

UNIVERSITY OF LONDON

BA EXAMINATION 2007

for Internal Students

This paper is also taken by Combined Studies Students

PHILOSOPHY

Optional subject (d): Philosophy of Religion

Answer THREE questions. Avoid overlap in your answers.

1. Outline and evaluate any ONE version of the Cosmological Argument.
2. If God is not logically impossible, does God exist necessarily?
3. Critically assess the notion of divine simplicity.
4. EITHER (a) 'The question of whether religious beliefs are reasonable cannot be separated from the question of whether religious beliefs are true.' Discuss.

OR (b) 'The evidential value of religious experience is undermined by the fact that there are no non-circular arguments for the claim that such experience is veridical.' Discuss.
5. Are there evils such that we do not understand why an all-good, all-powerful, and all-knowing being would allow them? If so, does this make belief in such a being unreasonable?
6. Mackie held that the existence of an all-powerful, all-knowing, and all-good God was LOGICALLY INCONSISTENT with the existence of evil. Has Plantinga or anyone else succeeded in showing he was wrong?
7. EITHER (a) Outline and evaluate John Hick's Irenean theodicy.

OR (b) Outline and evaluate the approach to the problem of evil taken by St. Augustine and St Thomas Aquinas.
8. How does the so-called 'fine-tuning' version of the teleological argument differ from the more traditional Paleyan version? To what extent does it represent an improvement thereon?

TURN OVER

9. EITHER (a) 'If the "modal" ontological argument looks cogent, that's only because we are failing to distinguish metaphysical possibility from epistemic possibility.' Is this a fair criticism?
- OR (b) 'Kant's criticism of the ontological argument is off-beam, because there is no good reason to deny that existence is a predicate.' Discuss.
10. Expound and evaluate the strongest argument for the incompatibility of an infallibly omniscient God and a genuinely open future.
11. 'If there is no bodily resurrection, hope in life after death is vain.' Discuss.
12. Are there any good reasons to think that the terms applied to both God and creatures are not applied univocally thereto?
13. 'Because faith involves having more (subjective) certainty than the evidence at one's disposal (objectively) warrants, faith is unreasonable.' Discuss.
14. Could it ever be rational to believe in miracles?

END OF PAPER