

# Lesson 3

## Study Guide

### **Vocabulary:**

Agnostic  
Anthropomorphic  
Argument  
Atheism  
Brahman  
Buddhism  
Cosmological Argument  
Deism  
Enlightenment  
Existentialism  
Faith  
Free Will  
Monotheism  
Omnipotent  
Omniscient  
Ontological  
Ontological Argument  
Panentheism  
Pantheism  
Philosophy of Religion:  
Polytheism  
Problem of Evil  
Reformation  
Theist  
Theodicy  
Theology

### **Philosophers:**

Anselm of Canterbury  
Thomas Aquinas  
G. W. F. Hegel  
Job  
Søren Kierkegaard  
Rabbi Harold Kushner  
Martin Luther  
Karl Marx  
Blaise Pascal  
Baruch Spinoza  
Voltaire

## Questions

According to Kierkegaard, what is important is not our conception of God, but

- a. how convincing our arguments for God's existence are.
- b. the *passion* with which we believe in him.
- c. how plausible our conception is.
- d. whether we live an ethically good life

One of the things that makes rituals and traditions of primary, and not merely secondary, importance to religious practitioners is

- a. their particularity.
- b. their universality.
- c. the fact that their superiority can be rationally argued for.
- d. the fact that they induce mystical experiences.

According to Buddhism,

- a. dissatisfaction is the universal condition of human existence.
- b. dissatisfaction is not the universal condition of human existence.
- c. God is both transcendent and immanent.
- d. God is a dynamic force in history.

According to Immanuel Kant, God's existence

- a. is both a matter of knowledge, and a necessary feature of our moral outlook on the world.
- b. is neither a matter of knowledge nor a necessary feature of our moral outlook on the world.
- c. is not a matter of knowledge, but it is a necessary feature of our moral outlook on the world.
- d. can be proved, but only through a revised version of the cosmological argument.

According to the "least of the evils" position,

- a. there is no more evil in the world than is necessary, except, perhaps, for moral evil.
- b. all evil comes into the world through free will.
- c. evil appears to exist but does not actually exist.
- d. evil is a mystery that cannot be comprehended.

According to the story of the Book of Job,

- a. God made Job the "father of all nations."
- b. God allowed Job to suffer because Job did not follow God's commandments closely enough.
- c. God punished Job for not going straight to Ninevah, as God commanded him to do.
- d. God permitted all kinds of terrible sufferings to afflict Job, who was a good man and believed in God wholeheartedly.

If, according to the free-will solution to the problem of evil, God cannot interfere with our actions, then

- a. God's goodness seems to be limited.
- b. God's power would seem to be limited.
- c. God's knowledge seems to be limited.
- d. evil and suffering are not real.

If, as process philosophy says, God is constantly creating himself and the universe as well, then this means that

- a. God must be unchanging.
- b. polytheism may be true.
- c. "creationists" and "evolutionists" are necessarily at odds with another.
- d. the continuing battle between "creationists" and "evolutionists" may be a false fight.

Nietzsche said of Christianity that

- a. it has meaning as an intensely personal, passionate concern.
- b. its God is the declaration of war against life, nature, and the will to live.
- c. it was preferable to paganism because it was a more rational system of belief.
- d. it arose as a form of wish fulfillment.

Suppose that Anne believes in God, but like Voltaire, she has a deist conception of God. What then does Anne believe about God?

- a. God is an initial, impersonal, creative force.
- b. God is a self-creating process.
- c. God and the universe are one.
- d. God is a personal creator who is infinitely wise, just, and powerful.

That the universe may have always existed and thus does not need to be explained by a "first cause" that created it

- a. is an objection to the cosmological argument.
- b. is an objection to the design argument.
- c. is an objection to the ontological argument.
- d. is the so-called "sixth way."

The problem of evil only arises because we believe that

- a. God is all-powerful, all-knowing and all-good.
- b. God is all-good.
- c. God is all-powerful.
- d. God is all-good and all-knowing.

The seventeenth-century Jewish philosopher Baruch Spinoza insisted

- a. that God is absolutely transcendent.
- b. that God is *everything*, identical to the universe itself.
- c. on returning to polytheism.
- d. that pantheism must be wrong.

When people attempt to resolve the problem of evil by claiming that everyone who suffers somehow deserves to suffer, they are

- a. claiming that evil is part of an aesthetic totality.
- b. claiming that the good outweighs the evil.
- c. claiming that all evil is nonmoral evil.
- d. denying that evil really exists.

According to Aquinas, God is a first cause, both as the cause of the universe's coming into existence and as the cause of its being preserved in existence from one instant to the next.

Select one:

True

False

According to Hegel, absolute Spirit expresses itself and acts through human beings, but is also not different from human beings.

Select one:

True

False

According to Kierkegaard, total commitment to God requires that a person must at least arrive at a plausible conception of God.

Select one:

True

False

According to Pascal, if we wagered that God exists but it turned out God did *not* exist, then the worst that could happen is that we would have given up a few sinful pleasures that we might otherwise have enjoyed.

Select one:

True

False

Some Buddhists would say that the idea of a God separate from the universe makes no sense at all.

Select one:

True

False

The problem of evil can be stated as follows: If there is evil in the world, then either God can't do anything about it, God doesn't know about it, or God doesn't care about it.

Select one:

True

False