In the name of God



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# Social Networking and the Future of Philosophy of Religion
Reza Akbari[1]

Cultural exchange has become more accessible and more prevalent through social networking. Today, the phone is a means for communicating ideas and conveying concepts to others, which means there are hundreds of millions of people sending messages. Many of these messages are about religious beliefs. Proponents and opponents usually have emotional rather than cognitive reasons for their viewpoints, leading to mockery and violent conflict. These discussions are expanding with the advancement of empirical science, including topics like the relationship between cognitive science and religious beliefs. In an environment like this, philosophers of religion can play the role of social actors. They can facilitate effective dialogue between opposing groups. They can achieve this goal by clarifying the real point of contention on an issue; identifying and articulating different theories; conveying overlooked theories; assessing each viewpoint's strengths and weaknesses; and introducing various sources. Social networking provides opportunities for these activities through short text writing, short online sessions, online debate, and so on. Therefore, it appears that social networking could be a valuable tool to enhance, deepen, or explain the beliefs studied in philosophy of religion.
**Keywords**: Philosophy of Religion, Social Networking, Religious beliefs.

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# Escape from Painless Civilization: Religion and The Affirmation of Life
## Nuruddin Al Akbar[1]

This study links Kuntowijoyo's thoughts on transcendental structuralism with Masahiro Morioka's thoughts on painless civilization. Kuntowijoyo is a well-known Indonesian historian known for his prophetic social science projects. A social science tradition that makes religion the foundation of human emancipation. Meanwhile, Morioka is a contemporary Japanese philosopher known for initiating the study of the philosophy of life, which is absent as a unique theme of philosophy in the academic tradition of modern Western philosophy. The study of the philosophy of life initiated by Morioka cannot be separated from the larger project of a critique of contemporary civilization, which, according to him, reduces the meaning of life. One of the visible symptoms is the emergence of a phenomenon he calls painless civilization. Painless civilization is a structure that seeks to eliminate pain in human life so that he can experience the body's desire to the fullest. For Morioka, this tendency is dangerous because it hinders one's potential to transform oneself further. Morioka considers the continuous self-transformation of a human being from his comfort zone to be the essence of life. In other words, even though it promises enjoyment, painless civilization leads to dehumanization. To get out of the trap of painless civilization, Morioka uses interdisciplinary studies (including his philosophy of life project) as his weapon to awaken the public consciousness. One thing that is absent from Morioka's analysis is religion and its emancipatory potential. Unlike Morioka, Kuntowijoyo feels that the position of religion is vital in an attempt to critique contemporary civilization. Kuntowijoyo developed a dedifferentiation paradigm to reunite faith and reality that were previously separated in both modern and postmodern frameworks. As a derivative of this dedifferentiation paradigm, Kuntowijoyo developed a transcendental structuralist framework that is useful for developing awareness at the individual level and as a tool for transforming reality/structures that dehumanize humans. Kuntowijoyo sees that current civilization is driven by economic logic that emphasizes material satisfaction concerning painless civilization. This market logic must be transformed into the logic of the mosque (Tawhid) with a vision of transcendence.
**Key Words:** Desire of the Body, Joy of Life, Self-domestication, Transformation of Self, Transcendental structuralism

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## Religion inside Qur'anic text, Arabic lexicology, and Ibn Taymīyah; Towards an Islamic Philosophy of Religion

Julio César Cárdenas Arenas[1]

The paper analyzes the definitions of religion (*dīn*) from the classical Arabic lexicons, the Arabic Qur'anic text, and the works of Ibn Taymīyah inside Islamic terminology, not as a theological or historical approach to Islam but as a philosophical description of religion far from a Eurocentric or Orientalist way. The analysis of these sources is made from lexicons like *al-Muḥit fī al-lughah, Maqāīīs al-lughah, Lisān al-'arab,* and *Jamharah al-lughah*, the appearances of the term religion in the Qur'anic text and excerpts from the theological, legal, apologetic, and spiritual writings of Ibn Taymīyah. These definitions are divided into one general and inclusivist deriving in various Islamic typologies and another one specific and exclusivist; the former definition provides descriptive, historical, and theological classifications, while the latter includes Ibn Taymīyah's idea of "reality of religion" (*ḥaqīqah al-dīn*) defined in two correlative moments: a submission (*islām*) through surrender (*istislām*), and a total submission (*ṭā'ah*) before the transcendent (*al-ilah*). The idea of the reality of religion allows a description of the religious fact in which it internally suspends, in principle, rational knowledge before the sacred (*al-rabb*) and externally suspends one's rational judgment to fulfill the divine will (*Qadr Allah*) while performing the acts of worship (*'ibādah*) before the divine sovereignty (*uluhīah*) and applying some legal rules and ethics (*aḥkām* and *akhlāq*) from the revelation (*ūaḥī*) as a principle of action. It is concluded that the specific definition of religion in Islamic culture is restricted by its confessional, theological or apologetic character, while the idea of the reality of religion that Ibn Taymīyah brings to philosophical studies includes non-Western concepts from Islamic culture. Finally, there will be a contemplation on how we can use medieval and theological sources to postulate principles for a contemporary philosophy of religion inside Islamic culture.

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# Randomness of Evolution and Divine Sovereignty
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Under the title of relation between science and religion it has been widely discussed that evolutionary theory is in serious conflict with religious doctrines. From exegetical point of view there are several verses and narrations in the Bible and the Quran that seems to be in clear conflict with the narration that evolutionary theory provides us as the explanation of existence of human species in the world. Putting aside the mythology of Adam and Eve as the early parents of all existing human beings in the world that wouldn't be confirmed with evolutionary theory, more serious source of exegetical conflict is that contra religious point of view, the evolutionary narration lacks any teleology, purposefulness, and even any clear priority of human beings over other species. One step further, not from an exegetical point of view but from a scientific point of view the proponents of doctrine of intelligent design (ID) challenges this non-purposefulness character of evolutionary theory as its inability to explain the irreducible complexities inhabited in several biological systems. The advocates of ID claim that teleology provides better explanation for these complexities rather than non-teleological evolutionary explanation. Over and above these challenges in the theological and philosophical view the randomness and non-purposefulness of evolutionary process seems to be in conflict with God's power, sovereignty and wisdom. In order to distinguish the fire of conflict on the one hand, some philosophers try to demonstrate that the randomness in evolution is epistemic randomness rather than metaphysical one, and on the other hand, some others argue that guided evolutionary process is not only possible but also is in harmony with all principles of evolutionary theory. In this paper we challenge all of these three sorts of reconciliatory attempts and instead argue that from Quranic point of view, even non-purposefulness and randomness in evolutionary process in nature as its essential and metaphysical character cannot undermine God's sovereignty, wisdom, and power. We conclude that there is no serious conflict with neo-Darwinian account of evolution and Islam.
**Key Words**: Randomness, Purposefulness, Divine Wisdom, Divine Sovereignty, The Quran

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# Philosophy and Semiotics of Religion: the Religious Tourism Trip as a Transforming Experience

Paulo Barroso[1]

Semiotics is a science and study of signs within the social life. All cultures need signs and use them as forms of life. Signs are everywhere as representations or world visions conceived to produce meanings to collective experiences. The world is pan-semiotized and every cultural element means something. The meanings give perspective, perception and understanding. Like any meaning system, religion is cultural and a transmission and consumption of signs and meanings; it creates values, a solidarity system of beliefs and practices related to the sacred. Semiotically, religion is an explanation of the complete and ultimate meaning of life; it is a cultural form of life transmitted and experienced through signs. As in all forms of cultural manifestation, religious tourism is only experienced through signs and inserted into a meaning system. If religious experience is a variety of cultural expressions based on a system of signs expressing beliefs and values through worship and symbolic rites, it also fits into the semiotic studies. Religious tourism is the visit to sacred and traditional places, expressing feelings of faith, hope and charity. It is the result of a spiritual search and religious practices. The idea of traveling (pilgrimage) out of spiritual need to express religious feelings or just out of curiosity to get to know the tradition or the place is different from the idea of traveling for leisure or recreational purposes. Religious tourism arouses and expresses mystical feelings of faith, hope and charity as a specific form of mobility and transformation of the Being. Tourism and religion are two transformations, two fields where the Being overlaps in his formation as a subject of transforming experiences. Based on the essence of traveling as a transforming activity of the Being (the traveller), this approach advocates the influence of travel on both identity (singular and collective) and otherness. Following a theoretical and conceptual strategy, the aim is to problematize generically the semiosis of religious experience (as a transforming process, a semantic transitivity through signs) regarding the essence of the religious journey and recognize its influences both in the processes of individuation/otherness and building collective identity.
**Key Words:** Philosophy of religion, semiotics of religion, tourism, transforming experience, travelling.

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# Recognizing God
Brain Leftow[1]

Many people claim to have experienced or perceived God, or God's presence. They certainly experienced something. But how could they tell it was God? I consider some answers.

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# Is Metaphysics of AI Agents Unified with Human Metaphysics?
## - A Yogācāra Buddhist Interpretation
### Shiying Liang[1]

We usually say that human intelligence itself is a kind of BackBox. We are now entering a new level of pervasive Black Box technology. Machine deep-learning methods allow AI entities to collect massive data to output human-mind attributes and behaviors and make decisions and act independently. The progress of new technology has blurred the distinction between human beings and AI agents on the ontological discrepancy and with no self-explain their decisions and actions, which led to various risks to human existence. The author believes that the reflection of AI agents' metaphysics is a breakthrough to reveal problems. The paper combines an interdisciplinary approach of Heidegger's phenomenology and Yogacara Buddhism from two levels of ontology and Judgment to reveal the Black box of AI metaphysics of substance and AI intelligent decision-making. First, the ontological reflection on the substance of AI will be a prerequisite for understanding the cognitive science of AI. The representation of AI is that human beings extend the inner connection between their existence and consciousness to other cognitive activities. The characteristic of AI agents is the extension of the six consciousness capabilities of human beings. Human consciousness is "transplanted" into AI agents to participate in the human experience world through Big Data and machine deep learning. However, the cognitive performance of AI agents has not changed the karmic seed stored in the Eighth Consciousness (Alayavijnana) of human beings, which reveals the relationship between AI and humans in the metaphysic of substances. Secondly, Yogacara Buddhist theory interprets that "A seminal characterization of the Manas (Skt.) has deliberation as its nature that continuously active in all times." The Manas is the seventh of the eight consciousnesses, which is regarded as the locus for the creation of discrimination, Judgment, decision-making; then, On Heidegger's view, Judgment is a form of intentional comportment towards entities; AI agents perceive the world through a human filter, Alan Mathison Turing believes that AI devices should have the object-oriented design to reflect the ability of self-awareness. In conclusion, In the theory of ontology and decision-making, the contributions of Heidegger's phenomenology and Yogacara Buddhism progress machine mind science which play a crucial role in shaping the success or failure of AI technology.

**Key Words:** Yogacara Buddhism, Phenomenology, Humanities Artificial Intelligence

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## Religious Experience in an Informational World; Hermeneutic of the Person and of the Algorithm
### Leonardo Manna[1]

The experiential, relational, methodological and practical configurations of religions in digital environments follow the same changes of reality. Informational religion can no longer be separated from traditional religion. Online religious practices have been widely used for several years and today it is difficult to construct an accurate mapping and precise results due to the magnitude of the phenomenon. The web has become a very complex place where it becomes difficult to distinguish between online religion and religion online, as Christopher Helland argues. What can push us to make religion our faith, if the rational and autonomous reflection of man with his technical power is already able to propose every possible solution to the fundamental questions? Can religion do without its constitutive doctrinal elements, given that by now we refer everything to the potentialities of human reason or delegate most of the practices to technology? If we can have any kind of experience online, then there can also be religious experience. Can we also say that the integration of digital technologies not only changes institutions, faith and practices, but irremediably changes the religious experience? I would like to dwell on this point and I would like to do so also by taking a cue from the teachings of the philosopher of religion Italo Mancini. Thus, a religious and hermeneutical approach could be today useful for seeing the consequences of religious experience in an informative world. As Italo Mancini argued, hermeneutic language qualifies as a mediation between the persons and absoluteness, thanks to its strong ability to semanticize. The absoluteness of this semantic concentration is a powerful tool both for speaking about God and for speaking with God, also due to metaphysical implications applied to the digital environment. In my talk I would like to emphasize that the informational religious practice can no longer be opposed or separated from traditional religion.
**Key Words**: hermeneutic, information, digital environment, philosophy of religion

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# The Dialogue between Philosophers of Religion and Atheistic Scientists

Franco Manni[1]

Philosophy of religion is today also called philosophical theology and used to be called 'natural theology' as contrasted with revealed theology. It could be a powerful tool for a dialogue with other religions. Also, philosophical theology facilitates a dialogue with atheists as well. Dialogue is especially needed in the current historical circumstances where conflict seems to prevail. The dialogue between philosophers of religion and atheistic thinkers could be highly profitable for the atheistic scientists: according to the classic philosophical theology we do not get any information about nature from the creator God ; if we received it, it would be just our mind's projections onto nature. The fundamental 'distinction' between God and the world forbids it. Creation is different from the origin of the universe. Whereas some atheist scientists assume that the Big Bang is the replacement of God, is that 'making' which is creating. The dialogue could be highly profitable for philosophical theologians too. Here I focus on one point: the concept of contingency. This logical and metaphysical concept from the Aristotelian De Interpretatione 9 onward has been examined not only by experts of logic but also by theologians as well. In theology the concept relates to God's omnipotence, to the difference between our thoughts and God's thoughts and to the ontological status of the radical dependence of all creatures. Maimonides, Ibn-Sina and Aquinas demonstrated how medieval thinkers belonging to three different religions were able to conceive a new meaning of contingency. However, the more a theologian of today pays just lip service to these tenets, but without deep conviction, the more he/she will underrate, misunderstand and even ignore the concept of contingency. Whereas, interest in and acquaintance with the progress of sciences are helpful to acquire a real intellectual habit. In fact, it is decades that some atheist scientists have been presenting this idea as embodied in the particular findings of their sciences: Stephen Jay Gould; Donald Prothero; Sam Harris; Richard Dawkins; and Leonard Susskind.

**Key Words**: philosophical theology; atheistic scientists; concept of contingency.

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# Divine and Worldly Knowledge, Prediction, and Control
Juan Morales[1]

The purpose of this paper is to show that our knowledge of God can be illuminated through its natural contrast (and complementarity, not incoherence) with our objectual and predictive knowledge of the world, in the sense that it should be understood as the epistemic achievement of being (feeling, thinking, and acting) under the control of the absolute whole, God. A kind of experiential and practical knowledge that, in turn, gradually develops an affectionate power on God, recreating the natural dynamics that flows from the essence of divine or completely unselfish mutual love. In the first part, I explain how the excessive emphasis on the atomistic and analytical approach of the Scientific Revolution of the seventeenth century that conceives knowledge as mathematical decomposition, reconstruction, prediction, and control is contemporarily challenged by the special sciences conception of natural systems as holistic and hierarchical. Still this contemporary outlook can be shown congenial to the idea of knowledge as prediction and control. In the second part, I argue that this epistemic conception has to be necessarily reevaluated in the face of the existence of crucial aspects of persons, in particular, their libertarian agent-causal freedom, which introduces a robust understanding of their autonomy, purpose, and responsibility that precludes their predictive comprehension, leaving us with hermeneutics, empathy, and dialogue. The third part articulates the idea of the knowledge of God as the empirical hypothesis of a primary personal level of reality that is eternal, infinite, and with supreme ontological, ethical, and aesthetic value, and who can only be known through the process of becoming completely predominated by his/her perfect, lovely, and beautiful will.
**Key Words:** Knowledge, Control, God, Prediction, Emergence, Holism, Agent causation, Divine love

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## Skepticism, Induction and Meta-induction:
## What Does the Pragmatic Justification of Induction Justify?
J. Brian Pitts[1]

Modern science is often linked to inductive reasoning. An obstacle to inductive reasoning and hence a potential threat to science, Hume's problem of induction, has ancient antecedents in Sextus Empiricus. Science works, so surely induction is somehow (mostly?) justified. A complete justification of induction, however, would undermine miracles. This paper argues that, partly ironically, the pragmatic justification of induction by logical empiricists (Feigl, Reichenbach, Salmon, and now Schurz), which reasons "meta-inductively" over track records to infer which means of prediction is most likely to succeed in the future, might have unexpected results: it might justify not exceptionless induction, but (at least given some views of the track record) induction qualified by prophecy. Indeed Reichenbach and Schurz admit the point in principle, while underestimating controversies about track records. Meta-induction as a partial inductive logic of faith ties together two apparently separate themes in the history of philosophy and the philosophy of religion: (1) the utility of skeptical philosophy as an aid to Abrahamic faith (e.g., St. Paul, Tertullian, al-Ghazali, various 16th-17th century French Catholics (including Pascal), Hamann inter alia, and Richard Popkin) and (2) the utility of a track record-based argument to vindicate prediction via prophecy (the Stoic defense of divination, including the Oracle at Delphi, preserved by Cicero). This paper also sketches the prevalence of meta-inductive reasoning in the Hebrew Bible, apparently little noticed in philosophical contexts, as a sort of inductive logic of faith. Analogs and more abstract applications appear in the Christian New Testament. (The author hopes to learn about relevant Islamic material beyond al-Ghazali's The Incoherence of the Philosophers.) Hence the meta-inductive aspect of the pragmatic justification of induction was not first invented by Pearce, Feigl or Reichenbach, but appeared already in ancient Hebrew informal inductive logic and later and more explicitly in the Stoics.
**Keywords**: Skepticism, Induction, Science.

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# The Problem of Narrowness: How and to What Extent the Islamic views Can Contribute to the Contemporary Philosophy of Religion

Mohammad Saeedimehr[1]

According to a recent view of point, the contemporary philosophy of religion suffers, among others, from the problem of narrowness in the range of religious traditions that are typically on the agenda. I am inclined to be sympathetic with this view. One dimension of this *narrowness* that I wish to highlight in this paper is the lack of enough attention to the views of Muslim philosophers and theologians. While I take this fact for granted, I do not intend here to present a causal explanation of it. Instead, I try to explore briefly some issues of the Islamic philosophy and theology which, I believe, can (and in fact should) be taken more seriously by the contemporary philosophy of religion as far as is done in the western academia. To be sure, in order to play a significant role in the current debates, most (if not all) of these issues may require a sort of revision. This revision may take place in several aspects, including the philosophical language and framework, to the extent that these apparently alien issues can be more appropriately accommodated within the dominant philosophy of religion as nowadays is done by the western philosophers. An initial list of these issues, which I explore and briefly introduce in this paper will include: 1. the relation between reason and faith, or reason and revelation, or religion and philosophy (Forms of rationalism). 2. The very process of argumentation in philosophical theology. 3. Some special arguments for the existence of God (such as the so-called *Seddiqin* argument). 4. Divine attributes like God's necessity, unity, knowledge, and power. 5. God's action and His agency in the created world. 6. Religious experiences (phenomenology, epistemic validity, and …) 7. The nature of Miracles and their religious implication. 8. Versions of the problem of evil and their solutions (philosophical and theological theodicies). 9. Religious language (theories about the nature of God-talk). 10. The relation of religion to morality (Islamic versions of the Divine command theory). 11. Theories about the resurrection and the afterlife.

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# The Futurity of God and Quantum Theology

Lenart Škof[1]

For the advancement of human culture and its ethico-religious values, a projection into the future is needed – one being able to unify existing habits, values, and ideals. As an exploration into the philosophico-theological significance of this thought, this paper deals with the question of the futurity of God and a future quantum theology. In this lecture we will first present God as related to the idea of the future in Raymond Ruyer This will be followed by our examination of Ruyer's idea of the "unknown God" as a divine being beyond all place and beyond all time, enveloping the entire spiritual and material world. The second section of our lecture is dedicated to Mormonism's idiosyncratic idea of God as our future destination and as analyzed under the horizon of contemporary cyber theology. Finally, as based on both elaborations, we will present Cristopher Nolan's film Interstellar as one of the most original possibilities for imagining the idea of the futurity of God within the contemporary thinking of philosophy of religion. On the background of its cinematic usages of the topics of time travel and postapocalyptic thinking, Interstellar will offer us rich possibilities for the cinematico-theological interpretation of our main ideas from Ruyer and Mormonism. We will wind up this lecture with a proposal of »the modest argument for the existence of God« as understood within the field of quantum theology.

**Key Words:** Raymond Ruyer, Futurity of God, Mormonism, *Interstellar*, Quantum Theology.

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## Faith, Absurdity, and Narrative
### Vahid Sohrabifar[1]

Absurdity is one of the crucial threats to a meaningful life. It is observable in different aspects of life and has some tangible consequences. In what follows, I discuss three accounts of absurdity: Purposelessness, Lack of Reasonability, and Failure. Then, I claim that the meaningfulness/meaninglessness of life is more related to the narrative of life and not so much to the arguments and proofs. Hence, I show that the absurdist accounts of life are narratives that represent life as an aimless, worthless, and meaningless game. In full contrast, faith adds some key elements to our understanding of life that lead to a meaningful narrative. It introduces some new realities and presents some new interpretations of the facts that we observe in the world. Thus, faith paves the way for a meaningful life. Considering two opposing narratives, an important question emerges here: Is there a criterion for evaluating different narratives? I try to present a twofold criterion for evaluating narratives. The criterion is based on 1. Truth 2. Practical reasoning. After elaborating on the meaning of each element, I show that the faith-related narrative can satisfy both conditions and hence faith can help us to overcome the threat of absurdity.
**Key Words:** Absurdity, faith, narrative, the meaning of life

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# Ritual and its Constructive Power: An Overview of Victor Turner's Theory

Tahereh Tavakkoli[1]

Victor Turner (1920-1983), the social and cultural anthropologist researcher, demonstrated a fundamental connection of rituals with symbols and religious beliefs. In his view, ritual does not solely perform a passive role within the ordinary personal life; rather, because of its connection and references to metaphysics, it is rendered as an active transient matrix that provides creative changes in the personal behavior and beliefs as well as the social sphere. By deciphering the elements and meaning of a ritual, its functions and effective role can be understood properly. Inspired by Van Gennep's three stages of rites, separation, transition, and reincorporation, Turner observed ritual as a processual phenomenon, of which he found the middle stage of transition as a significant and essential phase for society. He advanced the concepts of liminality and communitas as the main features of ritual, specifically pilgrimages. Turner's investigations explain that during transition, the ritual subject experiences an ambiguous state or anti-structural threshold, which transcends the former structures. As a creative state, this new atmosphere possesses the potential to generate new paradigms and structures or recreate the old structures according to the present social demands. Consequently, in Turner's theory, ritual is not a passive element of society with a narrow function of solidarity, but it finds an active role in the dynamic process of social reconstruction. This paradigm can also provide new cognitive expressions and show how religious practices, through symbolic engagement with the material world, are effective at generating new consciousness and interpretations of transcendent realities, religious beliefs, and norms of moral behavior. This research will investigate how rituals not only respond to the needs of society as a passive object but also can be active in creating new structures and inspiring different religious consciousness.

**Keywords:** ritual, liminal, communitas, symbols, religious beliefs, transition

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# Cosmotheologies. Space Colonization as a Religious Endeavor
Gregorio Tenti[1]

Colonizing space is one of the latest promises of human civilization. Humankind is now at a crossroads: is outer space a store of raw materials that awaits to be exploited or rather a source of transcendence and a fundamentally sacred dimension? Is it still possible to experience and comprehend space as sacred in the age of its technological exploration? This paper claims that space exploration and colonization are fundamentally religious activity, not simply because they need religion (Oviedo 2019) but first of all because they entail a shift towards a religious experience of reality. In space psychology, for example, the awe of the astronauts when they first see the Earth from above is known as "overview effect", and is often described as a clear experience of transcendence (Weibel 2020). Navigating the interstellar void and trying to inhabit other planets immediately raises religious problems and evokes religious behaviors, as highlighted by countless fictional works. It is certain that the challenge of space colonization needs one or several "cosmotheologies" (Dick 2020) that account for a lived knowledge of cosmos without excluding the supernatural. After outlining what we already know about the religious experience of space, the paper examines some evident constants in narratives regarding the sacral dimension of space adventure. The conclusions suggest the essential terms of the cosmotheologies to come.
**Key Words**: Religion in space; Space theology; SETI.

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# Open Theism and Prophecy

Ferhat Yöney[1]

God's prophesying about the contingent future is one of the problematic theological concepts for open theism. It has become standard response among open theists to suggest that prophecies in the Bible can be explained in one of the following three ways: They are (i) conditional prophecies; (ii) predictions based on actual trends and tendencies; (iii) God's purposes to bring them about. Based on these, William Hasker claims that "these categories enable one to deal with the phenomena of the biblical text" (Hasker 1989, 196). Moreover, Gregory Boyd (2000), assuming that open theism is successful in explaining prophecies literally, claims that open theism has superiority over non-open theist alternatives to be the correct interpretation of the Bible. Since non-open theist views need to interpret the contrary biblical data which implies God's ignorance about the future non-literally as anthropomorphisms. In this work, firstly, I will argue that there are prophecies in the Bible which are explicable in none of the three ways open theists suggest. In doing this, I will deal with the most challenging prophecy for open theists; e.g. Jer. 1: 5, which tells that Jeremiah is prophesied to be a prophet before birth. To that end, I will draw on the philosophical commitments of open theism on free will, character formation, and based on these present a model for one being elected as a prophet by God. Secondly, I will provide two suggestions for open theism on how to deal with the problematic cases of prophecies. First suggestion will be renouncing interpreting any prophecy literally and withdrawing superiority claim over non-open theist views on biblical interpretation. Second suggestion will rely on Hasker's (2021) recent move on the truth value of future contingents according to which they have probabilities as truth values as opposed to truth-values in the classical sense. I will present this as a fourth way of understanding prophecies within open theistic framework and argue that this way is congruent with open theisms' understanding of divine providence.

**Key Words:** Open theism; Prophecy; William Hasker

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