

UNIVERSITY OF LONDON
M PHIL EXAMINATIONS 2005
for internal students

PHILOSOPHY OF RELIGION

Candidates should answer THREE of the following questions. Please avoid overlap in your answers.

1. 'It is logically possible that every (potentially free) creature God could create is trans-world depraved. But it surely is not true. So Plantinga's free-will defence of the logical compatibility of classical theism with the existence of evil is of no use if we want to defend the truth of classical theism, given the existence of evil.' Discuss.
2. 'Once we distinguish between apparently pointless evils and evils that have no apparent point, we can see that evils with no apparent point are not even defeasible evidence against the existence of an all-good, all-knowing, all-powerful God.' Discuss.
3. To what extent do Hume's criticisms undermine the argument from (or to) design?
4. What is the 'fine-tuning argument' for the existence of God? What, if anything, is wrong with it?
5. On what grounds might one hold that God is simple? Can the difficulties associated with this view be overcome?
6. Is it true that God can have infallible knowledge of the open future only if He is outside time?
7. Does Hume show that it would never be rational to believe in miracles?
8. Does religious experience yield knowledge of God?
9. What is the principle of credulity? How important is it in the justification of religious beliefs?
10. How, if at all, might we undergo bodily resurrection on the last day?
11. Could there be such a thing as middle knowledge?
12. What philosophical account can be given of the practice of prayer?

END OF PAPER