity's finite free will—readers are referred to earlier chapters of this work. There, we establish that God's free will is the inherent ability to choose righteousness in every instance, a

capacity rooted in His perfect nature. Humanity, by contrast, possesses finite free will, defined as the ability to make choices within the constraints of our nature and circumstances, yet incapable of sustaining perfect righteousness independently. These distinctions are crucial for resolving the theological fatalism dilemma, as they illuminate how God's foreknowledge of human choices does not negate our finite agency but rather affirms it within its proper context.

The following logical syllogism resolves the dilemma:

Premise 1: God's omniscience, as an intrinsic quality of His absolute nature (N_G), entails perfect knowledge of all events across frames, including human finite choices within the temporal frame ($F_M \supset \text{known by } F_G$, per Ps. 147:5: "His understanding has no limit" and Heb. 4:13: "Nothing in all creation is hidden from God's sight").

Premise 2: In God's absolute, eternal frame (F_G), human finite choices are not intuitively defined as "true" indeterministic choices ($D_G(\text{"choice"}) \neq D_M(\text{"choice"})$), thus imposing no compulsion or obligation on God to determine them, preserving His unmitigated sovereignty without causal intervention in finite affairs (cf. Rev. 19:6 on absolute authority and Deut. 30:19 on genuine finite agency).

Conclusion: Therefore, God omnisciently knows all finite future choices without any compulsion to determine them, resolving theological fatalism by

distinguishing frame-native definitions and revealing that apparent necessity arises from the Many Beings Fallacy—conflating incompatible frames ($F_G \neq F_M$)—while harmonizing divine foreknowledge with human responsibility.

This syllogism is a logical entailment of the MBF's core theorem (Chapter 6: Asymmetric Frame Incompatibility), demonstrating that fatalism commits equivocation by projecting finite perceptions of "choice" and "necessity" onto the Absolute Metaphysical Frame (AMF), where no such tension exists.

God foreknows our finite choices, yet He is simultaneously under no obligation rooted in His absolute sovereignty to predetermine them. This absence of compulsion arises precisely because, from the AMF, these finite choices do not constitute the 'true' freedom pertinent to His nature (i.e., absolute free will), nor do they pose a challenge to His eternal plan that necessitates deterministic intervention.

Theological fatalism probes the tension between divine foreknowledge and human free will, questioning whether God's omniscience undermines human freedom. If God infallibly knows every future choice, are those choices truly free, or are they predetermined? Below, three objections are addressed with clarity, ensuring compatibility between God's sovereignty and human agency, while expanding scriptural support for depth.

Objection 1: "If God knows I will choose A, how can I choose B?"

This objection hinges on the assumption that divine foreknowledge restricts human options. If God knows I will choose A—say, to forgive a friend—how could I possibly choose B, to hold a grudge? The resolution lies in separating God’s knowledge from causation. God, in His AMF, fully foreknows all finite human choices without determining them. His omniscience is timeless, seeing past, present, and future as a unified whole, meaning He perceives the entirety of history not as an unfolding sequence requiring prediction, but as a complete reality existing eternally within the AMF. His knowledge of 'A' is part of His simultaneous apprehension of the whole, not a temporal prediction that restricts the finite agent's unfolding choice process. Yet, finite choices remain ours within the HFF, uncoerced by His knowledge, as explained previously.

Consider Psalm 139:4, which states, “Before a word is on my tongue you know it completely, O LORD.” This verse underscores God’s complete foreknowledge, yet it does not imply He scripts our words. Rather, He knows them as we freely form them. The AMF views our finite free will as limited, not because He compels it, but because it lacks the capacity for absolute righteousness. Thus, He has no obligation to intervene or dictate our choices, preserving our ability to choose B despite knowing A will occur.

Premise 1: God's knowledge is timeless apprehension from the Absolute Metaphysical Frame, not temporal causation.

Premise 2: Finite choice unfolds indeterministically within the limited, temporal HFF.

Conclusion: God's timeless knowledge of the actualized choice (A) does not eliminate the possibility of other choices (B) within the HFF's unfolding reality.

Objection 2: “Doesn’t foreknowledge imply necessity?”

Here, the concern is that if God knows an event with certainty—e.g., I will donate to charity tomorrow—that event must happen, suggesting necessity overrides freedom. On this view, foreknowledge does not entail necessity in a causal sense. **God’s omniscience reflects His eternal perspective, not a mechanism that forces outcomes. Because He perceives human finite choices as akin to slavery—bound by sin’s influence (Romans 6:16)—He has no duty to compel them. This allows God to know all future actions from eternity while humans make them indeterministically in their HFF. This poses no challenge to His absolute sovereignty, He has no *ontological necessity* arising from His nature to causally determine these finite actions.**

Romans 6:16 states, “Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?” This highlights human bondage to sin, yet within that constraint, we choose freely between finite options bound in unrighteousness. God’s knowledge of my choice does not necessitate it; it mirrors the choice I

make. His higher vantage, as Isaiah 55:8–9 declares—“For my thoughts are not your thoughts, neither are your ways my ways,” declares the LORD. “As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”—coexists with my liberty.

Premise 1: God's foreknowledge is non-causal apprehension from the Absolute Metaphysical Frame.

Premise 2: Finite choices, perceived as non-threatening "slavery" by God, are not subject to necessary causal determination by Him.

Conclusion: Therefore, God's foreknowledge of finite choices does not imply their causal necessity.

Objection 3: “If God sees choices as slavery, isn’t freedom illusory?”

This objection asks whether freedom is real if God views human choices as slavery. The answer is twofold, depending on the frame. In the AMF, true freedom requires choosing righteousness perfectly in every instance, a capacity humanity does not have. Thus, God perceives us as determined, enslaved to sin, lacking absolute free will.

Yet, within the HFF, freedom possesses ontological validity for that frame. We genuinely choose between moral and immoral acts—e.g., to lie or tell the truth—within our limitations. God’s higher perspective, where His thoughts transcend ours (Isaiah 55:8–9), does not nullify our finite agency but situates it within His sovereign plan.

Premise 1: Absolute Freedom (AMF) is ontologically distinct from Finite Freedom (HFF).

Premise 2: Finite Freedom constitutes a real, experienced capacity for choice within the necessary limits of the HFF.

Conclusion: Therefore, finite freedom is ontologically valid relative to the HFF, even if perceived as its opposite (slavery/determinism) from the AMF.

Theological fatalism, therefore, unravels when the distinct ontological realities apprehended through the AMF and humanity's finite frame are rigorously distinguished. God's complete, timeless foreknowledge, existing within the AMF, is shown to be non-causal and non-necessitating with respect to the finite free will exercised within the human temporal frame. His perception of human choice as limited ('slavery') removes any ontological compulsion for Him to determine it, allowing finite choices to remain authentically experienced and morally significant within their proper context. This resolution, rooted firmly in the logic of the Many Beings Framework and supported by Scripture, harmonizes divine omniscience with genuine human responsibility, demonstrating that foreknowledge does not entail fatalism.

Chapter 14: Conclusions on Predestination

Predestination, biblically understood, is God's sovereign, eternal decree of salvation "before the foundation of the world" (Ephesians 1:4–5, 11). Paul's aim in Romans 8–9 is pastoral assurance for a suffering church: "in all things God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28). That good is conformity to Christ, and the chain that follows—foreknown, predestined, called, justified, glorified (Romans 8:29–30)—is unbreakable. Jesus confirms the same pattern: all whom the Father gives to the Son will come, none will be lost (John 6:37–39), and in the church's experience "as many as were appointed to eternal life believed" (Acts 13:48). Salvation is of grace, not of works (2 Timothy 1:9), grounded in the Father's foreknowledge (1 Peter 1:2).

The Many Beings Framework (MBF) clarifies how this assurance coheres with genuine human agency by distinguishing perceptual frames entailed by differing natures. From the Absolute Metaphysical Frame (AMF; F_G), God is not in time, does not learn, and eternally knows and wills the whole of history in one simple act. His counsel encompasses "all things" (Ephesians 1:11), including creaturely acts, while his holiness remains

uncompromised (Genesis 50:20; Acts 2:23; James 1:13). From the Human Finite Frame (HFF; F_M), we live sequentially and experience real deliberation, repentance, faith, and perseverance. We truly hear the gospel, are drawn, and believe; our finite choices carry moral weight, even as grace finds and frees those enslaved to sin (John 6:44; Romans 7:7–11; Deuteronomy 30:19).

Avoiding the Many Beings Fallacy is crucial here. It is a mistake to project temporality onto God by saying “God knows who will choose” as though he comes to know. Better: God eternally knows all who are his. Likewise, it is an error to collapse sovereignty into compulsion by speaking as if God’s decree negated our creaturely freedom. Better: God’s decree comprehends a created order in which, within the HFF, human responses are genuinely free and accountable. The “collapse of the wave function” image can help at the human level: what seems open to us now is publicly and irrevocably revealed at the last judgment. This is a pedagogical analogy for our frame, not a change in God or a discovery on his part.

Romans 9 addresses the fairness objection head-on. The potter has rights over the clay; God’s mercy and justice stand without appeal (Romans 9:19–24). No one deserves mercy, yet God shows it abundantly; those he justifies he also glorifies—so certain that Paul speaks of future glory in the past tense (Romans 8:30). Held in their proper frames, these truths do not compete. In the AMF (F_G), predestination is the eternal, unthwartable decree whereby God knows and wills his people’s salvation. In the HFF

(F_M), the same salvation arrives through preaching, drawing, faith, repentance, and perseverance—real acts for which persons are responsible.

Thus, predestination magnifies grace without negating agency. Assurance flows from God's purpose; urgency flows from our lived responsibility to hear and believe. With frames distinguished, there is no contradiction to resolve, only a harmony to confess. The following formal syllogisms state these claims with logical precision from each frame, applying the MBF theorems established in Part I.

From the AMF:

Premise 1: Humans do not possess absolute freedom or the capacity to attain righteousness by works; all human action is comprehended within God's eternal decree (Romans 3:20; Ephesians 2:8–9).

Premise 2: Predestination in this frame is God's exhaustive counsel over all things (Ephesians 1:11). The Fall and every sinful act occur within his decree by wise permission, not by his being the author or efficient cause of sin (Genesis 50:20; Acts 2:23; James 1:13).

Conclusion: From the AMF, humanity's history—including the Fall—is fixed within God's eternal purpose; human "absolute" action is determined in his decree while divine holiness remains uncompromised.

From the HFF:

Premise 1: Humans possess finite free will and experience their choices as indeterministic and morally accountable (Deuteronomy 30:19).

Premise 2: God's sovereignty does not compel actions within the HFF; we truly hear, are drawn, repent, and believe, though by nature enslaved to sin until grace liberates (John 6:37–44; Romans 7:7–11).

Conclusion: Predestination is an AMF reality; in the HFF it is encountered as a genuine summons to faith and obedience to which persons freely respond by grace.

These passages collectively affirm predestination as God's sovereign, eternal decree, with foreknowledge as his simultaneous knowing rather than a causal force. The MBF resolves the apparent dilemma: in the AMF, predestination secures the salvation of those God eternally knows as his; in the HFF, grace-enabled, finite free choices constitute real faith and repentance. Thus Reformed sovereignty and Arminian responsibility cohere without tension, producing assurance for believers and urgency for mission.

Chapter 15: Conclusions on Calvinism

Calvinism, as expressed through the five points of TULIP, constructs a theological system that underscores God's absolute sovereignty in the salvation of humanity. Each doctrine—Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints—is first outlined according to the traditional Reformed perspective and then reframed through the lens of God's eternal perception, as articulated in this book. This dual approach illuminates how these doctrines resonate with the argument that God's timeless vantage point shapes the reality of human salvation.

Total Depravity

Reformed Understanding: In Reformed theology, Total Depravity holds that the Fall has rendered humanity wholly incapable of pursuing righteousness or seeking God apart from divine intervention. Sin has permeated every facet of human existence—mind, will, and emotions—leaving humanity spiritually dead and bound to unrighteousness. The Apostle Paul captures this in Romans 3:10–18: “As it is written: “There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even

one.” “Their throats are open graves; their tongues practice deceit.” “The poison of vipers is on their lips.” “Their mouths are full of cursing and bitterness.” “Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know.” “There is no fear of God before their eyes.” Salvation, therefore, depends entirely on God’s initiative, as humans possess no inherent ability to attain His holiness.

From the AMF: Viewed from God’s eternal perspective, Total Depravity transcends a mere moral deficiency; it is an inherent condition fixed within His sovereign design. Humanity’s inability to uphold and achieve righteousness through its own efforts reveals a lack of absolute free will as God perceive it from his absolute perceptual frame. In this light, our fallen nature is not an accident but a determined state, ensuring that salvation is impossible by works. For this reason, Christ died for us and transitioned what originally required absolute free will to accomplish, into a finite free will choice by offering his own perfect life in our place. Paul’s words in Romans 5:6–8 affirm this: “You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” From God’s standpoint, humanity’s depravity is absolute because mankind lacks the absolute free will to maintain his own righteousness.

Unconditional Election

Reformed Understanding: Unconditional Election asserts that God, prior to creation, selected specific individuals for salvation based solely on His sovereign will, independent of any foreseen merit or action on their part. This choice reflects His grace rather than human worthiness. Ephesians 1:4–6 declares: “For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will— to the praise of his glorious grace, which he has freely given us in the One he loves.” Reformed theology views this election as immutable, a testament to God’s unchanging purpose.

From the AMF: In God’s eternal frame, Unconditional Election emerges as a function of His omniscience and timeless existence. He perceives from eternity those who, through their indeterministic finite choices, will abide with Him. This foreknowledge does not negate human agency but integrates it into His sovereign plan. The elect are “unconditionally” chosen in that their salvation hinges on His will, yet it encompasses their responses as foreseen in His divine foreknowledge. This perspective aligns with the book’s argument that God’s eternal knowledge renders the elect’s salvation certain, harmonizing divine sovereignty with human decision.

Limited Atonement

Reformed Understanding: Limited Atonement contends that Christ's death was purposefully designed for the salvation of the elect alone, not for all humanity indiscriminately. While His sacrifice is sufficient to redeem all, it is efficient only for those God has chosen. Jesus articulates this in John 10:14–16: “I am the good shepherd; I know my sheep and my sheep know me— just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.” This doctrine highlights the intentionality of God's redemptive work.

From the AMF: From God's absolute perceptual frame, Limited Atonement reflects His precise knowledge of those who will accept salvation. The atonement's scope is perfectly calibrated to the elect—those He foresees responding to His grace. This limitation does not diminish the cross's power but aligns it with His omniscient purpose. Human agency remains intact within time, yet in God's perception, the atonement efficiently redeems only those destined to believe, reinforcing the book's view of a redemption tailored to His eternal plan.

Irresistible Grace

Reformed Understanding: Irresistible Grace teaches that God's grace, when directed toward the elect,

unfailingly accomplishes their salvation, overcoming all resistance. This divine influence ensures their conversion and allegiance to Christ. Jesus states in John 6:37–39: “All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.” Reformed theology sees this as grace’s invincible efficacy.

From the AMF: Within God’s eternal frame, His grace is irresistibly effective for the elect because He knows who will ultimately yield to it. Yet, the Many Beings Framework acknowledges a frame distinction: humans, from within their finite indeterministic perceptual frame, can resist grace within their finite experience, as Stephen charges in Acts 7:51–53: “You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him— you who have received the law that was put into effect through angels but have not obeyed it.” From the AMF, however, this resistance is finite as he ultimately knows the totality of each finite life and whether they absolutely choose relationship with Him or not; His grace prevails for the elect, securing their salvation as part of His timeless will.

Perseverance of the Saints

Reformed Understanding: Perseverance of the Saints maintains that those chosen by God will endure in faith to the end, upheld by His sustaining power rather than their own strength. Their eternal security rests in God's faithfulness. Paul assures in Philippians 1:6: "being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus." This doctrine offers believers certainty in God's preserving grace.

In God's eternal perception, the perseverance of the elect is an unassailable reality. His omniscience spans all time, as Isaiah 46:10–11 states: "I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please. From the east I summon a bird of prey; from a far-off land, a man to fulfill my purpose. What I have said, that will I bring about; what I have planned, that will I do." The elect's endurance is guaranteed within His unchanging purpose. Yet, humans experience this as a dynamic process, urged by Paul in Philippians 2:12–13: "Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose."

From the AMF: Through the lens of the Many Beings Framework, the doctrines of Calvinism—Total Depravity, Unconditional Election, Limited Atonement,

Irresistible Grace, and Perseverance of the Saints—emerge as fully affirmed (though nuanced) in the AMF, where God's sovereignty reigns without compromise, per Ephesians 1:11's declaration of His all-encompassing will. Yet, these truths harmonize with human agency in the Human Finite Frame (HFF), avoiding the Many Beings Fallacy and preserving scriptural wholeness (e.g., Romans 8:28–30's unbreakable chain). This resolution glorifies God's unmitigated authority while upholding the biblical call to faith and endurance, fostering unity with complementary perspectives. As we turn to Arminianism, we explore how its emphases on conditional grace and human response find equal validation within the same Many Beings Framework, bridging traditions toward a more cohesive and unified Protestant theology.

Chapter 16: Conclusions on Arminianism

Calvinism and Arminianism have long been at odds with one another. Within the many beings' framework, they no longer compete with one another, but are instead harmonized into two parts of the same ontological reality. Whereas Calvinism constructs a theological edifice emphasizing God's absolute sovereignty as perceived from His eternal frame, Arminianism offers a complementary perspective, focusing on the dynamics of salvation as apprehended through the finite Human Finite Frame. Developed in response to strict Calvinistic interpretations, Arminian theology underscores God's universal love, the provision of grace enabling human response, and the genuine significance of human free will in the process of salvation. While Chapter 16 demonstrated how Calvinistic tenets align with God's absolute perspective, this chapter will illuminate how core Arminian doctrines resonate powerfully with the reality experienced within the limits and structures of human finitude, particularly our inherent perception of finite free will. We will examine key tenets often associated with Arminian thought, demonstrating their coherence within the Human Finite Frame (HFF) as understood by the Many Beings Framework.

Depravity and Prevenient Grace

Arminian Understanding: Arminianism affirms humanity's fallen state due to original sin (Total Depravity), agreeing that humans cannot achieve salvation through their own unaided efforts. However, it crucially posits that God extends Prevenient Grace (or enabling grace) to all humanity, counteracting the effects of sin sufficiently to allow individuals the genuine ability to respond freely to the Gospel offer. This grace does not guarantee salvation but makes a positive response possible.

From the HFF: This doctrine aligns perfectly with the human experience within our finite perceptual frame. While aware of our moral failings and limitations (as Romans 3 testifies), humans intuitively perceive themselves as possessing the capacity to make meaningful choices, particularly when confronted with significant moral or spiritual decisions. The feeling of being able to accept or reject God's call, the sense that the decision rests meaningfully with us, resonates with the concept of Prevenient grace, as the enabling work of the Holy Spirit that precedes and prepares the human heart for faith (e.g., John 6:44: "No one can come to me unless the Father who sent me draws them"), empowers our finite free will without compelling it, bridging the ontological gap caused by sin's noetic effects (Rom. 3:23). Scriptures urging choice, such as Joshua 24:15 ("choose for yourselves this day whom you will serve"), are naturally interpreted from the Human Finite Frame (F_M) as addressing this enabled capacity to respond—affirming genuine, indeterministic

agency amid finitude. As demonstrated in the chapter "Resolving Free Will & Sovereignty," God is under no compulsion to determine finite free will choices, since they are not intuitively "choices" in His absolute, eternal frame (F_G), where all is simultaneous and actualized (D_G("choice") \neq D_M("choice")). This framework enables finite humans, from within their limited spatiotemporal perceptual frame, to indeterministically make real choices for or against relationship with God, harmonizing divine initiative with human responsibility and echoing Wesley's Arminian emphasis on grace-enabled freedom while upholding Calvin's Reformed sovereignty without contradiction.

Conditional Election

Arminian Understanding: Contrasting with Unconditional Election, Arminianism typically holds that God elects individuals for salvation based on His foreseen faith or response to His gracious offer. Election is thus conditional upon the person's free acceptance of Christ. God, in His omniscience, knows who will believe, and elects them accordingly.

From the HFF: Within the Human Finite Frame, characterized by sequential time and experienced indeterminacy, election appears conditional. We experience our faith journey as unfolding through real choices and responses over time. The decision to trust Christ feels like our decision, a condition met that leads to assurance of belonging to God. Passages emphasizing belief as the

prerequisite for salvation, such as John 3:16 ("whoever believes in him shall not perish but have eternal life"), strongly support this conditional perspective as apprehended through our finite, temporal lens. God's foreknowledge, while acknowledged, is perceived from our frame as His knowing the outcome of our genuine finite choices, rather than predetermining them in a way that negates their felt contingency.

Unlimited Atonement

Arminian Understanding: Arminian theology generally affirms that Christ's death was intended for all humanity without exception, making salvation possible for every individual. The benefits of the atonement are available to anyone who exercises faith in Christ. This contrasts with the view that the atonement was designed efficaciously only for the elect.

From the HFF: The universal scope of the Gospel invitation, as perceived within the HFF, strongly supports Unlimited Atonement. Scriptural declarations support this in verses like 1 Timothy 2:3-4 "This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth." and 2 Peter 3:9 "The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance." These verses resonate deeply with the human understanding of fairness and the felt universality of God's love and offer. From our limited perspective, an atonement

available to all aligns with the perceived genuineness of the finite indeterministic choice to accept or Reject Christ as it is presented to the individual.

Resistible Grace

Arminian Understanding: While God graciously initiates and enables salvation (Prevenient Grace), Arminians hold that humans possess the free will to resist God's saving grace. God's call can be rejected; His Spirit can be quenched. Salvation occurs only when an individual freely cooperates with divine grace.

From the HFF: This aligns directly with the lived human experience of moral and spiritual struggle. We are acutely aware of our capacity to resist conviction, ignore promptings, and choose paths contrary to what we perceive as God's will. The biblical accounts of individuals rejecting God's call (e.g., the rich young ruler, those addressed by Stephen in Acts 7:51 ["You always resist the Holy Spirit!"]) powerfully reflect this experienced reality within the HFF. Our perception of finite free will inherently includes the possibility of saying "no," making grace indeterministically resistible from our vantage point.

Conditional Preservation (Potential Apostasy)

Arminian Understanding: While many Arminians emphasize assurance based on present faith, classical Arminianism allows for the possibility that a person who is

genuinely saved can later choose to abandon their faith through persistent, willful unbelief and thereby forfeit salvation. Preservation is thus conditional upon ongoing faith and faithfulness.

From the HFF: The human experience includes the reality of change, doubt, and the possibility of turning away from former commitments. Warning passages in Scripture, such as Hebrews 6:4-6 (concerning those who have tasted heavenly gifts and then fall away) or 2 Peter 2:20-21 (about returning to defilement after knowing Christ), strike a chord within the HFF precisely because they reflect the perceived contingency of our finite choices over time. The call to "...continue to work out your salvation with fear and trembling..." (Philippians 2:12) implies, from our perspective, an ongoing responsibility where perseverance feels dependent on our continued response. While God's perspective (from the AMF) may see the elect's perseverance as certain, the experience within the HFF is one where maintaining faith feels like a contingent, ongoing choice.

Arminianism, viewed through the lens of the Many Beings Framework (MBF), accurately tracks realities as they are apprehended within the HFF. Its emphasis on enabled freedom under prevenient grace, conditional election with respect to foreseen faith, universally sufficient atonement, resistible grace, and conditional perseverance coheres with how we natively experience temporality, deliberation, responsibility, and covenantal relationship with God—echoing Deuteronomy 30:19 and Joshua 24:15.

At the same time, because God's knowing and willing are eternal and simple in the Absolute/Metaphysical Frame (AMF), talk of "before" and "after" applies to God only analogically (Ps. 90:2; Isa. 46:10; Rom. 8:29; 1 Pet. 1:2). Thus "foreseen faith" names a human-facing description of God's single, timeless act of knowing and decreeing, not a temporal discovery in God; it preserves the experienced contingency of HFF without introducing contingency in God. In MBF terms: from HFF, faith is genuinely indeterministic with respect to prior finite causes and so conditionally grounds election; from AMF, God's decree and knowledge are exhaustive, infallible, and non-reactive, comprehending without coercing the finite will. The perspectives cohere without contradiction because they are indexed to asymmetrically incompatible frames rather than competing within one frame. Just as Calvinism finds its coherence within God's absolute, eternal frame (F_G), Arminianism finds its validity within the necessary structure of human finitude. The framework thus allows both theological traditions to speak truthfully about different yet equally valid (within their respective contexts) apprehensions of the complex reality of salvation, demonstrating MBF's capacity for theological integration and resolution. It is my hope that this not only unifies these doctrines—affirming the importance of both perspectives, as Wesley championed grace-enabled agency and Calvin underscored sovereign election—but also heals the denominational rifts within the broader Christian Church, fostering a shared commitment to biblical orthodoxy

without compromising essentials like God's sovereignty (Isa. 46:10) and human responsibility (Ezek. 18:32).

Chapter 17: Resolving Compatibilism vs. Incompatibilism

The discourse around Compatibilism versus Incompatibilism stands as a crucial dialogue within Christian theological reflection, addressing the intricate relationship between human autonomy and divine omnipotence. This dialogue explores whether human freedom can truly coexist with divine foreknowledge and sovereignty—a paradox with profound implications for understanding divine providence, human moral responsibility, and the nature of free will.

God's Compatible Perceptual Frame

In Christian theology, God's omniscience is a foundational attribute, signifying His complete and perfect knowledge of all things—past, present, and future. This divine knowledge is not merely an accumulation of facts but an intrinsic quality of His eternal nature. Building on Psalm 139:7-10's depiction of God's omnipresence, verses 1-4 reveal His omniscience, knowing all human thoughts. This passage underscores that God's understanding penetrates the depths of human existence, encompassing not only actions but also intentions and unspoken thoughts.

God's omniscience extends beyond mere observation; it includes the capacity to fully comprehend

and conceive all perceptual frames. God, whose nature is infinite and unbounded by time or space, is capable of taking on the form of his Creation and experiencing life through a Human Finite Frame (HFF) as demonstrated in Philippians 2:7, “rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.” God’s perceptual frame is absolute. This absoluteness allows Him to perceive the entirety of creation—including every human choice and action—within the scope of His sovereign will.

Crucially, God’s omniscience does not interfere with human free will. To God, the choices that we perceive ourselves to have is not genuine choice as God defines it. Thus, from God’s perspective, human free will and divine sovereignty are not in conflict but are integrated within His comprehensive understanding.

To formalize this:

Premise 1: God’s omniscience enables Him to fully comprehend human finite free will within its perceptual frame.

Premise 2: God’s absolute sovereignty includes His ability to permit genuine finite human choice & sovereignty without compromising His ultimate control.

Conclusion: Therefore, from God’s perspective, human finite free will and His absolute sovereignty are compatible.

Man’s Incompatible Perceptual Frame

Humanity, in contrast to God, possesses a finite

nature marked by temporality, materiality, and inherent cognitive limitations. These qualities shape our perceptual frame, confining our understanding to a sequential and incomplete grasp of reality. As previously noted (1 Corinthians 13:12), our finite perception contrasts with God's absolute clarity. This verse captures the essence of human knowledge as partial and obscured, a stark contrast to God's perfect clarity.

Our finite nature also bears the noetic effects of sin—the distortion of our reasoning and perception due to the Fall. Romans 1:21-22 illustrates this: "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools." This passage highlights how sin clouds human judgment, further limiting our ability to comprehend divine realities.

Given these constraints, humans cannot fully integrate or conceive of God's absolute perceptual frame. The HFF is bound by time, material, space, and moral finitude, unable to see beyond our immediate context or grasp the totality of God's plan. This limitation often leads to the perception that human free will and divine sovereignty are incompatible. From our vantage point, if God knows and controls all things, it seems that our choices are predetermined, stripping away genuine freedom.

To formalize this:

Premise 1: Humans, due to their finite nature and

limited perceptual frame, struggle to fully comprehend how God's absolute sovereignty and human free will coexist without conflict.

Premise 2: This limitation leads humans to perceive God's sovereignty as determining all events, including their choices.

Conclusion: Therefore, from the HFF, incompatibilism holds.

On Compatibilism Vs Incompatibilism

The apparent conflict between Compatibilism and Incompatibilism dissolves when we acknowledge the distinct perceptual frames of God and humanity. Compatibilism, which holds that free will and determinism can coexist, aligns with the AMF, where His sovereignty harmonizes with human choices and His omniscience can fully conceive of all frames. Incompatibilism, which asserts that free will cannot exist under determinism, reflects the HFF, where our limited understanding perceives a clash.

This multi-layered ontology reveals that both perspectives are valid within their respective contexts. From God's perceptual frame, human freedom is seamlessly integrated into His sovereign plan. From our frame, we experience genuine choice and moral responsibility.

As we have seen, the Scripture simultaneously has many verses that make it clear mankind has the ability to make uncompelled choices between alternatives. These Scriptures, when viewed through their respective frames,

are not contradictory but complementary. God knows all choices from eternity and yet has no obligation to cause them because he does not perceive finite choice as true choice from his frame.

Thus, the reconciliation of Compatibilism and Incompatibilism lies in understanding that:

Premise 1: From man's perceptual frame, human free will and God's sovereignty are incompatible.

Premise 2: From God's perceptual frame, human free will and divine sovereignty are fully compatible.

Conclusion: Therefore, whether human free will and God's sovereignty are compatible depends on the observer's perceptual frame.

This approach enriches Christian theology by fostering a deeper appreciation for the complexity of divine and human interaction. It invites believers to embrace the mystery of God's ways, as established earlier (Isaiah 55:8-9), God's ways and thoughts transcend ours, reconciling divine and human perspectives.

Chapter 18: Conclusions on Molinism

Introduction to Molinism and Its Historical Context

Molinism, named after the 16th-century Jesuit theologian Luis de Molina, represents a sophisticated attempt to reconcile God's absolute foreknowledge with genuine human free will, a tension that has long animated theological debates within Christianity. Rooted in the broader discourse on divine providence, omniscience, and human agency, Molinism emerged amid the Reformation-era controversies between Reformed (Calvinist) emphases on sovereignty and Catholic (and later Arminian) stresses on libertarian freedom. Molina's framework, detailed in his *Concordia* (1588), posits that God's knowledge is divided into three logical moments: natural knowledge (necessary truths independent of God's will), middle knowledge (*scientia media*: counterfactuals of what free creatures would do in any possible circumstance), and free knowledge (what actually occurs after God decrees a world). This middle knowledge allows God to know all infinite possible free choices humans could make in hypothetical scenarios, enabling Him to select and actualize the possible world that perfectly aligns with His sovereign ends while preserving creaturely freedom.

Historically, Molinism has been praised for bridging

apparent gaps in providence—affirming both God's exhaustive foreknowledge (as in Psalm 139:4: "Before a word is on my tongue you, Lord, know it completely") and human responsibility (as in Deuteronomy 30:19: "Now choose life, so that you and your children may live"). Defenders like Alvin Plantinga have adapted it analytically, arguing it provides a coherent model for libertarian free will without determinism, while critics such as Reformed thinkers (e.g., Jonathan Edwards in *Freedom of the Will*) contend it subordinates sovereignty to creaturely counterfactuals, potentially limiting God's aseity. The debate often centers on whether middle knowledge truly avoids determinism or merely relocates it to God's selection of worlds. Factually, Molinism does not claim God determines choices directly; rather, He knows what agents would freely choose and actualizes accordingly—yet this has sparked ongoing critiques of implicit necessity.

How Molinism Addresses Foreknowledge and Free Will

At its core, Molinism seeks to uphold God's omniscience without necessitating causal determinism over human choices. God, through middle knowledge, apprehends not just what will happen but what would happen under any given circumstances—counterfactuals grounded in creaturely freedom (e.g., "If Peter were in circumstance C, he would freely deny Christ three times"). Armed with this knowledge, God can decree a world where human free choices align with His providential plan, such

as the atonement's universal intent (1 Timothy 2:4: "who wants all people to be saved") coexisting with actual outcomes shaped by responses to grace. This framework avoids the pitfalls of strict Calvinism (unconditional election potentially implying reprobation by decree) and open theism (limiting foreknowledge to preserve freedom), positioning itself as a middle way. Proponents argue it harmonizes passages like Jeremiah 1:5 ("Before I formed you in the womb I knew you") with calls to choice (Ezekiel 18:32: "I take no pleasure in the death of anyone... Repent and live!"), ensuring foreknowledge is comprehensive yet non-coercive.

Shortfalls and Critiques of Molinism

Despite its ingenuity, Molinism faces significant challenges that highlight its limitations in fully resolving the foreknowledge-free will dilemma. A primary shortfall is the persistence of perceived necessity: even if God does not directly determine choices, His selection of a specific world "fixes" the circumstances in which those choices occur, raising the question of whether agents could truly choose otherwise. For instance, in the actualized world, Peter's denial is what he "would" freely do given the decreed context—but critics argue this implies a form of inevitability, as alternative worlds (where Peter chooses differently) are not actualized. This echoes concerns from incompatibilists like Robert Kane, who contend that grounding freedom in counterfactuals risks collapsing into compatibilism or soft determinism, where "freedom" is

merely hypothetical rather than genuinely open. Additionally, Molinism has been critiqued as ad hoc by some Reformed scholars (e.g., it introduces middle knowledge as an unexplained mechanism, potentially anthropomorphizing God by making His decree dependent on creaturely "woulds," contrary to absolute sovereignty in Isaiah 46:10: "My purpose will stand, and I will do all that I please"). Biblically, while it aligns with conditional promises (e.g., 2 Peter 3:9 on God's patience for repentance), it may overcomplicate providence without empirical or scriptural warrant for scientia media, risking overreach beyond revelation (1 Corinthians 13:12: "Now we see but a poor reflection as in a mirror").

Integrating Molinism with the Many Beings Framework

When evaluated through the Many Beings Framework (MBF), Molinism reveals both its strengths and its relative ad hoc nature, ultimately pointing to MBF as a more parsimonious resolution. MBF posits that God's absolute, eternal perceptual frame (F_G) is ontologically and causally separate from humanity's finite, temporal frame (F_M), with incompatible intuitive definitions ($D_G(C) \neq D_M(C)$) arising from differing natures ($N_G \neq N_M$). In this ontology, God's sovereignty encompasses all finite choices simultaneously in His eternal "now" (per Boethius and Psalm 90:2), without any compulsion to determine them—finite "choices" are not intuitively choices in F_G , as they lack sequential potentiality

(Chapter 13 syllogism). Molinism's middle knowledge, while innovative, introduces an additional mechanism to "explain" how foreknowledge coexists with freedom, assuming a univocal understanding of "possibility" across frames. This is almost as ad hoc as open theism, for MBF demonstrates that sovereignty and finite indeterminism exist simultaneously without need for counterfactual scaffolding: God's unmitigated authority (Revelation 19:6) causally undergirds reality in F_G , while human agency remains genuinely indeterministic in F_M (Deuteronomy 30:19), resolved asymmetrically ($F_G \supset F_M$ but not vice versa).

MBF thus integrates Molinism's insights—such as God's knowledge of possibles—without its complexities, treating middle knowledge as a human-frame approximation of divine omniscience (Psalm 147:5). Where Molinism risks projecting finite contingency onto God (e.g., decree "depending" on would-counterfactuals), MBF preserves aseity by locating all in God's eternal frame, fostering unity: Reformed sovereignty (Calvin) aligns with F_G , Arminian choice (Wesley) with F_M , and Molinist counterfactuals as an IBE for finite comprehension. This avoids ad hoc elements, as frames are logical entailments of essentialism ($\forall x(N_x \rightarrow F_x)$), not invented mechanisms.

Toward Theological Unity

Molinism offers a serious, biblically motivated attempt to address the foreknowledge–freedom tension, and its insights into providence and human liberty have served

the church well. Yet on close logical and theological scrutiny, its reliance on a third category of “middle knowledge” is unnecessary. The Many Beings Framework resolves the tension more parsimoniously by distinguishing perceptual frames entailed by differing natures. From the Absolute Metaphysical Frame (AMF; F_G), God is atemporal and simple; he does not look ahead, learn, or consult independent conditionals. In one eternal act he knows and wills the whole of reality, including every creaturely act and counterfactual, without coercing those acts and without compromising his aseity (Isaiah 46:10; Ephesians 1:11). From the Human Finite Frame (HFF; F_M), we live sequentially and experience genuinely indeterministic, morally accountable choices—hearing, being drawn, believing, repenting, and persevering (John 6:37–44; Philippians 2:12–13; Deuteronomy 30:19). No “middle knowledge” is needed to explain God’s complete knowledge of events: frame separation suffices. Thus God remains the greatest conceivable being in omniscience and sovereignty, fully knowing what free creatures freely do without dependence or coercion, while human agency remains intact in its proper frame. This preserves scriptural wholeness and theological coherence.

Chapter 19: Conclusion on Original Sin

In the beginning, God created Adam and Eve in a state of righteousness, meaning they had not yet succumbed to sin and their intrinsic quality of righteousness had not yet shifted to unrighteousness/unholiness. Existing in this righteous condition, they were unable to perceive evil as fallen humanity now does, for their perceptual frame and nature remained untainted by unrighteousness. This purity prevented them from experientially understanding evil, though they could grasp it conceptually, as evidenced by God's explicit warning in Genesis 2:17: "but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." This dynamic mirrors our own limitation, where we cannot fully perceive a righteous nature but can only conceive of it abstractly, lacking the experiential knowledge Adam and Eve once possessed in their original state.

Despite being created with a righteous nature, there are two potential paths regarding Adam and Eve's absolute free will (as defined in previous chapters): either they had the ability to choose righteousness by works, or they did not. Considering passages like Romans 4:4, which states, "Now to the one who works, wages are not credited as a gift but as an obligation," it would seem that if Adam and Eve were capable of maintaining righteousness by works,

they would have been obligated to do so. If this were the case, God's failure to enact full divine justice immediately upon their rebellion—despite their ability to obey—would appear to contradict His perfect justice. This becomes clearer when compared to the angelic fall.

Scripture suggests that angels possess what God perceives as absolute free will. We know from 2 Peter 2:4, "For if God did not spare angels when they sinned, but sent them to hell, putting them in chains of gloomy darkness to be held for judgment," and Jude 1:6, "And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day." These passages indicate that some angels fell from their righteous state through free will acts. Unlike humanity, these angels were cast into everlasting chains of darkness with no offer of salvation. Meanwhile, God's holy angels remain righteous to this day. This implies that angels have the ability to maintain righteousness by works—absolute free will. Unlike mankind, it does not appear in Scripture that every one fell to sin. So it seems improbable that the ones who did fall did so because of a problem or inability in the nature of all angels, as is the case with mankind. Instead, it seems that only some fell out of a pure and unforgivable absolute free will choice, while others chose to remain in their righteousness permanently. Consequently, their rebellion constitutes absolute treason, meriting eternal and absolute condemnation without redemption. Thus, as an inference to the best explanation, it

is plausible that angelic beings possess a perfectly righteous nature, absolute freedom, and the ability to choose to uphold righteousness by works. When they choose not to, they are held absolutely accountable for absolute evil and must receive absolute justice, with no room for mercy or grace. We understand ‘absolute’ here as a maximal privative confirmation of will, not a positive ontological substance of evil; evil remains *privatio boni*.

In contrast, when Adam and Eve fell, God did not immediately execute absolute divine justice as He did by casting the fallen angels into everlasting chains of darkness to await the great day of judgment. This seems to indicate that while they had a righteous nature, they did not have absolute free will. They would therefore not be absolutely accountable for an absolute transgression. This corresponds with Romans 8:20-21, “For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.” Instead, God created Adam and Eve without absolute free will and with finite free will. He foreknew that they would eventually fall in some finite free choice, and had already formulated a divine master plan for their redemption. Their finite freedom allowed for genuine choices within their limited scope but did not equip them to sustain perfect righteousness indefinitely. When they exercised their ability to choose otherwise and sinned, it was not deemed an absolute transgression as it was with the angels, because

they lacked the capacity for absolute free will. This distinction is crucial for understanding why God responded to humanity's fall with a plan of salvation rather than immediate judgment.

Despite their righteousness, Adam and Eve likely did not possess absolute freedom—the ability to choose perfectly in alignment with God's will in every circumstance. God, in His sovereign wisdom, intended for a fall to unfold as part of His divine plan. This does not mean God authored evil; rather, He created free beings with finite free will, fully aware that they would eventually choose disobedience. God's subjection of creation to futility reflects not the creation of evil but a deliberate allowance for free creatures to fall, trusting in His ultimate redemptive purpose. This further supports the notion that Adam and Eve had finite free will.

This raises a profound question: why would a good God create beings He foreknew would introduce evil into His creation? While a comprehensive answer to the problem of evil awaits exploration in a later volume, it is critical to emphasize that God's permission of sin does not equate to His endorsement of it. Instead, it reveals His commitment to creating beings with genuine, though finite, freedom—a freedom insufficient for achieving righteousness through works alone, yet adequate for moral responsibility and responsiveness to divine grace. Thus, original sin marks humanity's descent from righteousness, imparting a sin nature to all while preserving this finite free will. This framework clarifies the interplay between divine

sovereignty and human agency, laying the foundation for redemption through Christ.

Connect With The Author

If you are enjoying this book and would like to be the first to access Book 2 of this series, Resolving The Problem Of Evil: A Multilayered Approach To Theodicy, please visit the following link or scan the QR Code below:

<https://tally.so/r/nG7YKj>



Chapter 20: Conclusions on Fallen Nature

The fallen nature of humanity originates from Adam and Eve's lack of absolute free will, a capacity to choose righteousness perfectly in every instance. Their finite freedom, though authentic, made their disobedience inevitable, culminating in the fall. This pivotal moment is detailed in Genesis 3:6: "When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it." Through this act, they forfeited their original righteousness, acquiring instead an unrighteous nature from which escape by human effort became impossible, as perfect righteousness cannot be regained through works alone. This necessitated divine intervention, as Romans 5:12 explains: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned..."

Impact on Perception and Morality

The fall fundamentally altered human nature, perception and morality. Before the fall, Adam and Eve, endowed with a righteous nature, could not experientially perceive unrighteousness, as it was alien to their nature and

frame of reference. They could conceptually understand it—evidenced by recalling God’s warning in Genesis 2:17—but they lacked the frame of reference to perceive it as fallen beings do. After the fall, this dynamic inverted: humanity, now steeped in an unrighteous nature, cannot fully perceive righteousness, though we can abstractly conceive of it. This shift distorts moral discernment and decision-making, inclining us toward sin. Romans 1:28-30 illustrates this vividly: "Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents..." Here, fallen humans not only commit evil but "invent ways of doing evil," reflecting a creative perversion born of their corrupted nature.

Grace as the Divine Solution

Grace emerges as God’s remedy to the fallen nature, bridging the chasm between His absolute free will and humanity’s finite capacity. Jesus Christ assumed a true human nature like ours yet without sin (Heb. 4:15; 2 Cor. 5:21). As the impeccable God-man, He could not sin and rendered perfect obedience, providing the righteousness we lack. He perceived all of the temptations that anyone with human flesh experiences. Despite the temptations of the

world, Christ chose in every finite choice to live a sinless life and died innocently, as 2 Corinthians 5:21 declares: "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." This sacrificial act enabled grace to be extended to humanity, allowing us to accept His atonement through our finite, indeterministic free will—expressed as faith. Romans 3:28 reinforces this: "For we maintain that a man is justified by faith apart from observing the law." Salvation hinges on faith rather than works because works demand an absolute free will we do not possess, whereas faith aligns with our limited capacity to choose. Ephesians 2:8-9 encapsulates this synergy: "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast." Grace thus empowers our response without negating free will, offering redemption through a finite free will capacity within our reach despite our inclination toward sin.

This framework reveals that while the fallen nature restricts our ability to achieve righteousness through works, it does not extinguish our finite free will. We retain the capacity to choose faith in Jesus Christ, a choice compatible with our altered perceptual frame. Grace reconciles God's sovereignty with human agency, addressing the limitations of our fallen state while preserving our ability to respond to divine initiative.

Chapter 21: Conclusions on Moral Responsibility

Over the course of this book, we have established that humanity does not possess absolute free will—no one can unilaterally uphold perfect righteousness by works. This limitation stems from our lack of absolute sovereignty: we do not have the power to achieve a flawlessly holy life independently. Consequently, God has never required perfect righteousness from any human as a prerequisite for salvation. The Old Testament law was provided to reveal the necessity of a savior, not to mandate perfection. This is seen in Genesis 15:6, which states, "Abram believed the LORD, and he credited it to him as righteousness." and further elaborated in Romans 4. Instead, acknowledging our finite capacity, God extended grace through the cross of Calvary, ensuring that what would otherwise demand an absolute choice—perfect righteousness—was made attainable within our finite ability to choose.

Scripture affirms this truth as noted in Premise 5 (Romans 5:19), Christ's obedience makes righteousness accessible through our finite choice. This verse demonstrates that, although we lack absolute freedom and remain contingent upon God's redemptive plan, He has designed salvation in Christ to be accessible through our finite capacity for decision-making.

Since God did not create us with the ability to maintain perfect holiness, He does not hold us accountable for failing to achieve it. Rather, He assigns us the responsibility to accept or reject Christ's atoning sacrifice—a choice that lies within the scope of our finite free will. We possess sovereignty over this finite free will, making us morally responsible for the decisions we make within its bounds, including the pivotal choice to accept Christ's salvation. Even after accepting Him, our fallen nature ensures that we will stumble, underscoring our ongoing need for the "cleansing blood" of Jesus. Thus, Christ's obedience compensates for the absolute free will we lack, granting us access to His righteousness when we exercise our finite free will to choose Him.

This perspective on moral responsibility also clarifies why angels have no path to salvation. Unlike humans, angels possess absolute free will—the capacity for complete righteousness by works—and Scripture depicts them as fully accountable for their rebellion. Angels, having absolute sovereignty over their nature in a way humanity does not, face an immediate and irreversible judgment upon sinning, with no redemptive provision like Calvary available to them.

Reflecting broadly, these conclusions integrate seamlessly with the foundational premises of this book. First, we have established that humans lack absolute sovereignty and thus cannot sustain perfect righteousness through works (Premise 1). Second, we have demonstrated that God, operating from an absolute perspective, perceives

human will as determined, yet humans experience their will as free within a finite framework (Premise 2). Third, we have observed that salvation, which necessitates an absolute choice, was provided by God in a manner compatible with our finite nature, harmonizing divine sovereignty with the reality of human decision-making. Together, these premises resolve the classic tension in the free will debate: humans bear authentic moral responsibility for their finite choices—most crucially, the decision to accept Christ’s sacrifice—while God retains ultimate sovereignty, supplying the grace that compensates for our inability to achieve absolute righteousness.

Chapter 22: Conclusions on Human Effort

From the perspective we have established, human effort directed at securing righteousness by works—attempting to earn God’s favor solely by moral achievement—proves futile. If humanity lacks the absolute power to uphold perfect holiness and is inevitably prone to sin, then any notion of “buying our way” into God’s good graces collides with our intrinsic moral limitation. We cannot, in our finite and fallen state, provide the immaculate obedience that only Christ was able to accomplish. Thus, striving toward sinless perfection as a means of earning redemption reduces to an impossible endeavor, underscoring the pointlessness of such effort in securing salvation.

Still, this does not mean that human endeavor lacks all value. On the contrary, our finite efforts become profoundly significant when aimed at giving God thanksgiving, glorifying Him, and extending His love to a world in need. By serving others, preaching the Gospel, or choosing a path of integrity in daily life, we do not pretend to meet a perfect standard, nor do we nullify the essential role of Christ’s sacrifice. Rather, we respond to grace with gratitude and obedience, aware that our fallen nature makes complete moral success unattainable in this life. Yet this

limited effort remains meaningful, for it glorifies God and manifests our alignment with the new nature that stems from faith in Christ. This counters any notion that grace excuses persistent sin, as Paul emphatically states in Romans 6:1-2: "What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?" Our efforts, though imperfect, reflect a rejection of sin's dominion and an earnest pursuit of God's will.

Consider the New Testament's repeated exhortations to "walk in the light" or to "put on the new self." These calls affirm that while we do not have the power to become sinless through our own force of will, the Christian is nonetheless commissioned to reflect Jesus's character wherever possible. Such reflection is not a transaction to "earn" favor but a participatory expression of the life God has given us in Christ. As we consciously seek to live like Him "in every instance," we acknowledge the consistent reality that we will never fully achieve that standard. Yet Christ's sacrifice perpetually covers those who embrace Him in faith. As a result, any shortfall in our performance does not derail our salvation—it merely reiterates our **ongoing need** for grace.

This tension between the futility of works-righteousness and the ongoing relevance of moral effort fits neatly into the broader theological framework we have developed. Human effort directed at "buying" holiness is doomed, for it presupposes an absolute moral freedom humans do not possess. Human effort channeled

toward glorifying **God** and embodying love becomes valuable precisely because it rests on the grace established by Christ's perfect work. By operating within our finite freedom, we do what we can—out of gratitude rather than compulsion—and in doing so, we remain reliant on the sacrifice that cleanses us whenever we fail.

In this sense, our conclusion about human effort merges seamlessly with the premises already outlined: **man** lacks absolute freedom to achieve moral perfection, yet **God** provides redemption through Christ. The interplay of these truths clarifies that our attempts to “earn” righteousness cannot succeed, even though our ongoing faith-driven labor in reflecting God's heart is far from worthless. This distinction preserves both the infinite holiness of **God** and the authentic yet limited agency of humanity. It underscores how, in the final analysis, the Christian's labor is not transactional but relational—an opportunity to walk in the grace already given rather than an exercise in self-justification.

Chapter 23: Conclusions on Losing Salvation

Within the landscape of Christian soteriology, few questions evoke such fervent discussion as the permanence of salvation. Does justification by faith secure an unalterable standing before God, guaranteeing the believer's ultimate glorification irrespective of subsequent failures—a doctrine often encapsulated as "once saved, always saved" or the perseverance of the saints? Or does the reality of human freedom and the gravity of biblical warnings against apostasy imply that salvation, while freely given, remains conditional upon ongoing faith and obedience, carrying the solemn possibility of forfeiture? Proponents of eternal security often appeal to God's unwavering promises, His sovereign power to preserve His elect, and the finished work of Christ. Conversely, advocates for conditional security highlight scriptural exhortations to persevere, passages depicting believers falling away, and the emphasis on human responsibility in maintaining fellowship with God. This enduring debate, like others we have examined, often generates tension by seemingly pitting divine faithfulness against human agency. However, the Many Beings Framework, by distinguishing the ontological realities apprehended through God's AMF versus humanity's finite frame, offers a pathway to

reconcile these perspectives, revealing how both security and contingency can be understood as valid within their respective frames.

From God's eternal frame, He perceives all human choices with omniscient certainty, a perspective that secures salvation within His unchanging will. This distinction—God's eternal omniscience versus humanity's temporal finitude—resolves tensions around salvation's permanence. Given that God knows every decision—including who will ultimately choose faith in Christ and who will not—His perspective is absolute and unerring. This divine foreknowledge has sparked debate, where it might seem that if God knows our choices, they are predetermined. However, prior chapters clarified that God's absolute knowledge does not cause our actions, since He is under no obligation to determine mankind's finite free will choices, which He perceives as lacking the true freedom of righteousness by works.

This understanding yields a novel response that bridges perspectives in the debate over losing salvation. From the AMF, humans are incapable of losing salvation because His foreknowledge encompasses their entire earthly journey. He knows with certainty who will persevere in faith and who will not, as affirmed in Romans 8:29-30. This unbroken chain—from foreknowledge to glorification—demonstrates that, in God's eternal perspective, salvation is secure for those He knows will remain faithful. From the AMF, God's knowledge is exhaustive and infallible regarding every human end; from

the Human Finite Frame (HFF), our path remains open to us as we deliberate and act.

Yet, within the HFF, indeterministic free will governs our choices during our time on earth. Just as someone may enter a marriage and later choose divorce, so too can an individual begin a relationship with God through Christ and subsequently decide to abandon it. Scripture supports this capacity for choice in Philippians 2:12-13: "Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose." Paul's exhortation to "work out your own salvation" implies an ongoing, active responsibility, suggesting that humans can falter in their commitment. Salvation then is "once saved, always saved" from the AMF, knowing those who would run the race to completion and work out their salvation with fear and trembling. Thus, perseverance is affirmed relative to AMF, while the New Testament's conditional warnings register within HFF; the frames are asymmetrically compatible rather than adversarial. From a HFF, we perceive salvation as the moment we initially accepted salvation in Christ and yet, we exist in an indeterminate state of superposition, able to reject the thing we first devoted ourselves to.

Further evidence appears in Hebrews 6:4-6: "It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God

and the powers of the coming age, if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace." This passage warns of the possibility of falling away after receiving salvation's blessings, reinforcing finite free will's role. Similarly, 2 Peter 2:20-21 cautions: "If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning. It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them." These verses depict a real potential for rejection post-salvation.

Thus, from the AMF, salvation is immutable due to His foreknowledge, yet from humanity's frame, it remains contingent on our finite choices. John 15:6 illustrates this tension: "If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned." Abiding in Christ requires an ongoing decision, highlighting human agency within the finite realm. This dual perspective—absolute security in God's view and finite indeterminism in ours—resolves the salvation debate without negating either divine sovereignty or human responsibility.

*Formal Syllogism: Frame-Dependent
Perseverance of Salvation*

Premise 1: In God's absolute, eternal frame (F_G), He non-causally foreknows all human choices omnisciently and thus knows immutably who will remain saved, rendering salvation eternally secure from His perspective—as an entailment of His unmitigated sovereignty and omniscience.

Premise 2: In man's finite, temporal frame (F_M), humans exercise indeterministic finite free will, allowing the genuine choice to reject or persist in salvation amid sequential experiences—reflecting creaturely contingency and moral responsibility.

Conclusion: Therefore, whether humans can "lose" salvation depends on the perceptual frame: immutable in F_G (affirming perseverance) yet conditional in F_M (allowing apostasy), reconciling apparent contradictions without actual tension—since frame-native definitions of "salvation" and "choice" are incompatible ($D_G(\text{"salvation"}) \neq D_M(\text{"salvation"})$), as proven by reductio ad absurdum (assuming univocity leads to \perp , contradicting divine aseity). This harmonizes Reformed perseverance (Calvin, Institutes 3.24) with Arminian conditionality (Wesley, Sermons on apostasy) under MBF's ontology, fostering theological unity without compromising.

Chapter 24: Conclusions on Divine Hiddenness

A recurring lament throughout human history, echoed in both sacred Scripture and philosophical inquiry, concerns the apparent hiddenness of God. In moments of profound suffering, injustice, or existential uncertainty, the finite human heart often questions why the infinite Creator, possessing absolute power and goodness, does not intervene more decisively and overtly. Why does God sometimes seem distant, allowing the shadows of finite evil and the weight of temporal trials to persist without the immediate manifestation of His absolute judgment or redemptive power? The Many Beings Framework (MBF), having elucidated the distinct ontological realities perceived through divine and human frames, provides a coherent theological resolution to this profound question of divine hiddenness.

As established in our prior analyses—particularly concerning the nature of free will and moral responsibility—humanity operates within a finite perceptual frame (F_M), exercising finite free will: a genuine capacity for choice within temporal and ontological limits, yet incapable of achieving absolute righteousness or perpetrating absolute evil through its own power. God, perceiving reality from the Absolute

Metaphysical Frame (F_G), recognizes human transgressions as constituting finite evil, qualitatively distinct from the absolute evil He defines as the complete rejection of His goodness by a being possessing absolute free will ($D_G(\text{"evil"}) \neq D_M(\text{"evil"})$).

This distinction is paramount. Because human actions, even at their most grievous, do not rise to the level of absolute evil from the perspective of F_G, God is not compelled by His perfect justice to enact immediate, absolute judgment upon humanity—as He did upon the angels whose rebellion constituted absolute treason (2 Pet. 2:4; Jude 1:6). The absolute standard of divine justice corresponds to absolute transgression, a threshold humanity, in its finitude, does not cross during its temporal existence. Consequently, God retains the sovereign freedom to permit the continuation of finite evil within the created order for a determined epoch, without this allowance contradicting His absolute goodness or justice.

This period of permitted finite evil corresponds precisely to the state of indeterminacy previously analogized using the concept of Schrödinger's cat. Within the "closed box" of this present age, humanity exists in a state of moral superposition: finite choices, both good and evil, are made, shaping the soul's trajectory, yet the ultimate, absolute state remains indeterminate from the perspective of unfolding temporal reality—F_G being the eternal ground of that absolute state. God, from F_G, possesses complete knowledge of the final outcome for each soul, yet He allows this period of finite indeterminacy

to persist.

Divine hiddenness, therefore, emerges not as divine indifference or absence, but as a necessary corollary of God's forbearance during this epoch of indeterminacy. It is a deliberate withholding of the full, immediate manifestation of His absolute presence and power—a condition essential for preserving the integrity of F_M and the genuine exercise of finite free will. If God were to unveil the fullness of His glory now, His holy presence would necessitate final judgment (Exod. 33:20; 2 Thess. 1:7–10). His patient hiddenness preserves the arena of finite agency until the appointed day. This entailment flows deductively from MBF's core ontology: God's absolute nature (N_G) entails an eternal frame (F_G) incompatible with finite superposition; any commensuration would violate asymmetry ($F_G \supset F_M$), dissolving the structure of finite free agency and temporal development via *reductio ad absurdum* (assuming non-collapse leads to contradiction in divine aseity). His seeming hiddenness is, paradoxically, the very condition that allows human history and individual moral journeys to unfold according to the parameters He established for finite beings, echoing Augustine's reflections on divine eternity transcending temporal flux (Confessions XI).

The ultimate purpose underlying this divine forbearance and apparent hiddenness is revealed in Scripture as God's profound patience and salvific desire for His creation. His withholding of final judgment is not a sign of slowness or disengagement, but an act of mercy,

providing the temporal space necessary for repentance and response to His offer of grace. As the Apostle Peter clarifies: "The Lord is not slow in keeping his promise, as some understand slowness. Instead, he is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9 NIV). God's hiddenness is thus inextricably linked to His patience; He permits the continuation of the current order, with its finite evils and indeterminacies, precisely because He desires that all might avail themselves of the redemption offered through Christ before the final reckoning—fostering unity between Reformed sovereignty (Edwards on forbearance as merciful restraint) and Arminian agency (Wesley on grace-enabled choice).

This period of hiddenness and indeterminacy is, however, finite. As established, the eschatological conclusion—the final judgment—represents the "opening of Schrödinger's box." At that appointed time, God will collapse the waveforms of finite existence, rendering the absolute state of every soul toward or away from Him through Christ (Matthew 25:31–46). Indeterminacy will cease, hiddenness will vanish in the full revelation of His glory, and absolute justice will be perfectly executed (Revelation 20:12–15). As Scripture reveals, on that day Christ will reap and separate the weeds from the field (Matthew 13:24–30, 36–43); He will command the goats to His left and the sheep to His right (Matthew 25:32–33); He will say, "Away from me, for I never knew you" (Matthew 7:23; 25:41); and the children of God will be invited into

glory (Matthew 25:34). At this point, creation's longing for the children of God to be revealed will be fulfilled (Romans 8:19–23).

The phenomenon of divine hiddenness finds coherent explanation within the Many Beings Framework. It is not evidence against God's power, goodness, or involvement, but rather a necessary aspect of His sovereign plan to allow a period of finite indeterminacy. This period, sustained by divine forbearance and patience, allows for the genuine exercise of finite free will and provides the opportunity for repentance and salvation, reflecting God's ultimate desire articulated in 2 Peter 3:9. His temporary hiddenness is the space in which His grace operates, awaiting the final unveiling when all things will be brought into the absolute clarity of His eternal frame.

Chapter 25: Conclusions on Hermeneutics

To best understand Scripture as it is presented in the Bible, the reader must carefully consider the frame of reference employed by the writer. Throughout the biblical text, God has deliberately utilized secular, Christian, and divine perceptual frames to guide believers toward a renewal of the mind. He employs fallen and Christian perceptual frames to communicate with us where we find ourselves, while invoking His own frame to call our minds and hearts toward a deeper acceptance of His perception of certain states of affairs. This transformative process enables individuals to intellectually abandon the worldly, fallen perspective and adopt the way God perceives reality. Scripture explicitly supports this idea in Romans 12:2, which declares, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (NIV). This verse highlights the necessity of aligning one’s understanding with God’s perspective to discern His intentions fully, echoing the Many Beings Framework's (MBF) emphasis on asymmetric frame incompatibility ($F_G \supset F_M$ but $\neg(F_M \supset F_G)$), where divine revelation bridges the ontological gap without collapsing distinctions.

When interpreting Scripture, a key task is determining whether a passage reflects a HFF (F_M)—characterized by temporal, material, and finite concerns—or a AMF (F_G), which is eternal, spiritual, and infinite. This distinction shapes our comprehension of essential biblical themes, as differing natures entail incompatible intuitive definitions ($N_G \neq N_M \rightarrow D_G(C) \neq D_M(C)$, per MBF Theorem 1 in Chapter 6). For example, consider the concept of death. Does the text address spiritual, eternal death as God understands it ($D_G(\text{"death"})$ as absolute separation from righteousness), or physical, temporal death as humans experience it ($D_M(\text{"death"})$ as finite cessation)? In John 11:25–26, Jesus proclaims, “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?” (NIV). As we have seen, this statement juxtaposes bodily death with eternal life, revealing how Scripture often employs dual frames to convey profound spiritual realities—fostering a renewal that aligns finite perceptions with divine truth, much as Augustine urged in *Confessions* (Book X) for transcending temporal limits.

Likewise, when Scripture speaks of suffering, we must discern whether it reflects God’s eternal, spiritual perspective or the finite human experience of temporal, spatial, and material affliction. Paul addresses this in 2 Corinthians 4:17–18, writing, “For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what

is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal” (NIV). Here, Paul reorients suffering through a divine lens (F_G), where fleeting hardships pale in comparison to everlasting glory, urging believers to place less emphasis on the material world that appears real to them and instead to focus on the eternal, spiritual, immaterial realm (the unseen); this unseen glory is that which God perceives and will bestow upon believers on the last day as He distributes their reward, transcending the human viewpoint (F_M)—a hermeneutic that promotes unity between Reformed endurance (Calvin on providence in Institutes 1.16) and Arminian resilience (Wesley on sanctification).

The term “salvation” offers another critical example. Does a passage refer to deliverance from physical, temporal, and material bondage, as the Jews anticipated from Roman oppression? Many Jews, operating within the HFF (F_M), expected a messiah who would free them from earthly subjugation. This limited perspective blinded them to Jesus as the true Savior. Christ, however, introduced salvation as God perceives it (D_G("salvation")): eternal, spiritual liberation from the bondage of unrighteousness. In John 8:34–36, He explains, “Very truly I tell you, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed” (NIV). This teaching reframes salvation as freedom from sin’s eternal grip, far beyond temporal, material rescue—resolving apparent tensions via

MBF's graded hierarchies, where revelation partially bridges frames without equivocation.

This brings us to another vital hermeneutical consideration: the meaning of “slavery” in Scripture. Should it be understood as eternal, spiritual bondage to unrighteousness (F_G), or as finite, temporal, material, and spatial servitude (F_M)? The answer hinges on the frame of reference within the text. In Romans 6:16–18, Paul clarifies, “Don’t you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. You have been set free from sin and have become slaves to righteousness” (NIV). This passage employs a AMF (F_G), using slavery as a metaphor for spiritual allegiance rather than physical enslavement, guiding readers toward renewal without compromising *sola scriptura*.

Accurately interpreting Scripture requires identifying the frame of reference at play in any given passage. This discernment allows us to uncover the intended meaning, whether it pertains to human experiences within a finite context or divine truths from God’s eternal vantage point. By engaging in this process, we align ourselves with the renewal of mind that Scripture promotes, shifting from a fallen, worldly outlook to one that mirrors God’s good, pleasing, and perfect will. As one

applies this hermeneutic technique, it will become more evident that problems arising amid one's reading of Scripture—such as the free will dilemma—can be seen with a fresh perspective, resolved as inferences to the best explanation within MBF's multi-layered ontology.

Part III: Historical & Contemporary Views

Introductory Note: Having established the Many Beings Framework and applied it to resolve core theological dilemmas surrounding divine sovereignty and human agency, this section now engages in a comparative dialogue. We will examine how the MBF interacts with the perspectives of key historical and contemporary thinkers who have shaped these debates. This analysis aims to demonstrate the framework's explanatory power by showing how it clarifies, critiques, or provides ontological grounding for their influential arguments, thereby offering further external validation for the MBF approach.

Chapter 26: Augustine on Will & Grace

Throughout the long history of Christian reflection on divine sovereignty and human agency, few figures loom larger than Augustine of Hippo. His profound engagement with Scripture, philosophy, and pastoral challenges led him to explore God's absolute governance, the necessity of grace, predestination, the compatibility of foreknowledge with choice, and the complex nature of the human will. Yet, subsequent scholarship has often noted apparent tensions within his writings, particularly between his strong affirmations of divine sovereignty and grace, and his simultaneous defense of human free will and responsibility—tensions inherited by later theological traditions.

From the perspective of the Many Beings Framework, these perceived inconsistencies dissolve. Rather than indicating logical contradiction, they reveal Augustine insightfully grappling with different facets of a complex, multi-layered reality. The MBF suggests Augustine perceived truths pertinent to both the Human Finite Frame (HFF) and the AMF but lacked the explicit conceptual structure of the MBF to fully demarcate them, leading to the appearance of tension.

Augustine's View of Free Will through the MBF Lens:

First, consider Augustine's conception of free will, which appears in different lights across his work.

Finite Free Will: In early writings like *On Free Choice of the Will*, particularly when countering Manichaean fatalism, Augustine robustly defends the will's capacity as self-determining and the source of moral evil, arguing humans possess a genuine freedom to choose between alternatives. From the MBF perspective, this aligns remarkably well with the definition of Finite Free Will—the real, experienced capacity for indeterministic choice operating within the necessary limits and temporal sequence of the finite Human Finite Frame.

Lack of Absolute Free Will: Later, especially during the Pelagian controversy, Augustine powerfully emphasizes the will's bondage to sin after the Fall and its complete dependence on divine grace to choose and perform the good necessary for salvation. He argues fallen humans inherently lack the freedom to attain righteousness by their own power. This resonates strongly with the MBF's concept that humanity lacks **absolute free will**—defined within the framework as the capacity, proper to God's nature within the Absolute Metaphysical Frame (AMF), to perfectly and consistently choose righteousness by inherent power.

The MBF clarifies that Augustine was not contradicting himself but was accurately describing distinct

realities pertinent to different ontological levels. He correctly perceived both the reality of genuine (finite) choice within the HFF and the inability of that finite choice to meet the absolute standard operative within the AMF.

*Augustine on Sovereignty and
Foreknowledge through the MBF Lens:*

Furthermore, consider Augustine's simultaneous affirmation of absolute divine sovereignty/predestination and compatible foreknowledge.

- **Sovereignty/Predestination (AMF):** Augustine strongly defended God's sovereign election and predestining grace as the ultimate source of salvation, with God's will being ultimately effective for the elect. The MBF positions these doctrines as truths reflecting God's operation within the **Absolute Metaphysical Frame (AMF)**. From that eternal, simultaneous perspective, God perfectly knows and ordains outcomes, and reality aligns deterministically relative to His complete knowledge and purpose.
- **Compatible Foreknowledge (HFF Interaction):** Yet, Augustine also consistently maintained that God's foreknowledge does not negate human freedom or responsibility; God foresees what humans will freely choose. The MBF explains this compatibility by noting that God's foreknowledge (His timeless perception from the AMF) does not impose causal necessity onto the sequential

operation of the HFF. Finite agents experience genuine agency and make choices that feel undetermined within their temporal context.

MBF Resolution of Augustinian Tensions:

The enduring tensions identified in Augustine's thought, the MBF argues, arise from interpreting his insights through an implicitly monolithic ontology, which demands that truths about sovereignty and freedom hold consistently within a single frame. This implicitly commits the **Many Beings Fallacy** by failing to distinguish the incompatible definitions and realities apprehended through the distinct divine (AMF) and human (finite) frames.

The MBF, by formally separating these frames, provides the structure to demonstrate how Augustine's affirmations are complementary, not contradictory. His insights into grace and sovereignty accurately reflect the AMF perspective, while his defense of choice and responsibility accurately reflects the reality of the HFF. Augustine, with profound intellectual honesty, affirmed the truths pertinent to both perspectives as revealed in Scripture and experience. The Many Beings Framework reveals the coherence underlying his complex thought by supplying the missing ontological distinction. By applying the Many Beings Framework, we can appreciate Augustine's insights on both divine sovereignty and finite human agency more fully, recognizing his struggles as indicative of the very challenge the Many Beings Fallacy poses.

Chapter 27: Thomistic Compatibilism

Augustine laid a complex foundation, grappling with the interplay of divine grace, predestination, and human choice, leaving subsequent thinkers to systematize these profound insights. Building upon, yet distinctively organizing these themes within a more formal Aristotelian framework, Thomas Aquinas developed one of history's most influential compatibilist accounts, particularly through his concepts of primary causality and efficacious grace. His work offers one of history's most sophisticated and enduring attempts to harmonize divine sovereignty, providence, predestination, and human free will. Aquinas championed a form of compatibilism, arguing that human freedom, rooted in our rational nature, coexists with God's absolute governance as the universe's Primary Cause. While his system provides profound insights, analyzing it through the Many Beings Framework reveals potential instances where failing to fully distinguish the divine (Absolute Metaphysical Frame) and human (finite) perceptual frames may lead to the Many Beings Fallacy, generating persistent theological tensions.

Aquinas on Free Will and Divine Primary Causality:

Aquinas robustly affirmed human free will (*liberum*

arbitrium), grounding it, like Aristotle, in our rational capacities: the intellect apprehends various goods, and the will chooses among them based on rational judgment. This capacity, he argued, makes humans morally responsible agents. Crucially, however, Aquinas situated this freedom within his doctrine of God as the Primary Cause of all that exists and all actions. God, as the First Mover, moves all secondary causes—including the human will—according to their specific natures. For the will, this means God moves it non-coercively, preserving its natural operation of choosing between particular goods based on reason.

From the MBF perspective:

Alignment: Aquinas correctly identifies essential aspects of agency—rational deliberation and choice among alternatives—as they operate within the finite Human Finite Frame.

MBF Critique (Frame Conflation): The potential difficulty arises in Aquinas's attempt to seamlessly integrate this finite agency with God's infallible action as Primary Cause within a single, unified causal structure. The MBF posits that the reality apprehended within the HFF involves genuine, experienced indeterminacy regarding specific choices, while the reality apprehended within God's AMF involves the certainty of outcome aligned with His sovereign decree. Aquinas's compatibilism, by asserting God infallibly moves the will through its natural (free) operation towards predestined ends, struggles to fully satisfy this robust sense of open contingency experienced in the HFF. If God's action as Primary Cause ensures the will

moves towards a specific predestined outcome, how genuinely open was the choice from the finite perspective? This formulation, the MBF suggests, commits the Many Beings Fallacy by attempting to render compatible within one system two necessarily distinct ontological apprehensions: the AMF's view of the determined whole versus the HFF's experience of undetermined parts.

Aquinas on Sovereignty, Predestination, and Efficacious Grace:

Aquinas also powerfully defends God's absolute sovereignty and His eternal, infallible predestination of the elect to salvation, grounding this purely in divine grace and goodness. He argues this divine decree is actualized through efficacious grace, a specific divine assistance that moves the wills of the elect infallibly—yet still freely (non-coercively)—towards accepting salvation.

From the MBF perspective:

Alignment: Absolute sovereignty and predestination are affirmed as truths pertaining to the reality perceived within the AMF.

MBF Critique (Mechanism): The concept of efficacious grace serves as the proposed mechanism linking the AMF's decree to the HFF's choice. However, this proposed link generates significant theological difficulties when viewed without the MBF's frame separation:

Resistibility of Grace: If grace is intrinsically efficacious for the elect, infallibly ensuring their salvation,

it becomes difficult to account adequately for scriptural exhortations against resisting the Spirit (e.g., Acts 7:51) and the genuine human experience of sometimes rejecting divine promptings—realities validated by MBF within the HFF. How can grace be both infallibly effective (AMF view) and genuinely resistible (HFF experience) within a single ontological system?

Fairness and Reprobation: Positing an infallible grace mechanism only for the elect raises persistent questions about the status of the non-elect, especially when viewed alongside God's revealed universal benevolent desire (e.g., 1 Tim 2:4). The MBF suggests these tensions arise from applying HFF logic (how can resistible grace be infallible?) to explain the outworking of an absolute decree, rather than accepting the distinct realities and compatible truths pertinent to each frame.

MBF Clarification:

Thomas Aquinas's attempt to synthesize divine sovereignty and human freedom represents a pinnacle of scholastic reasoning. His distinctions regarding primary/secondary causality advanced the discussion significantly. However, from the viewpoint of the Many Beings Framework, his pursuit of a unified compatibilist mechanism—where God's absolute decrees operate seamlessly through finite free will via concepts like efficacious grace—demonstrates the Many Beings Fallacy. By seeking to harmonize necessarily distinct ontological apprehensions (absolute determination vs. finite indeterminacy) within a single causal structure, his system

generates enduring tensions.

The MBF proposes that these tensions are resolved not by dismissing Aquinas's insights, but by rigorously separating the ontological frames he sought to unify. Affirming the distinct truths valid within the AMF (absolute sovereignty, decree) and the HFF (experienced indeterminacy, resistible interaction) allows for a coherent coexistence without requiring a single, potentially paradoxical, bridging mechanism like efficacious grace.

Chapter 28: Calvin on Sovereignty

While Aquinas's scholastic synthesis offered a powerful compatibilist framework centered on primary causality, the inherent tensions surrounding divine decrees, infallible grace, and human response persisted. These issues took center stage during the Reformation, finding perhaps their most rigorous and theologically defining articulation in the work of John Calvin, who placed God's absolute sovereignty and eternal decree at the very heart of Christian doctrine. His conclusions regarding predestination and human inability profoundly shaped subsequent discourse. Analyzing Calvin's influential system through the Many Beings Framework reveals both a potential intuitive grasp of distinctions akin to the MBF's frame separation and, arguably, a commission of the Many Beings Fallacy by ultimately prioritizing the divine perspective in a way that creates enduring tensions.

Calvin on Absolute Sovereignty and

Predestination:

Central to Calvin's thought is the doctrine of God's absolute sovereignty, understood as His eternal, free, and unchangeable decree ordaining "whatsoever comes to pass". This meticulous divine providence governs all events, utilizing secondary causes, including human actions, to infallibly bring about God's predetermined ends.

Flowing directly from this is Calvin's doctrine of double predestination: God's eternal decree actively electing some to salvation purely by grace, while justly decreeing to pass over others (reprobation), leaving them to the consequences of their sin.

From the MBF perspective:

Alignment (AMF): Calvin powerfully articulates truths pertaining to the Absolute Metaphysical Frame (AMF). God's absolute sovereignty, His eternal decree encompassing all events, and the certainty of His purposes accurately reflect the reality apprehended from the timeless, omniscient vantage point of the AMF. The MBF affirms this perspective as valid within the AMF.

MBF Critique (Applying AMF to HFF): The potential Many Beings Fallacy enters, however, in how comprehensively this AMF perspective is applied to the HFF. By emphasizing that God ordains "whatsoever comes to pass," including, in some sense, the Fall and individual sinful actions (while carefully maintaining God is not the author of sin), Calvin's system generates tension regarding genuine human responsibility and the origin of evil as experienced within the HFF. If all events are necessitated by the divine decree (the AMF view), how can humans be meaningfully accountable for choices made within their limited frame? Furthermore, the doctrine of reprobation, while logically consistent with absolute sovereignty within the AMF, creates profound theological tension when juxtaposed with God's revealed universal benevolent desires (e.g., 1 Tim 2:4), which are often emphasized

within the context of the HFF's experience of God's general offer of grace. The MBF suggests these tensions arise from describing the relationship between the AMF decree and finite events within an implicitly monolithic ontology, rather than accepting the necessary incompatibility between the absolute apprehension of the decree and the finite apprehension of contingency.

Calvin's Insightful Distinction Regarding Free Will:

Regarding human free will, Calvin offers a nuanced position that intriguingly resonates with the MBF's core distinctions. He affirmed that humans act voluntarily according to their nature and are not subject to external coercion. However, he crucially argued that due to Total Depravity, the fallen human will is in bondage to sin, rendering it unable to choose spiritual good or initiate salvation apart from divine grace.

Remarkably, Calvin himself articulated a distinction between types of freedom:

A "freedom from necessity": This refers to voluntary, uncoerced action according to one's nature. Calvin affirmed humans possess this naturally.

A "freedom from sin": This refers to the ability to choose righteousness, which Calvin argued was lost in the Fall.

From the MBF perspective:

Alignment: This distinction is striking. Calvin's

"freedom from necessity" aligns almost perfectly with what the MBF terms Finite Free Will—the capacity for uncoerced, voluntary action and choice between alternatives as experienced within the HFF. His "freedom from sin" aligns closely with the concept of absolute free will (the capacity to consistently choose the good), which the MBF asserts fallen humanity lacks. Calvin, therefore, seems to have perceived the two distinct types of freedom pertinent to the different frames.

MBF Critique (Subordination of Finite Freedom): Despite identifying these two concepts, Calvin's theological system functionally allows the implications of God's absolute sovereignty and predestination (derived from the AMF perspective) to override the practical significance of the "freedom from necessity" (Finite Free Will) in the matter of salvation. While acknowledging humans choose voluntarily, their fallen nature dictates they will only choose sin unless regenerated by irresistible grace acting upon the elect. The MBF argues that while Calvin identified the two types of freedom, his system commits the Many Beings Fallacy by ultimately subordinating the reality of the HFF's experienced indeterminacy entirely to the deterministic implications flowing from the AMF perspective within his unified synthesis. He recognizes both levels but forces them into a monolithic ontological hierarchy where the AMF view effectively negates the independent ontological validity of the HFF's freedom regarding ultimate salvific outcomes. This leads directly to the enduring debate about meaningful human responsibility

under irresistible grace.

MBF Clarification:

John Calvin's theology provides a powerful articulation of divine sovereignty reflecting deep insights into the reality perceived from God's absolute perspective (the AMF). His distinction regarding freedoms even parallels the MBF's core concepts. However, when analyzed through the MBF lens, his framework appears to commit the Many Beings Fallacy by ultimately imposing the AMF perspective (absolute decree, infallible grace) onto the HFF in a way that diminishes the distinct ontological validity of finite agency as experienced.

The Many Beings Framework suggests resolution by formally separating the ontological frames. This approach affirms the profound truths Calvin championed regarding God's sovereignty (as valid within the AMF) while simultaneously preserving the integrity and distinct reality of indeterministic finite human agency operating with its own form of freedom ("freedom from necessity") within the HFF.

Chapter 29: Edward's Determinism

Calvin's powerful systematization of divine sovereignty and predestination profoundly shaped the Reformed tradition and set the terms for future debates. Centuries later, facing the challenges of the Enlightenment's emphasis on reason and autonomy, Jonathan Edwards emerged as a towering intellectual defender of these core Reformed tenets. His work, particularly *Freedom of the Will*, delves with intense philosophical rigor into the very nature of volition under God's determining providence. Edwards aimed to show that absolute divine sovereignty necessitates a view where human volition operates, determined yet voluntarily, under divine decree. Analyzing Edwards through the Many Beings Framework reveals a complex interaction: Edwards masterfully exposes inconsistencies in libertarian accounts when viewed monolithically, yet his own solution arguably commits the Many Beings Fallacy by ultimately conflating the distinct realities apprehended through the divine (AMF) and human (finite) perceptual frames.

Edwards's Critique of Libertarian Freedom:

Edwards directs significant analytical force against the libertarian conception of freedom, particularly the notion of a "self-determining power of the will" acting

independently of prior causes or motives, or choosing from a state of "indifference". He compellingly argues such ideas are philosophically incoherent, leading either to infinite regress or rendering choices random and uncaused, thus detaching them from the agent's responsibility.

From the MBF perspective:

Alignment (Critique within Monolithic View):
Edwards's critique possesses significant force against attempts to reconcile robust libertarian freedom with absolute sovereignty within a single, assumed ontological frame. He brilliantly identifies the inherent, perhaps insurmountable, tensions that arise if one assumes God and humans operate within the same fundamental causal structure regarding volition. He effectively demonstrates the problems of libertarianism if the HFF's experienced reality is taken as the only or ultimate reality governing choice mechanics.

Edwards's Compatibilist Solution:

Having dismantled libertarianism within that assumed monolithic view, Edwards proposes his compatibilist definition: freedom is simply the absence of external constraint preventing one from acting according to their will. The will itself, however, is necessarily determined by the "strongest motive" present to the mind at the moment of choice. Since God, through His sovereign providence, ultimately governs the circumstances and internal inclinations (rooted in fallen nature) that constitute these motives, human choices, while voluntary (uncoerced), are necessarily determined within God's

eternal plan.

From the MBF perspective:

MBF Critique (Frame Conflation/Fallacy): While Edwards insightfully critiques flawed models, his positive construction appears to commit the Many Beings Fallacy. His description of the will being necessarily determined by the strongest motive effectively describes agency as it appears from the vantage point of the Absolute Metaphysical Frame (AMF). From the AMF, with its complete view of all causes, natures, and divine decrees, human choices fit into a determined, coherent whole. Edwards masterfully articulates this deterministic perspective. However, he then conflates the frames by asserting this AMF-aligned, deterministic account is also the exhaustive and accurate description of the choice mechanism within the HFF.

Denial of Finite Indeterminacy: The MBF posits that the HFF, due to its inherent limitations, necessarily apprehends choice with genuine (though finite) indeterminacy at the moment of decision. Edwards's model, by insisting the will is strictly determined by the immediate strongest motive in every instance, denies the distinct ontological validity of this mode of apprehension proper to the HFF. He collapses the HFF's experienced reality into the deterministic structure suggested by the AMF overview, failing to recognize the necessary incompatibility between the absolute apprehension (determined outcome) and the finite apprehension (indeterministic potentiality). (While Edwards correctly observes that fallen nature leads humans

generally towards sin, MBF critiques his specific mechanism of momentary choice as overly deterministic for the HFF).

Resulting Tensions in Edwards's System (via MBF):

This conflation of frames, according to the MBF, generates the persistent difficulties felt within Edwards's system:

Intuitive Freedom vs. Determined Will:

Edwards's compatibilism, while logically tight on its own terms, clashes with the properly basic human intuition (validated by MBF within the HFF) of possessing freedom in a stronger, libertarian sense—the feeling of open possibilities. His system explains voluntary action but seems to present only an "illusion" of the robust free will humans experience.

Grounding Moral Responsibility: Basing responsibility solely on the voluntariness of an ultimately determined action feels precarious to critics. If God determines the motives that determine the will, tracing ultimate moral accountability becomes complex, raising questions about divine justice in praise and blame, particularly if the agent could not have willed otherwise. MBF suggests this tension stems directly from the frame conflation.

MBF Clarification:

Jonathan Edwards's Freedom of the Will powerfully exposes the challenges of reconciling libertarianism and sovereignty within a monolithic ontology. He correctly identifies inherent tensions. However, his own compatibilist solution, viewed through the MBF lens, appears to commit the Many Beings Fallacy by imposing the deterministic perspective appropriate to the AMF onto the HFF's mechanism of choice. The MBF proposes resolving the dilemma Edwards highlighted not through Edwards's specific form of compatibilism, but by rigorously separating the ontological frames—affirming both the deterministic overview valid within the AMF and the genuine, experienced indeterminacy of finite free will valid within the HFF.

Chapter 30: Arminianism & Finite Agency

Arminianism emerged historically as a theological response to the perceived harshness and deterministic implications of certain Reformed interpretations of divine sovereignty and predestination, particularly those codified at the Synod of Dort (1618–1619). Championed by figures like Jacobus Arminius and later John Wesley, it emphasizes God's universal love, the provision of grace enabling human response, and the genuine significance of human free will in salvation. While often positioned in opposition to Calvinism, the Many Beings Framework (MBF) enables a nuanced assessment in this Part III analysis. Viewed through the lens of Multi-Layered Ontology, Arminianism offers profound insights into salvation as apprehended within the FFW, accurately capturing the subjective, interactive, and temporally conditioned reality of human agency under grace. However, historical tensions with Calvinism often stem from the Many Beings Fallacy—Arminians' tendency to universalize finite-frame truths (e.g., experienced contingency) as exhaustive and ontologically monolithic, inadvertently limiting AMF realities like God's sovereign decrees. The MBF clarifies this by supporting Arminianism's finite-agency emphases while refuting overreaches that negate divine absolutes,

fostering unity as explored in Chapter 16's conclusions.

*MBF Analysis of Core Arminian Tenets
(within the HFF):*

Depravity and Prevenient Grace:

Arminian View: Affirms humanity's fallen state (Total Depravity), rendering self-salvation impossible, but posits that God extends Prevenient Grace universally, counteracting sin's effects to enable genuine Gospel responses.

MBF Alignment (HFF): As detailed in Chapter 16, this aligns with human experiences of moral struggle and enabled choice (e.g., Joshua 24:15's call to "choose").

Identifying the Many Beings Fallacy: Historically, Arminians like Arminius committed the fallacy by using finite-frame depravity to argue against absolute predestination, conflating human perceptual limits with divine ontology and downplaying God's unmitigated sovereignty (e.g., in critiques of Dort's unconditional election).

MBF Clarity and Support/Refute: The MBF supports this tenet by validating prevenient grace as a finite-frame mechanism for indeterministic agency, but refutes any implication that it constrains God's absolute will, clarifying it as an entailment of asymmetric frames (e.g., God's grace encompasses human resistance without contradiction).

Conditional Election:

Arminian View: Typically holds that God elects individuals based on His foreseen faith or positive response to grace, making election conditional upon free acceptance of Christ.

MBF Alignment (HFF): As outlined in Chapter 16, election appears conditional in the HFF due to sequential time and felt indeterminacy (e.g., John 3:16's emphasis on belief).

Identifying the Many Beings Fallacy: Arminian thinkers often universalized finite contingency to challenge unconditional election, equivocating frame-native definitions of "foreknowledge" (human: predictive; divine: eternal) and creating artificial tensions with sovereignty.

MBF Clarity and Support/Refute: The MBF supports conditional election as a valid finite perception, adding clarity by showing it coexists with absolute predestination; it refutes overextensions that deny divine decrees, harmonizing via frame distinctions (e.g., God's foreknowledge as simultaneous encompassment).

Unlimited Atonement:

Arminian View: Generally affirms Christ's death was intended for all humanity, making salvation possible for everyone who exercises faith. MBF Alignment (HFF): As noted in Chapter 16, this resonates with the perceived universality of God's offer (e.g., 1 Timothy 2:3–4, 2 Peter 3:9).

Identifying the Many Beings Fallacy: Historical Arminianism conflated finite universality with absolute efficacy, using it to refute limited atonement and assuming commensurable definitions across frames.

MBF Clarity and Support/Refute: The MBF supports unlimited atonement as true in the HFF, clarifying its compatibility with absolute election; it refutes claims that it undermines sovereignty by distinguishing frame-native intents (human: open invitation; divine: decreed outcomes).

Resistible Grace:

Arminian View: Asserts that while God initiates and enables via Prevenient Grace, humans retain finite free will to resist, allowing rejection of the call.

MBF Alignment (HFF): As explored in Chapter 16, this reflects lived struggles of resistance (e.g., Acts 7:51).

Identifying the Many Beings Fallacy: Arminians historically equivocated by projecting finite resistibility onto the AMF, arguing it limits irresistible grace and failing to distinguish incompatible perceptual structures.

MBF Clarity and Support/Refute: The MBF supports resistible grace as a finite reality, adding clarity by resolving clashes with Calvinism (e.g., resistibility in human interaction vs. efficacy in divine certainty); it refutes absolutizing this to deny God's unthwartable will.

Conditional Preservation (Potential Apostasy):

Arminian View: Classical Arminianism allows genuinely saved individuals to abandon faith through persistent unbelief, making preservation conditional on ongoing faithfulness.

MBF Alignment (HFF): As discussed in Chapter 16, this mirrors human experiences of doubt and contingency (e.g., Hebrews 6:4–6, Philippians 2:12).

Identifying the Many Beings Fallacy: This tenet often involves conflating finite-frame warnings with absolute security, historically used to counter perseverance of the saints and universalizing temporal contingency.

MBF Clarity and Support/Refute: The MBF supports conditional preservation as perceptually valid, clarifying its harmony with absolute perseverance; it refutes implications that it introduces divine uncertainty by affirming asymmetric encompassment (e.g., human doubt vs. God's eternal assurance).

MBF Clarification and Resolution of Conflict:

Arminianism accurately reflects HFF realities—enabled choice, contingency, and responsibility—as validated in Chapter 16's conclusions. Historical conflicts with Calvinism largely arise from the Many Beings Fallacy, where Arminians (e.g., in

Remonstrant debates) universalized finite truths to challenge absolute sovereignty, conflating frames and overlooking ontological distinctions. The MBF resolves this by supporting Arminian insights as essential for finite agency while refuting overreaches that limit God's decrees, affirming both traditions as complementary aspects of multi-layered reality (e.g., per Isaiah 55:8–9's divine-human divide). This not only clarifies Arminianism's strengths but fosters Protestant unity, bridging traditions without compromise.

Chapter 31: Wesley & Arminianism

Introduction to Wesley's Contributions

John Wesley (1703–1791), an Anglican cleric and co-founder of Methodism alongside his brother Charles, stands as a towering figure in the Arminian tradition, building upon the foundational work of Jacobus Arminius (1560–1609) to articulate a theology that emphasizes human responsibility within the bounds of divine grace. Wesley's approach to the free will dilemma is deeply informed by his rejection of certain Reformed doctrines, particularly those associated with the Synod of Dort (1618–1619), which he viewed as overly deterministic. Instead, he advocated for a synergistic model where God's sovereignty cooperates with human will, grounded in Scripture's calls to personal decision (e.g., Joshua 24:15: "Choose this day whom you will serve").

Central to Wesley's framework is the doctrine of prevenient grace, which he describes as a universal, enabling work of the Holy Spirit that precedes and awakens the sinner's will, restoring a measure of freedom lost through the Fall (as expounded in his sermon "On Working Out Our Own Salvation," drawing from Philippians 2:12–13: "Work out your own salvation with fear and trembling, for it is God who works in you"). This grace is not irresistible but resistible, allowing genuine libertarian freedom—humans can accept or reject God's offer of

salvation. Wesley integrates this with other key elements:

- **Universal Atonement:** Christ's death is sufficient for all (1 Timothy 2:4–6; 1 John 2:2), not limited to the elect.
- **Conditional Election:** Predestination is based on God's foreknowledge of human faith responses (Romans 8:29, interpreted as foreseen faith rather than unconditional decree).
- **Total Depravity with Qualification:** Humanity is utterly fallen (Romans 3:10–18; Ephesians 2:1–3), yet prevenient grace mitigates this by enlightening every person (John 1:9: "The true light, which gives light to everyone, was coming into the world"), enabling moral choice without implying innate goodness.

Philosophically, Wesley draws on experiential knowledge—rooted in sensory and lived reality—to affirm free will as essential for moral accountability, echoing Arminius's emphasis on human dignity. His theology is practical, promoting holiness (entire sanctification) and evangelism, as seen in his *A Plain Account of Christian Perfection*. While biblically robust and experientially appealing, Wesley's system inadvertently perpetuates tensions by not fully accounting for the incommensurability between finite and infinite natures, leading to the Many Beings Fallacy.

The Many Beings Fallacy in Wesley's Framework

The Many Beings Fallacy, as rigorously defined in Part II, arises when qualities intrinsic to one being's nature

(N_x) are erroneously conflated with those of an incompatible nature (N_y), ignoring frame-dependent perceptual distinctions and resulting in logical absurdity. In Wesley's theology, this fallacy manifests subtly but persistently, as he applies finite, temporal categories of agency and grace to God's infinite, eternal sovereignty without explicit ontological separation. This creates apparent paradoxes that undermine the framework's internal coherence, though Wesley's safeguards (e.g., insistence on grace's priority) mitigate some risks.

To formalize this, consider Wesley's core syllogism on prevenient grace and free will (adapted from his writings):

Premise 1: Human nature (N_h) is finite and totally depraved, intrinsically unrighteous and incapable of initiating salvation (per Jeremiah 17:9 and Romans 3:23).

Premise 2: Divine nature (N_d) is infinite and sovereign, extending prevenient grace universally to restore partial freedom (per Titus 2:11).

Conclusion: Humans possess genuine libertarian freedom to respond, making salvation conditional.

This reasoning commits the fallacy by assuming commensurability between frames: finite human agency (experienced as sequential indeterminism in our relative frame, F_M) is treated as a constraint on God's AMF (F_G), where all events are eternally determined. For instance, Wesley critiques Calvin's unconditional election as rendering human choice illusory (in *Predestination Calmly Considered*), arguing that if God decrees salvation

irresistibly, it negates true freedom. However, this conflates N_d's infinite qualities (absolute foreknowledge and decree, per Isaiah 46:9–10: "I am God, and there is none like me, declaring the end from the beginning") with N_h's finite ones, implying that divine sovereignty must "yield" to human resistance for grace to be meaningful.

By *reductio ad absurdum* (echoing MBF Postulate 2's proof): Assume no frame distinctions, so Infinite(F_G) \equiv Finite(F_M). Then, if human resistance limits grace's efficacy, God's sovereignty is finite (absurd, contra Psalm 115:3: "Our God is in the heavens; he does all that he pleases"). Alternatively, if sovereignty overrides resistance, human freedom is deterministic (absurd, contra Wesley's experiential appeal to Deuteronomy 30:19). Historical parallels abound: This mirrors Pelagius's error (critiqued by Augustine), where human will is elevated unduly, risking semi-Pelagianism—though Wesley avoids this by affirming grace's initiative, his framework still falters in resolving the asymmetry, as seen in debates with Calvinists like George Whitefield, where tensions over election persisted unresolved.

Furthermore, Wesley's emphasis on foreseen faith (conditional predestination) exacerbates the Fallacy by projecting temporal sequence onto God's atemporal knowledge, treating foreknowledge as passive observation rather than active decree. This lacks parsimony, introducing ad hoc elements (e.g., grace as "enabling but not determining") without addressing why finite indeterminism doesn't imply divine contingency—a point Arminius

himself grappled with but left open to critique.

MBF Resolution: Adding Clarity and Fostering Unity

The Many Beings Framework (MBF), as a deductive ontology, resolves these issues by distinguishing God's AMF (eternal, simultaneous, objective realism anchored here) from humanity's relative frame (temporal, sequential). This preserves Wesley's emphases as valid within their proper context, while integrating Reformed principles, yielding a superior Inference to the Best Explanation (IBE) that unifies Scripture, reason, and tradition without weakening doctrines.

Applying the MBF step-by-step:

Frame Distinctions and Prevenient Grace: In the HFF (F_M), genuine indeterminism is inherent to our finite perception, allowing libertarian choice (experiential knowledge, per Kolb's psychological cycle and John 1:9). Sin's qualitative shift (from pre-Fall righteousness to unrighteousness, per Genesis 3 and Romans 5:12) is fully acknowledged: Total depravity holds, but once frame distinctions are made, prevenient grace as a separate, universal enabling mechanism becomes unnecessary. Humanity already perceives finite free will as capable of choosing righteousness in Christ, despite lacking the absolute ability to achieve righteousness by works alone. Christ's sacrifice finitizes this absolute righteousness, bringing it to our perceptual level and enabling us to choose it through finite faith (Romans 5:1; Galatians 2:20), without implying innate self-sufficiency or self-redemption. Grace bridges partially via graded hierarchies (overlaps in shared

qualities, e.g., imputed righteousness analogically per 2 Corinthians 5:21), but the framework's ontology renders an extra "restorative" grace redundant for basic agency.

AMF Integration: In God's AMF (F_G), this same grace is exhaustively sovereign and efficacious for the elect—irresistible and determined eternally (intellectual knowledge via revelation, aligning with Calvin's views in *Institutes* and Edwards's *Freedom of the Will*). There is no tension: Conditional election appears true relatively (foreseen faith as open choice, per Wesley's Romans 8:29 exegesis), yet unconditional absolutely (decreed without contingency, per Ephesians 1:4–5). The theorem holds: "There is not and has never been tension between God's sovereignty and man's free will", as paradoxes arise only from frame conflation.

This IBE achieves parsimony (adding only frame entailments, no new entities) and strong explanatory power, surpassing Wesley's standalone framework by resolving historical debates—e.g., his rift with Whitefield over election becomes a frame misunderstanding, not doctrinal opposition. It fosters unity: Arminians affirm human dignity and universal grace (2 Peter 3:9), Reformed uphold total sovereignty and depravity (Romans 9:15–18), echoing Augustine's grace-priority (which shaped both traditions) and Plantinga's analytic compatibilism. Kane's libertarianism finds a home in F_M (HFF) without undermining God's aseity or His absolute sovereignty in F_G (AMF).

Moreover, the MBF clarifies practical implications:

Evangelism remains urgent (Matthew 28:19, per Wesley's field preaching), yet outcomes are secure in God's decree (Proverbs 21:1). By avoiding the Fallacy, it elevates Wesley's theology from experiential piety to ontological rigor, revealing the Arminian-Reformed divide as perceptual, not substantive—promoting ecumenical dialogue while adhering to sola scriptura.

In sum, Wesley's contributions—rooted in grace's universality, human accountability, and scriptural fidelity—remain indispensable for Protestant theology. Yet, the MBF provides the deductive clarity to resolve embedded fallacies, transforming his work into a unified account that honors both traditions.

Chapter 32: Plantinga & Libertarianism

No contemporary discussion of free will, divine attributes, or the problem of evil within analytic philosophy of religion can overlook the significant contributions of Alvin Plantinga. As perhaps the foremost modern defender of Libertarian Free Will, Plantinga has profoundly shaped debates on the coherence of theism, particularly through his influential Free Will Defense against the logical Problem of Evil. Analyzing his work through the Many Beings Framework reveals less a target for critique via the Many Beings Fallacy (as seen with certain compatibilist views) and more a remarkable convergence regarding the nature of freedom within the HFF. Indeed, the MBF arguably provides a more fundamental ontological grounding that supports and strengthens several of Plantinga's key conclusions regarding God's permission of evil and the compatibility of divine sovereignty with genuine creaturely freedom.

Plantinga's Libertarianism as MBF's Finite Free Will:

First, Plantinga rigorously defines libertarian freedom as the capacity for an agent to perform an action while also having the genuine capacity to refrain from performing it, with no antecedent conditions or causal laws

determining the outcome. This freedom, he argues, is essential for grounding moral responsibility.

From the MBF perspective:

Alignment (HFF): Plantinga's description of libertarian freedom serves as an exceptionally accurate and philosophically robust articulation of what the MBF terms Finite Free Will. It precisely captures the mode of agency apprehended within the finite Human Finite Frame—the genuine experience of open possibilities, self-directed choice between alternatives (including morally significant ones), and the necessary grounding for moral accountability that defines human existence within time. Plantinga effectively champions the reality of freedom as experienced by finite creatures, a reality the MBF affirms as ontologically valid within its proper frame.

MBF Grounding for Plantinga's Free Will Defense:

Plantinga's influential free will defense argues that God's permission of moral evil is justified because evil is a necessary consequence, or at least a risk, of granting creatures morally significant libertarian freedom. He posits that the existence of such freedom constitutes a greater good that potentially outweighs the resulting evil, and God could not logically guarantee the creation of free creatures who would never choose evil.

From the MBF perspective:

Enhancement via Ontological Distinction: The

MBF strengthens Plantinga's defense by providing a deeper ontological reason for God's permission of the evil resulting from finite free will. Plantinga establishes the logical possibility of a morally sufficient reason (preserving freedom). The MBF adds ontological clarification by distinguishing finite evil (the wrongdoing and suffering experienced within the HFF) from absolute evil (the complete rejection of God possible only through absolute free will, apprehended within God's Absolute Metaphysical Frame or AMF).

Latitude for Permission: Because human evil constitutes only finite evil, it does not necessitate immediate, absolute divine judgment in the way absolute evil would. This distinction grants God greater ontological latitude to permit finite evil for sufficient reasons without compromising His absolute goodness. These reasons include preserving finite freedom (as Plantinga argues) but are ultimately ordered towards the supreme Absolute Good known within the AMF: the accomplishment of His redemptive plan. God permits the finite evils arising from finite freedom because this temporal system serves His ultimate eternal good, which vastly outweighs the temporal, finite evil temporally permitted.

*MBF Grounding for Sovereignty/Freedom
Compatibility:*

Plantinga maintains that God's sovereignty and omnipotence are compatible with libertarian (finite) freedom. God sovereignly establishes the conditions for

freedom and works His ultimate purposes through or around the free choices of creatures, permitting rather than meticulously determining their every action.

From the MBF perspective:

Enhancement via Frame Separation: The MBF adds further support and ontological clarity to how this compatibility functions. God retains absolute sovereignty within the AMF, where His eternal decree encompasses all reality and outcomes are perceived certainly. This absolute sovereignty operates on a different ontological level than finite agency. It is not compromised by the exercise of Finite Free Will within the distinct HFF, precisely because God perceives these finite choices as limited and not constituting "true" freedom in the absolute sense (viewing them akin to "slavery" from the AMF perspective). Therefore, God feels no compulsion rooted in His nature or sovereignty to deterministically control these finite choices. The MBF's separation of frames provides the ontological structure wherein God's absolute sovereignty (AMF) and genuine finite libertarian freedom (HFF) coherently coexist.

Conclusion on Plantinga:

Alvin Plantinga's defense of libertarian free will powerfully articulates the nature of agency as experienced within the HFF. The Many Beings Framework finds significant resonance with his conclusions, largely affirming his description of this freedom. Furthermore, the MBF offers a deeper ontological structure—specifically the distinction between absolute and finite frames, and absolute

and finite evil—that supports and potentially strengthens Plantinga's key arguments regarding the justification for permitting (finite) evil and the compatibility of divine sovereignty with genuine creaturely freedom. Plantinga illuminates the reality within the HFF; the MBF provides the broader ontological context wherein that reality finds its coherent place within God's ultimate purposes and multi-layered creation.

Chapter 33: Kane & Event-Causal Libertarianism

Plantinga's influential work robustly defends the coherence of libertarian freedom within a theistic worldview, grounding it in modal logic and deploying it effectively against challenges like the problem of evil. Also championing libertarianism in the contemporary discussion, but often approaching it from a more event-causal perspective sometimes seeking compatibility with naturalism, Robert Kane focuses intently on the conditions necessary for agents to possess 'Ultimate Responsibility' for their actions and character. Moving beyond traditional agent-causal theories and often seeking compatibility with a broadly naturalistic worldview, Kane develops a sophisticated event-causal libertarianism. His influential account centers on the concepts of Ultimate Responsibility—the idea that agents must be the ultimate source of their actions—and Self-Forming Actions—undetermined choices made at critical moments that shape character—as necessary conditions for genuine free will. From the perspective of the Many Beings Framework, Kane's analysis provides crucial insights into the workings of agency within the finite Human Finite Frame. While his framework ultimately commits the Many Beings Fallacy by omission (operating without reference to God or the

Absolute Metaphysical Frame), his insistence on indeterminism and agent origination strongly resonates with the MBF's description of Finite Free Will.

Kane's Incompatibilism and HFF Indeterminacy:

First, Kane forcefully argues, along with other incompatibilists, that determinism is fundamentally incompatible with the kind of free will required for genuine moral responsibility. He maintains that freedom necessitates **Alternative Possibilities**—the agent must have the power to choose or act otherwise in a given situation. If choices are determined by antecedent causes and laws, Kane argues, Alternative Possibilities is eliminated, and meaningful freedom is lost.

From the MBF perspective:

Alignment (HFF Reality): Kane's assessment accurately reflects the reality as apprehended within the HFF. From our temporal, limited perspective, the experience of choosing between genuinely open possibilities—indeterminacy—is a fundamental and properly basic aspect of our perceived agency. Kane correctly identifies that if the HFF were the only reality (as a purely naturalistic view assumes), then determinism would indeed contradict this experienced freedom.

MBF Critique (MBF by Omission): Kane's argument, however, operates implicitly within a monolithic ontology by treating the physical/finite frame as exhaustive.

By focusing solely on indeterminism within this frame as the necessary condition for freedom, he commits the Many Beings Fallacy by omission—failing to account for the distinct reality of the Absolute Metaphysical Frame (AMF) where, from God's perspective, events may be perceived simultaneously and deterministically within an eternal plan. Furthermore, his compelling arguments against compatibilism inadvertently highlight the incoherence that arises when trying to reconcile determinism and freedom within that single, HFF, thus underscoring the necessity of the MBF's separation of frames to account for both divine determination (AMF) and finite indeterminacy (HFF) simultaneously.

Ultimate Responsibility as Ultimate Finite Responsibility:

Kane places **Ultimate Responsibility** at the heart of free will, defining it as the requirement that the agent be the ultimate source or originator of their actions and purposes. To possess ultimate responsibility, an agent must, at critical points in their past (via self forming actions), have made undetermined choices that contributed to forming the character and motives from which later actions flow.

From the MBF perspective:

Alignment (Finite Responsibility): The MBF framework affirms Kane's core idea of ultimate responsibility refines it as Ultimate Finite Responsibility. Within the boundaries of the HFF, humans are indeed the

originators of their undetermined choices (enabled by God) and are justly held accountable for these choices and the character formed through them. Kane's ultimate responsibility accurately describes the locus of responsibility for actions performed within the finite realm.

MBF Qualification: However, the MBF distinguishes this finite responsibility from absolute responsibility. Humans are not ultimately responsible for the inherent limitations of their finite nature or their inability to achieve perfect righteousness (absolute free will). This fundamental lack is why divine grace is necessary for salvation. Kane's ultimate responsibility correctly applies to our accountability for finite choices, but the MBF situates this within a larger context where ultimate righteousness originates only from God.

Self-Forming Actions and Character Development:

Kane grounds ultimate responsibility in **Self-Forming Actions**—undetermined choices made during moments of significant inner conflict where the agent exerts effort towards competing options. Whichever undetermined outcome occurs, it results from the agent's own willing efforts, grounding responsibility and shaping character over time.

From the MBF perspective:

Alignment (HFF Dynamics): Kane's self forming

actions provide a plausible and insightful model for character formation within the dynamics of the HFF. These critical, undetermined finite choices can gradually solidify an individual's moral trajectory, aligning them more consistently towards or away from God (Absolute good). While formed character influences subsequent choices, the MBF maintains that within this earthly life (before the final judgment "collapses" the indeterminacy), the potential for Finite Free Will to choose against even a solidified character remains, making self forming actions key moments in defining that ultimate trajectory.

Conclusion on Kane:

Robert Kane's event-causal libertarianism offers a sophisticated defense of free will grounded in indeterminism and Ultimate Responsibility. While his framework commits the Many Beings Fallacy by omission (by treating the HFF as exhaustive), his detailed analyses provide powerful insights into the mechanics and experience of agency within that HFF. His insistence on indeterminism aligns with the MBF's view of Finite Free Will, his concept of ultimate responsibility maps well onto finite responsibility, and his self forming actions offer a compelling model for character formation via undetermined choices. His arguments against determinism within a single frame inadvertently underscore the need for the multi-layered ontology's frame distinction. The Many Beings Framework incorporates Kane's valuable contributions by affirming their validity for the HFF, while situating them within the broader ontological context

encompassing the Absolute Metaphysical Frame—a context necessary for a complete understanding of reality including both God and creation.

Chapter 34: Final Conclusions

As we draw this exploration to a close, we must evaluate whether Resolving The Free Will Dilemma has fulfilled the ambitious objectives set forth at its outset. To measure the book's success, we will assess its performance against the five foundational criteria established in the introduction.

The first objective was to define human free will in its fullest sense, without weakening it through compatibilistic or deterministic reductions. This work accomplishes this by presenting human free will as genuinely free within the finite Human Finite Frame. Within this context, individuals experience their choices as morally significant and uncoerced, aligning with our intuitive understanding of free will. By situating this freedom within the Human Finite Frame, the book safeguards the integrity of moral agency, avoiding the compromises often imposed by compatibilistic models. This approach ensures that human decisions retain their authenticity and weight, satisfying the first criterion.

The second objective was to define God's sovereignty in its full and absolute sense, without diminishing it to accommodate human freedom. The book achieves this by affirming God's absolute sovereignty as within His eternal perceptual frame, and even sovereignty

over finite free will choices though he is under no compulsion to determine those finite choices. From this transcendent perspective, God governs every event, including human choices, under His omniscient and omnipotent will. This depiction upholds the biblical portrayal of God as the supreme authority, whose dominion remains intact alongside human agency. By distinguishing God's eternal vantage point from the finite human experience, we have preserved divine sovereignty in its entirety, meeting the second criterion with theological precision.

The third goal was to employ formal logic and analytic philosophy to ensure the coherence of each argumentative step. The book constructs its case on a rigorous framework, proceeding from foundational axioms to derived theorems. It begins with Axiom 1 (Essentialism: for every being there exists a set of intrinsic qualities) and, through explicit definitions of Nature (N_x), Perceptual Frame (F_x), and Intuitive Definition ($D_x(C)$), proves by reductio that nature entails frame, formalized as $\forall x (N_x \rightarrow F_x)$. From this entailment, it follows that beings with incompatible frames cannot univocally share intuitive definitions; thus we derive the Many Beings Fallacy: equivocating $D_x(C)$ across frames generates apparent contradictions that do not exist in reality. This deductive core secures the ontology's validity and parsimony. Building on that foundation, the book's resolution of the free-will dilemma is presented not as a further deductive proof but as an inference to the best explanation

constrained by the proven framework—maximally coherent, biblically faithful, and non-speculative in light of the established entailments.

The fourth aim was to demonstrate broad consistency with the Christian philosophical tradition, anchoring the argument within the historical discourse of the faith. The book engages with Augustine, who grappled with divine foreknowledge and human responsibility, and Aquinas, who integrated Aristotelian philosophy with Christian doctrine. It also draws parallels with Reformation thinkers like Luther and Calvin, whose emphasis on divine sovereignty aligns with the text's focus on God's ultimate authority. The concept of perceptual frames echoes Boethius's idea of God's eternal present, where all moments coexist before Him. By rooting its insights in this rich heritage, the book extends rather than departs from the Christian intellectual tradition. Drawing distinct strands from Augustine, Boethius, Calvin, Luther, and classical Arminian writers, it braids them into a single, coherent ontological cord—the Many Beings Framework—within which their emphases can stably coexist without contradiction. By distinguishing perceptual frames (God's absolute, eternal frame and humanity's finite, temporal frame) and exposing the Many Beings Fallacy (equivocation across frames), the framework offers a fresh, integrative approach to the dilemma that honors, rather than overturns, traditional commitments. In so doing, it provides a principled basis for greater unity within the broader Church—particularly between Arminian and Reformed

communities—by magnifying the truths each affirms within its proper frame without collapsing distinctions or compromising essentials, thereby satisfying the fourth criterion.

The fifth and most critical objective was to remain faithful to the Bible, grounding the resolution in the authority of Scripture. This commitment shines through in the incorporation of many Scripture references throughout. Through these scriptural foundations, the book aligns its philosophical claims with Biblical truth, achieving the fifth criterion with reverence and authority.

The resolution also bears substantial practical implications for Christian life. By affirming human freedom within its finite scope, the book upholds moral responsibility, encouraging believers to act with purpose and accountability. This validation of agency is vital for Christian ethics, emphasizing the role of personal choice in spiritual and moral development. At the same time, the assurance of God's sovereign oversight brings comfort, confirming that our lives unfold within His perfect will. This balance empowers the church to navigate life's complexities with both initiative and trust, extending the book's value beyond abstract theory. In pastoral care, this framework offers solace to those wrestling with suffering or uncertainty, reconciling human experience with divine purpose. In apologetics, it equips believers with a coherent defense against skeptics who challenge the compatibility of freedom and sovereignty, bolstering the faith's intellectual credibility.

In conclusion, *Resolving The Free Will Dilemma* has successfully met all of its initial objectives. It delivers a cogent, theologically sound, and scripturally faithful resolution to a longstanding question, advancing the discourse with originality and rigor.

We can therefore conclude that there is not and has never been tension between God's sovereignty and man's free will.

Connect With the Author

Thank you for reading this book. I hope this exploration of the free will dilemma, and the introduction of the Many Beings Framework, has been a valuable and thought-provoking journey for you, just as it has been for me.

My goal with this series is to continue applying this framework to some of the most challenging questions faced by Christians today. The work continues with Book 2, *Resolving The Problem Of Evil: A Multilayered Approach To Theodicy*, and Book 3, *Resolving Time and Eternity: A Biblical Framework For Temporal Reality*.

If you'd like to stay connected with me, I invite you to use the link or QR code below where you can engage in several ways:

- Get Notified When Future Books Are Released
- Pre Purchase Books
- Media, Speaking, or Interview Requests:
- Feedback & Edits
- Questions or Comments for the Author
- Collaboration or Project Proposal
- Permissions Inquiry
- Submit A Book Endorsement

I truly value your engagement and insights and hope to continue this conversation with you.

Please visit the portal at:

<https://tally.so/r/nG7YKj>

(Or scan the QR code below)



Blessings,
-Brett D. Henderson

Glossary

Logical & Framework Terms

Axiom

A self-evident truth or foundational statement accepted as true without proof, serving as the starting point for the book's six-point logical framework, which we will call the Many Beings Framework. Axioms establish the basis for reasoning about divine sovereignty and human free will.

Deductive Necessity

The logical requirement that conclusions must follow directly from the premises in a deductive argument. In the book, this principle ensures that each step of the framework logically builds upon the previous one, leading to a coherent resolution of the free will dilemma.

Finite Indeterminism

The concept that human choices, while limited by finite nature, are not absolutely determined by prior causes. From the Human Finite Frame, choices are experienced as free and undetermined, contrasting with the absolute determinism perceived from God's eternal frame.

Intrinsic Qualities

The essential, inherent attributes that define a being's nature. These qualities, such as temporality for humans or eternity for God, determine how a being

perceives and interacts with reality, forming the basis for its perceptual frame.

Logical Syllogism

A form of deductive reasoning consisting of premises that lead to a conclusion. The book's Many Beings Framework employs syllogisms to systematically resolve the tension between divine sovereignty and human free will.

Many Beings Fallacy

A logical error that occurs when one assumes that beings with different natures and perceptual frames experience reality in the same way. The book identifies this fallacy to highlight the importance of distinguishing between divine and human perspectives.

Multi-layered Ontology

A conceptual framework acknowledging multiple layers of reality, each corresponding to different perceptual frames. This ontology allows for the coexistence of God's absolute sovereignty and humanity's finite free will by recognizing distinct yet harmonious levels of existence.

Nature (of a being)

The fundamental essence or set of intrinsic qualities that define what a being is. A being's nature determines its perceptual frame and its capacity for understanding and interacting with reality.

Ontological Framework

The structured system of being and existence proposed by the book, integrating the distinct perceptual

frames of God and humanity. This framework resolves the free will dilemma by showing how divine sovereignty and human choice operate on different levels of reality.

Perceptual Frame

The unique vantage point through which a being, shaped by its nature, perceives and interprets reality. God's perceptual frame is absolute and eternal, while humanity's is finite and temporal, leading to different experiences of free will and sovereignty.

Premise

A statement assumed to be true for the purpose of constructing an argument. In the book's Many Beings Framework, each premise builds upon the previous one, leading to conclusions that reconcile divine sovereignty with human free will.

\forall (Universal Quantifier)

Reads as "For all" or "For every". This symbol indicates that the statement following it applies universally to all members of a specified domain (e.g., all beings). $\forall x$ signifies "For every being x...".

\exists (Existential Quantifier)

Reads as "There exists" or "There is at least one". This symbol indicates that there is at least one member within a specified domain for which the following statement holds true. $\exists Qx$ signifies "There exists some set of intrinsic qualities Qx...".

\Rightarrow (Material Implication / Conditional)

Reads as "Implies", "If... then...", or "Necessitates".

Represents a conditional relationship where the truth of the first statement (antecedent) guarantees the truth of the second statement (consequent). In this text, it often signifies deductive necessity, where one concept logically follows from another (e.g., $Nx \Rightarrow Fx$ means "The nature of x deductively necessitates the frame of x").

\neq (Inequality)

Reads as "Is not equal to". Indicates that two entities, values, or concepts are distinct or different. $Nx \neq Ny$ signifies "The nature of being x is different from the nature of being y".

\perp (Orthogonality / Incompatibility Symbol)

Reads as "Is incompatible with" or "Is orthogonal to". While geometrically meaning perpendicular, its use in this text (e.g., $DFh \perp DFx$) symbolizes the fundamental incompatibility or lack of direct correspondence between definitions derived from distinct perceptual frames (like the HFF, DFh , and another being's frame, DFx) where the underlying natures differ.

Theological Terms

Absolute Free Will - AFW

The unlimited capacity of God to choose and act without any external constraints, reflecting His omnipotence and omniscience. This divine attribute contrasts with human finite free will, which is limited by nature and circumstances.

Absolute Sovereignty

God's unrestricted authority and control over all creation, ensuring that nothing occurs outside His will or permission. This concept is central to understanding divine sovereignty in the book's framework.

Atonement

The reconciliation of humanity to God through Christ's sacrificial death, which serves as the means of grace for salvation. This act addresses the consequences of humanity's fallen nature.

Calvinism

A theological system emphasizing God's absolute sovereignty, predestination, and humanity's total depravity. The book engages with Calvinist doctrines to explore the tension between divine control and human free will.

Christian Nature

The transformed state of a believer after accepting Christ, characterized by a new spiritual identity aligned with God's will. This concept reflects the process of sanctification and redemption.

Divine Foreknowledge

God's omniscient knowledge of all future events, including human choices. This attribute is crucial for understanding how God interacts with human free will without negating moral responsibility.

Divine Immutability

The unchanging nature of God, whose will,

purposes, and character remain eternal and consistent. This quality underpins God's sovereignty and the reliability of His promises.

Divine Sovereignty

God's supreme authority over all creation, governing all events according to His will. This concept is foundational to the book's discussion of how sovereignty coexists with human free will.

Fallen Nature

Humanity's corrupted state following the Fall, marked by sin and separation from God. This condition limits human free will and necessitates divine grace for redemption.

Finite Free Will - FFW

The limited capacity of humans to make choices within the constraints of their nature, time, and circumstances. This contrasts with God's absolute free will and highlights human dependence on grace.

Finite Sovereignty

The limited authority or control that humans exercise over their lives and surroundings, constrained by their finite nature. This term contrasts with God's absolute sovereignty.

Grace

God's unmerited favor extended to humanity, particularly through Christ's atonement, enabling salvation despite human inability to achieve righteousness independently.

Human Nature

The inherent characteristics of humans, including their capacity for free will, moral reasoning, and relationship with God. The book explores both the fallen and redeemed aspects of human nature.

Irresistible Grace

A Calvinist doctrine asserting that God's grace, when directed toward the elect, cannot be resisted, ensuring their salvation. The book examines this concept in relation to divine sovereignty and human choice.

Justification

The act by which God declares a sinner righteous through faith in Christ, central to the book's discussion of grace, redemption, and moral responsibility.

Limited Atonement

A Calvinist doctrine asserting that Christ's sacrificial death was intended only for the elect, not for all humanity. This concept is analyzed within the book to explore how divine sovereignty shapes the scope of redemption, while still engaging with human choice.

Moral Responsibility

The accountability humans bear for their choices and actions, especially regarding sin and righteousness. The book maintains that despite God's sovereignty, humans possess genuine moral responsibility within their finite perceptual frame, enabling authentic decision-making.

Omnipotence

God's all-powerful nature, allowing Him to accomplish anything consistent with His character. This attribute supports the book's view of God's absolute sovereignty, harmonized with human free will through His unlimited capability to govern creation.

Omniscience

God's complete knowledge of all things—past, present, and future—including every human choice. The book clarifies that this foreknowledge does not dictate human actions, thus preserving moral agency within the human experience.

Original Sin

The inherited sinful condition stemming from Adam and Eve's disobedience in Eden. Central to the book's argument, this doctrine underscores humanity's fallen nature and its dependence on divine redemption.

Predestination

The belief that God has predetermined all events, notably the salvation of specific individuals. The book reconciles this with human free will by distinguishing God's eternal perspective from humanity's finite viewpoint.

Providence

God's ongoing governance and care over creation, aligning all events with His will. This concept illustrates how divine sovereignty operates seamlessly alongside human free will in the book's framework.

Redemption

God's act of rescuing humanity from sin through

Christ's atonement. A pivotal theme, redemption ties grace to human choice, forming a cornerstone of the book's resolution of the free will dilemma.

Righteousness

Moral perfection or alignment with God's will, unattainable by human effort due to the fallen nature. The book teaches that righteousness is granted through faith in Christ, bridging divine and human realms.

Salvation

Deliverance from sin and eternal separation from God, secured by grace through faith in Christ. The book examines salvation as the intersection of divine sovereignty and human response.

Sanctification

The progressive transformation into holiness and Christ-likeness following justification. This process reflects the believer's moral development within their finite perceptual frame, as outlined in the book.

Sin

Disobedience to God's will or the state of estrangement from Him. A key focus, sin arises from humanity's fallen nature and drives the book's discussions of responsibility and redemption.

Sovereignty

God's supreme authority over all creation. The book resolves the tension with human free will by framing sovereignty as absolute from God's perspective, yet compatible with finite human agency.

Theological Fatalism

The notion that divine foreknowledge negates free will, undermining moral responsibility. The book counters this by demonstrating that God's knowledge coexists with, rather than causes, human choices.

Total Depravity

A Calvinist teaching that sin wholly corrupts humanity, rendering it unable to choose righteousness without grace. The book uses this to highlight human need for divine intervention, balanced with moral agency.

Unconditional Election

A Calvinist belief that God selects individuals for salvation based solely on His will, not their merits. The book contrasts this with perspectives emphasizing human choice, integrating it into its broader framework.

Philosophical Terms

Absolute Determinism

The belief that all events, including human actions, are entirely determined by prior causes or divine will, leaving no room for genuine human choice. In this book's framework, absolute determinism is contrasted with the coexistence of divine sovereignty and finite human free will, where God's control does not eliminate human responsibility.

Absolute Metaphysical Frame (AMF; F_G)

The mode of reality as apprehended in and by God according to his simple, eternal act of knowing and willing. It is indexed to the divine nature (N_G) and is characterized by simultaneity (non-sequentiality), immutability, and comprehensive, non-discursive perfection. In AMF, God does not learn, change, or move through time; rather, he eternally knows and wills in one simple act. Definitions of any concept at this level (D_G(C)) are authoritative and are not univocal with human definitions.

Category Error Fallacy

A logical mistake where one attributes properties or qualities to a being that cannot possess them due to its nature. This book employs this concept to caution against applying finite human concepts—such as time-bound causation—to God’s infinite sovereignty, clarifying misunderstandings in the free will debate.

Compatibilism

The philosophical view that free will and determinism can coexist, allowing human choices to be both determined and free. This book adopts a form of compatibilism, arguing that divine sovereignty and human moral agency are harmonized through distinct perceptual frames.

Conditional Election

A theological doctrine asserting that God’s choice of individuals for salvation is contingent upon His foreknowledge of their faith or actions. This book examines

this idea within the discussion of divine sovereignty, contrasting it with unconditional election to explore human choice's role.

Determinism

The philosophical position that every event, including human decisions, is determined by preceding events or causes. This book critiques strict determinism, proposing instead that while God's sovereignty is absolute, human choices remain genuinely free within their finite scope.

Essentialism

The philosophical belief that entities possess intrinsic, essential properties defining their nature. In this book, essentialism distinguishes God's eternal, sovereign nature from humanity's temporal, finite nature, shaping the framework for understanding their respective freedoms.

Free Will

The capacity of a being to make choices without external coercion. This book defines human free will as finite, operating within the limits of human nature, while God's free will is absolute, reflecting His infinite sovereignty.

Free Will Dilemma

The theological and philosophical challenge of reconciling human free will with divine sovereignty. This book resolves this dilemma by distinguishing God's absolute perceptual frame—where sovereignty reigns—from humanity's finite perceptual frame, where

free choices occur.

Human Finite Frame (HFF; F_M)

The creaturely mode of apprehension proper to human nature (N_M): temporal, embodied, composite, and limited in knowledge. It is sequential and discursive, mediated by signs and subject to growth, change, and (in the fallen state) moral disorder. Within HFF, terms such as will, knowledge, good, evil, and suffering are defined as finite, temporal realities; they are true within this frame yet are not commensurable with AMF definitions absent explicit indexing.

Incompatibilism

The philosophical stance that free will and determinism are mutually exclusive, implying that if determinism is true, free will cannot exist. This book addresses incompatibilism by presenting a multi-layered ontology where divine sovereignty and human freedom coexist without contradiction.

Intuitive Definitions

Definitions grounded in immediate, self-evident understanding rather than explicit reasoning. This book uses intuitive definitions to establish foundational concepts, making its logical framework accessible and biblically rooted.

Middle Knowledge

A theological concept positing that God knows what individuals would do in any hypothetical situation. This book explores middle knowledge to explain how

divine foreknowledge aligns with human choice, preserving free will within God's sovereign plan.

Moral Agency

The ability of humans to make moral decisions and be held accountable for them. This book affirms that, despite God's overarching sovereignty, humans retain genuine moral agency within their finite perceptual frame, ensuring responsibility for their actions.

Open Theism

A theological perspective suggesting that God does not possess complete knowledge of the future, thereby preserving human free will. This book critiques open theism, offering an alternative where God's omniscience fully encompasses the future while human freedom remains intact.

Pelagianism

A theological doctrine claiming that humans can achieve salvation through their own efforts without divine grace. This book contrasts Pelagianism with its emphasis on grace as essential for salvation, given humanity's fallen state under divine sovereignty.

Biblical Terms

God's Perceptual Frame

The unique, infinite perspective through which God perceives all of reality, defined by His omniscience, eternity, and sovereignty. In this book, God's perceptual

frame reveals His absolute control and foreknowledge, where human choices are fully known yet uncoerced.

Man's Perceptual Frame

The limited, finite perspective through which humans experience reality, shaped by temporality, materiality, and moral constraints. This book posits that within man's perceptual frame, humans perceive their choices as free and undetermined, upholding moral responsibility under God's sovereign design.