

**UNIVERSITY OF LONDON**

**M.Phil. EXAMINATION**  
for Internal Students

**PHILOSOPHY**

**Philosophy of Religion**

Tuesday, 9 May 2006: 10.00 – 13.00

Candidates should answer **THREE** of the following **TWELVE** questions, avoiding overlap in their answers, also between papers.

1. Expound and evaluate EITHER (a) the non-modal, OR (b) the modal, version of the ontological argument.
2. 'Even if there are infinitely many contingent caused causes, there must be a necessary uncaused cause, given that there are contingent beings.' Discuss.
3. EITHER (a) If God acts at all, must He act in time? And if He must, does it follow that He belongs within the temporal order?  
OR (b) 'God can have infallible knowledge of what is not yet inevitable if and only if He is outside time.' Discuss.
4. How essential to individual survival after death is the prospect of the eventual resurrection of the body?
5. Is transubstantiation an intelligible occurrence? And how far does its possibility depend on its intelligibility?
6. Could there be evidence of the operation of providence? If so, what form could it take?
7. EITHER (a) Is it contingent whether God is a good god?  
OR (b) 'God must be free to do evil, since He would otherwise be less free than beings created by Him – which is impossible.' Discuss.
8. Is infallibility, properly circumscribed, a possible property of a human being?
9. EITHER (a) Evaluate Plantinga's response to the logical problem of evil.  
OR (b) 'The existence of evil in the world does not prove that God does not exist, but it is powerful evidence that He does not exist.' Discuss.
10. Do religious experiences justify religious beliefs rather as perceptual experiences justify beliefs about perceived objects?
11. Must the fact that there are many religions cast doubt on the claims of any particular religion?
12. Evaluate Hume's argument that it would never be rational to believe in miracles.

**END OF PAPER**