

Topic on a Page

for AS / A Level Year 1 OCR

Component 1A: Philosophy of Religion

D Anthony

zigzageducation.co.uk

POD
10746

Publish your own work... Write to a brief...
Register at publishmenow.co.uk

Follow us on Twitter [@ZigZagRS](https://twitter.com/ZigZagRS)

Contents

Product Support from ZigZag Education	ii
Terms and Conditions of Use	iii
Teacher's Introduction.....	iv
A3 Summary Pages	6 pages
1. Philosophical Language and Thought (1): Ancient Philosophical Influences	
2. Philosophical Language and Thought (2): Soul, Mind and Body	
3. The Existence of God (1): Arguments for God Based on Observation	
4. The Existence of God (2): Arguments for God Based on Reason	
5. God and the World (1): Religious Experience	
6. God and the World (2): The Problem of Evil	
Activities	6 pages
A4 Summary Pages	18 pages
Mark Schemes and Answers to Activities	16 pages

Teacher's Introduction

This resource covers the AS/A Level Year 1 OCR (H173/H573) Religious Studies specification for Component 1A: Philosophy of Religion, and includes the following content:

1. Philosophical Language and Thought: Ancient Philosophical Influences
2. Philosophical Language and Thought: Soul, Mind and Body
3. The Existence of God: Arguments for God Based on Observation
4. The Existence of God: Arguments for God Based on Reason
5. God and the World: Religious Experience
6. God and the World: The Problem of Evil

Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

The resource is split into five sections as follows:

1. **A4 teacher information pages.**
2. **Six A3 revision posters**, between them covering the four subtopics. These are labelled: **1** to **6**. These posters are intended as a summary of all topic material, focusing on the main points rather than the detail, so that all important areas are covered without going into too much depth.
3. **Six A3 subtopic sheets with activities.** Each of these sheets covers one subtopic and provides write-on activities for students to complete. Answers can generally be found in the A3 revision posters themselves, but are also provided in a separate answer document (see section 5). These are labelled with numbers inside white circles: **6**.

Exam-style questions, modelled on those found in the AS / A Level exam, are marked by a pencil icon: 

4. **18 A4 subtopic revision posters.** These provide answers for the main activities given in the A3 subtopic activity sheets. As revision posters, these can be used as a summary for each area, and have enough space for teacher or student annotation. These are labelled with numbers inside black circles: **18**.
5. **A4 answer pages.** These pages provide more detailed answers to the questions on the A3 subtopic activity sheets; in particular, the long-answer questions. Student-friendly, OCR-style mark schemes are also provided for the exam-style questions.

All posters can be displayed on classroom walls, or given to students to learn in lessons or at home.

As a whole, the resource can be used to help students to consolidate knowledge at the end of a topic/subtopic, or to revise before a test or an exam. Different styles and layouts are used to make the information interesting and to help the students engage with the information in a productive way.

D Anthony, March 2021

1. Philosophical Language and Thought: Ancient Philosophy

Aristotle's concept of a **Prime Mover** arises when he questions what is the **final cause** of the universe itself.

He notes that change in the universe is constant and unceasing, and it couldn't move itself. Instead, there must be an **Unmoved Mover**, which causes the change and movement in the universe.

This **Prime Mover** is perfect, beautiful, immaterial, indivisible and eternal. It exists only in contemplation of its own perfection and is both the first and final cause of the universe.

The Prime Mover causes this change by pulling all things towards itself. This results in the circular motion of celestial objects such as planets and stars.

The Teleological World View

The Prime Mover

Aristotle

Issues with Teleology

Philosophers have questioned Aristotle's teleological world view in light of scientific theories such as evolution. Do all things really have a telos?

For similar reasons, we can question Aristotle's belief in a Prime Mover. Are his ideas about change, motion and purpose still relevant or valid when thinking about the universe today?



Aristotle



COPYRIGHT
PROTECTED



INSPECTION COPY

1. Philosophical Language and Thought: Ancient Philosophy

The **analogy of the cave** is an allegorical story told by Socrates to another man, Glaucon, in *Republic*, which Plato uses to illustrate his philosophical ideas.

The story tells of a group of prisoners who are chained in a cave, only able to see the shadows of objects cast on the wall by a fire behind them.

However, a prisoner becomes unchained, and observes that the world of shadows they thought was real was in fact an illusion.

With this knowledge, the unchained prisoner begins to make their way out the cave, eventually coming to the real world illuminated by the Sun, representing the **Form of the Good**.

The Analogy of the Cave

Plato (1)

The journey of the unchained prisoner in the analogy reflects the intellectual journey of rejecting the world of appearances and seeking the world of truth. The end of the story sees the unchained prisoner try to free those still chained, only to be dismissed and driven away.

For Plato, most will not be able to realise the truth about the world or be able to properly grasp the world of the Forms. It requires rejecting many of our deeply held beliefs.

COPYRIGHT
PROTECTED



1. Philosophical Language and Thought: Ancient Philosophy

Plato argues that beyond the **world of appearances**, known by the senses, there is a **world of the Forms**, a non-material, unchanging reality that contains perfect versions of the objects, ideas and concepts which human beings can see and understand.



The world of **the Forms** is grasped by pure reason and provides a solution for how one idea can be applied to many things in the material world. By contrast, the world of appearances (the sensory world) contains only imperfect, inferior replications of the Forms.

The highest, most perfect Form for Plato is the **Form of the Good**. This Form gives all the other Forms their meaning and value and, as such, all other Forms can be understood by their relationship to the Form of the Good.

The Forms

Plato
Forms
Forms
change
appear
Plato
the
Forms
int

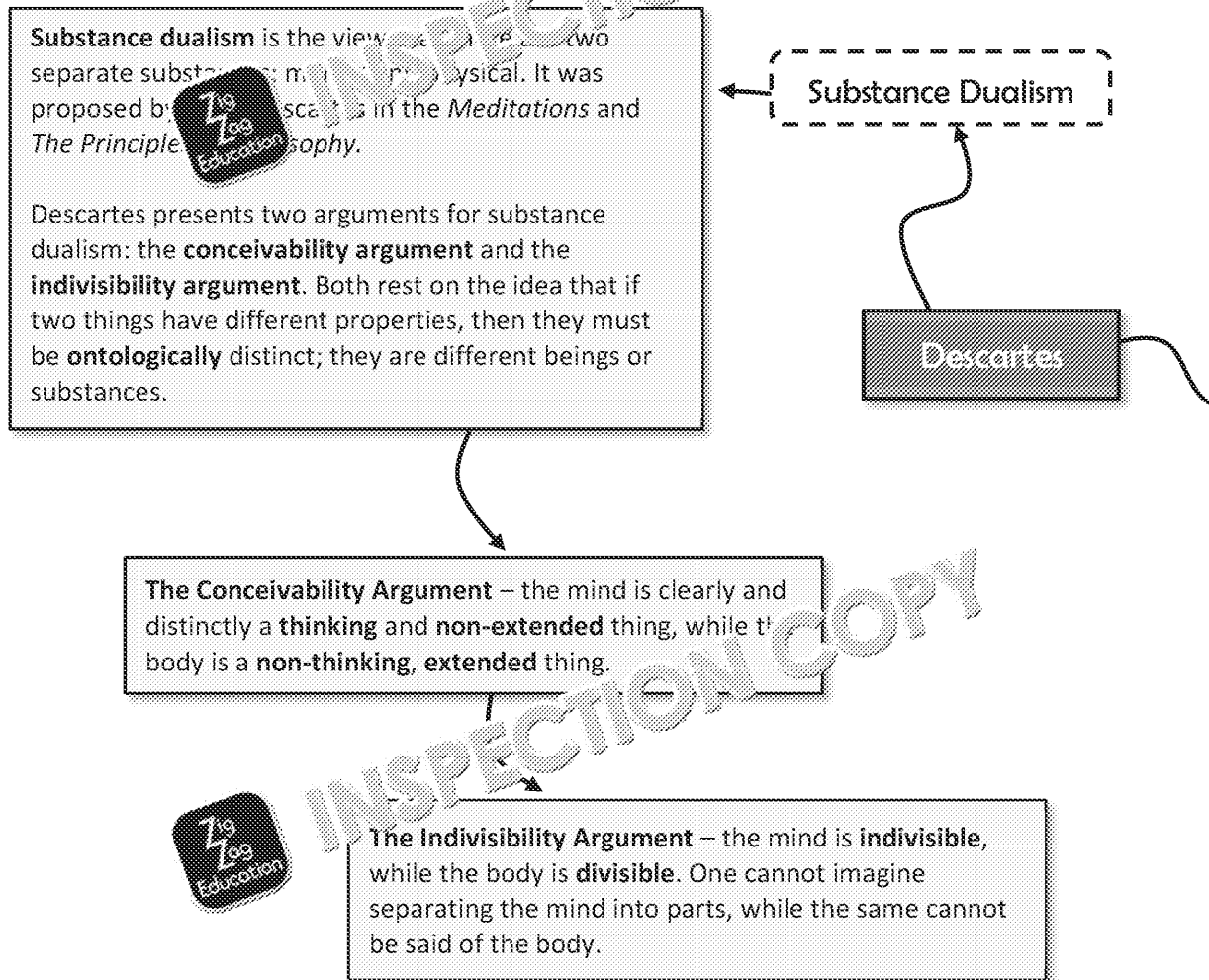


COPYRIGHT
PROTECTED



INSPECTION COPY

1. Philosophical Language and Thought: Soul, Mind and Body



INSPECTION COPY

COPYRIGHT
PROTECTED



1. Philosophical Language and Thought: Soul, Mind and Behaviourism

Gilbert Ryle criticises Cartesian dualism in his book *The Concept of a Mind*, arguing philosophers have often been guilty of making **category errors** when talking about the mind.

Just because Descartes is able to conceive of the mind and body as two different substances does not mean that this is the case in reality.

Ryle uses the example of a tourist visiting Oxford University. Despite the tourist visiting all the colleges and libraries, they still mistakenly ask at the end of their tour where the university is.

Ryle thus describes Descartes' belief in mental substances as a **ghost in the machine**. He instead argues for **behaviourism**, where talk of the mind and mental states should instead be replaced with talk of behaviours.

Gilbert Ryle

Materialism

However, some aspects of the mind cannot be explained by physical processes.

Some endorse **monism**, where one substance can generate all experiences.

Other materialists see the mind as a **metaphor** for desires, even though these are physical.

INSPECTION COPY

COPYRIGHT
PROTECTED



1. Philosophical Language and Thought: Soul, Mind and Body

One similarity between Plato's and Aristotle's beliefs is the idea that the soul is responsible for conscious, rational thought. Many thinkers have viewed **consciousness** as a phenomenon that can only be explained by an immaterial aspect of the human mind or person.

Consciousness is a difficult concept to define due to its peculiar nature. It is generally used to refer to the self-awareness that human beings possess of themselves and their surroundings.

Consciousness is also thought to be the cause of the **inner life** of human beings; the subjective, personal experiences that generate our beliefs and ideas about the world.



Aristotle, immaterial the form

Aristotle possesses beyond d

The **veget** survive an animals, a only held on one's e

Consciousness

What is the Soul?

Throughout history, many other terms, such as **spirit** or **mind**, have been used in similar ways to 'soul'.

The **soul** is not an easily defined concept. Traditionally, it is thought to be a spiritual aspect of the human person that is **immaterial** and can persist beyond death.

For religious individuals, the soul is thought to enable human beings to have a relationship with God.

Plato believed there was a **temporary, physical** body and a **permanent, immaterial** soul. A human life seen as a journey united with the body, and the soul's journey to the immaterial world to continue.

The soul has three elements: **reason**, **emotion**, and **appetite**. Plato compares the soul to a chariot pulled by two horses, one representing reason and the other representing emotion and appetite.

Plato details these beliefs in his *Republic*, where he describes the journey of a soldier to the afterlife.

INSPECTION COPY

COPYRIGHT
PROTECTED



2. The Existence of God: Arguments for God Based on Observation

Hume criticised the teleological argument in his book *Dialogues Concerning Natural Religion*, claiming that the inference to an intelligent designer was unjustified.

Just because there are two similar effects does not mean they have similar causes. The functional order and regularity in the world could easily have another explanation.

Hume also held that such arguments committed the **fallacy of composition**. Observations of **spatial order** in one part of the universe does not mean it is all ordered. It could be chaotic or appear ordered by chance! Finally, Hume contended that the teleological argument was guilty of **anthropomorphism**. It inappropriately applies the concept of designer to a being or cause that is beyond human experience or knowledge.

The Cosmological Argument (I)

Hume also criticises both the **causal principle** and the **principle of induction**. He argues that the **causal principle** is not justified by experiencing events in the past, and that the universe must have been created by one or more universes being created.

Hume also argued that the **principle of induction** is not contradictory to contingency and necessity.

Both these issues suggest an unwarranted jump to the **principle of causality**. It may be, as Hume argued, that the universe is simply a **brute fact**.

David Hume

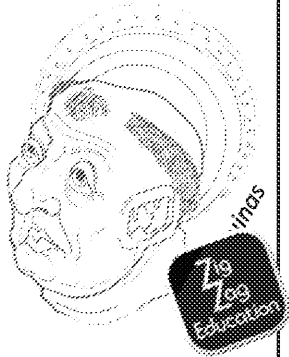


COPYRIGHT
PROTECTED



INSPECTION COPY

2. The Existence of God: Arguments for God Based on Observation



The first three of the **Five Ways** are different variations of the **cosmological argument**.

1. **The Unmoved Mover** – Change and movement can be observed throughout the universe. This chain of change and movement cannot be infinite. There must be a source of change and movement; God.
2. **The First Cause** – All things in the world have prior causes. Yet nothing can be the cause of itself. If it is possible, there must be a first cause; God.
3. **The Contingency Argument** – For all things, it is possible for them to exist or not exist. If an infinite amount of time had passed, then nothing would exist. Things exist; therefore, there must be a necessary being; God.

The cosmological argument is also a **posteriori** but there are both **inductive** and **deductive** forms!

The Cosmological Argument (2)

Argument from Contingency

Argument from Causality

Aquinas' **Third Way** is an example of the **argument from contingency**. It rests on the idea that the existence of **contingent** beings cannot begin or cease to exist, cannot be explained wholly by other contingent beings. This would lead to an **infinite regress** of explanations.

Therefore, there must be a **necessary being**, which has existed forever and cannot cease to exist in order to prevent this infinite regress of contingent explanations. This necessary being is God.

The argument from contingency rests upon Gottfried Leibniz's **principle of sufficient reason**; the idea that everything in the world requires an explanation for its existence and current state.

Aquinas' **Second Way** is based on the **causal argument**. However, since everything has a cause, there must be a first cause.

A modern version of the causal argument. It states that everything must have a cause. If everything caused itself, this causal chain would be infinite. This causal chain must end in a powerful being.

INSPECTION COPY

COPYRIGHT
PROTECTED



2. The Existence of God: Arguments for God Based on Observation

The **teleological argument** is also known as the **argument from design**, as it attempts to infer the existence of God from observations of nature, such as order, complexity and purpose, all of which are argued to be evidence of design. Based on experience, the teleological argument is typically a **posteriori** and employs **inductive reasoning**.

Paley in his work *Natural Theology* argued that if one were to come across a watch-like mechanism evidence of design, the same properties would then allude to the work of an intelligent designer, even if one had no experience of watches.

Paley then argues that the order and complexity of the natural world is the work of an intelligent designer.

The Teleological Argument

Thomas Aquinas

Charles Darwin

Aquinas' **Fifth Way** is a teleological argument. It begins with the observation that things behave with an unusual regularity, intelligent or not. This regularity he calls a **beneficial order**.

However, if things were governed by chance, they wouldn't display such regularity. Their behaviour is determined by an outside intelligence, especially if the things do not possess intelligence themselves. Instead, their regular behaviour must be determined by an outside intelligence; God.

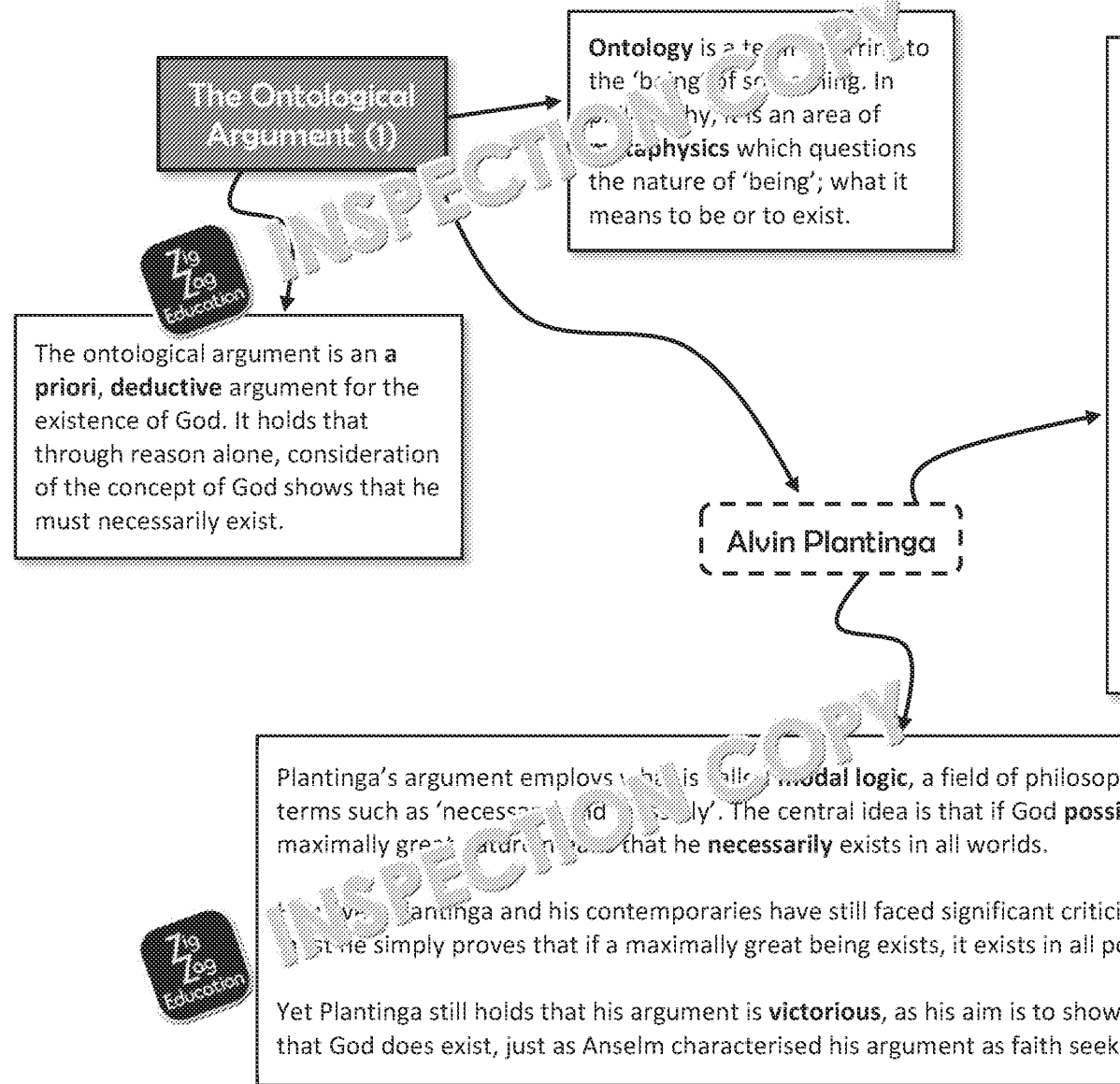
The **theory of evolution**, as proposed by Charles Darwin in *On the Origin of Species*, proved problematic for Paley. An intelligent designer was not needed as an explanation for the functional complexity in the natural world.

Instead, Darwin showed how organisms could be **adapted** to their environment, thus invoking ideas about design.

COPYRIGHT
PROTECTED



2. The Existence of God: Arguments for God Based on Reason

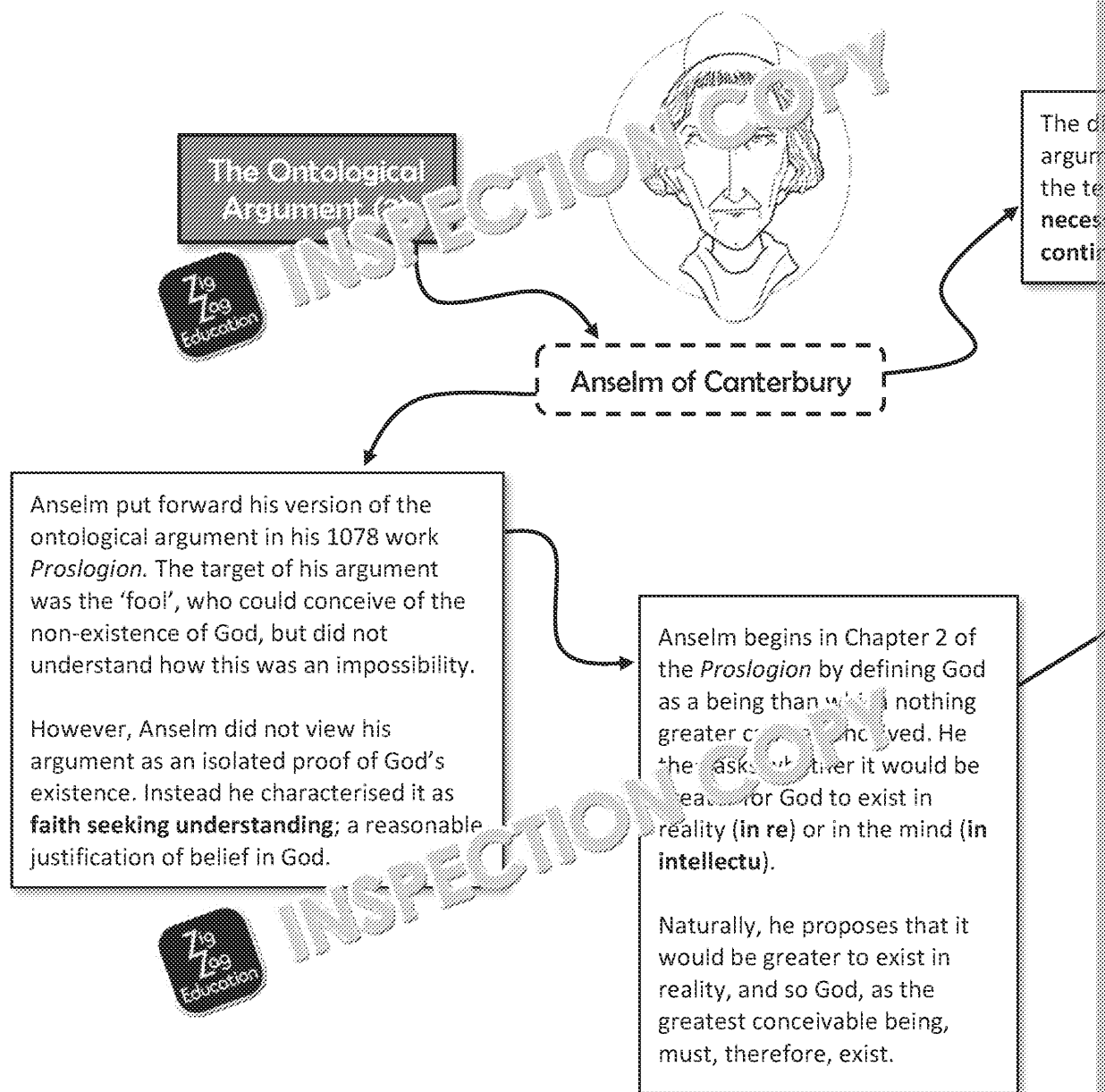


INSPECTION COPY

COPYRIGHT
PROTECTED



2. The Existence of God: Arguments for God Based on Reason



INSPECTION COPY

COPYRIGHT
PROTECTED



2. The Existence of God: Arguments for God Based on Reason

Gaunilo, a monk at Marmoutier in France, criticised Anselm's ontological argument shortly after *Proslogion* was published, arguing that it led to absurd and contradictory conclusions.

He proposed a now famous counterexample, that of a **perfect island**, which is the greatest island conceivable. Gaunilo then asks whether this island exists in the mind or reality, holding that if Anselm's reasoning is correct, then the island must exist.

Gaunilo attempted to show that Anselm's logic can be applied to practically any object, and so his argument is meaningless. The existence of things can only be demonstrated through empirical evidence, such as experience. One cannot just reason God into existence or one could do the same for anything else!

Gaunilo

Anselm did respond to Gaunilo, claiming that he did not fully grasp his distinction between **necessary** and **contingent** existence made in Chapter 3.

God is the only being of necessity, and the property of being maximally great and cannot apply to contingent things.

Immanuel Kant



INSPECTION COPY

COPYRIGHT
PROTECTED



3. God and the World: Religious Experience (1)

Mystical experiences are a variety of religious experience where an individual has a direct awareness of the presence of God or a spiritual reality.

This direct awareness typically involves a **conscious sense** of, or **union** with, the divine that transcends ordinary sense experience.

One famous figure who claimed to have undergone mystical experiences was **Teresa of Ávila**, during her periods of religious ecstasy, and later visions of Christ in 1559.

F C Happold claimed there were four typical features to mystical experience; those undergoing one believe that there is a **divine ground** to reality; reason is not the only intellectual faculty, there is a truer spiritual side to the self and one's life should be dedicated towards understanding this spiritual aspect to oneself and life.

Mystical Experiences

What is Religious Experience? (1)

Religious experience is a direct conscious sense of the divine.

Religious experience is a direct conscious sense of the divine.

This experience is generally religious.

Rudolf Otto held that religious experiences are 'fascinans'; they involve a sense of mystery.

Mysterium – While religious experiences can never be understood in purely rational terms.

Tremendum – They involve a sense of awe on which human beings are dependent.

Fascinans – Despite our limitations, one's religious experience is a sense of mystery.

These special qualities of religious experience, which go beyond ordinary sense experience, are what make religious experience unique.

COPYRIGHT
PROTECTED



3. God and the World: Religious Experience (2)



William James

James took an impartial stance on religious experience, arguing that it had four characteristics – two **essential** and two **subsidiary**.

The essential characteristics were its **ineffability** and its **noetic quality** – the idea that, for participants, religious experience provided insight into realms beyond ordinary human experience or intellect.

The subsidiary characteristics were its **transience** (shortness) and its **passivity** – the idea that, where participants feel that they are under the control of a higher power or spirit.

What is Religious Experience? (2)

The fact that religious experience (conversion) is often used as

James himself concluded that the effects it had upon a person and more caring, these are authentic.

Moreover, he argues, for it to be reasonable for them to believe in religious experiences means they are evidence of the existence of God from their

Con
cha
hav
wa

Jan
exp
hav
per

A w
Pan
wh

INSPECTION COPY

COPYRIGHT
PROTECTED



3. God and the World: Religious Experience (3)



Richard Swinburne

The main source of evidence for religious experiences is **testimony**. This raises issues as it is always possible to question whether testimonies are accurate. A person may simply be **deluded, ignorant** or even **lying**.

However, Swinburne argues that critics' doubts about religious experience are often too extreme. In all other spheres of life, individuals' experiences are not as heavily questioned or interrogated. Swinburne, therefore, proposes two ideas:

The Principle of Credulity – One should accept a person's experiences as genuine unless there are convincing reasons to suggest otherwise.

The Principle of Caution – People's accounts of their experiences should be accepted as likely to be true unless there are reasons to suspect someone of lying or believe they have made a mistake.

Swinburne's principles suggest that religious experience on the whole should be taken as genuine evidence for God. Even if there are some who are lying or mistaken, the wealth of testimonies with similar qualities means God is at least a reasonable explanation for religious experiences.

Some have suggested that **corporate** religious experiences, where multiple people undergo similar, shared experiences of God together, might be even stronger evidence for God. Examples of corporate experiences include the **Toronto Blessing** in 1994.

Verifying Religious Experience

Religious experience is often thought of as evidence for the existence of God, particularly if it is **widespread occurrence** and **unique**.

Formal arguments from religious experience typically are **a posteriori**, though they have also been proposed both **inductive** and **deductive**.

INSPECTION COPY

COPYRIGHT
PROTECTED



3. God and the World: The Problem of Evil (1)

Theodicies

Theodicies are arguments that seek to defend a traditional theistic conception of God in light of the problem of evil. Typically they are presented through a religious perspective and aim to show that God can be both omnipotent and benevolent despite the existence of evil.

The problem of the existence of evil
A key distinction between human action and natural events
solution to the problem of evil

Theodicies vary in scope and application according to the problem they are addressing. For example, **free will** defences often focus primarily on the logical problem of evil, while **soul-making** theodicies also answer the evidential problem of evil.

Often theodicies will argue that despite initial appearances, the existence of evil is necessary for a **greater good** to flourish. Others, however, incorporate more theological elements, such as Augustine's free will theodicy, which questions both the nature of evil and human beings' role in its creation through **the Fall**.

Evidential Problem

The evidential problem of evil is an **inductive** argument against the existence of an omnipotent, benevolent God.

Although the existence of evil does not disprove a traditional conception of God, it is strong evidence against this belief.

It often focuses more on the characteristics of evil, such as its lack of purpose or the gratuitous suffering it often causes.

COPYRIGHT
PROTECTED



3. God and the World: The Problem of Evil (2)

This disobedience caused human beings to become **corrupted**, ceasing to possess reason and being ruled by their passions and becoming mortal. Moreover, this corruption was passed down through generations in what is known as **original sin**.

Augustine argues that all evil, both natural and moral, is a result of this original sin. The suffering we observe in the natural world is due to the misuse of **free will** by corrupted human beings and angels, choosing to do what is evil rather than adhering to God's will.

Augustine, contra theodicy, argues that evil is a necessary phenomenon, but theodicy draws on **Genesis 1–3** to deal with the problem of evil.

Augustine argues that evil is a necessary phenomenon, but theodicy draws on **Genesis** where the fall of man is described.

Augustine

The clear strength of Augustine's free will theodicy is that it does preserve God's sovereignty and freedom outside his control. In this sense, it potentially can address the **logical problem** of evil.

However, it also relies on supernatural events such as the Fall, original sin or the existence of evil angels. Aren't Catholics who question these concepts?

For example, it is not clear how God is still not responsible for evil. Friedrich Schopenhauer argued that a perfect world could become corrupted, as that implies evil can arise from a perfect state.

Similarly, he notes that any corruption of the world must have been willed by God. If the world was truly perfect, then humans would not have chosen to do evil acts.

INSPECTION COPY

COPYRIGHT
PROTECTED



3. God and the World: The Problem of Evil (3)

One important hidden assumption between the soul-making theodicy is that freely attained goodness and perfection is a greater good than if it were simply given to human beings upon creation.

This potentially ties into our intuition about goodness, for in order to truly understand what is good, Hick claims, a challenging environment is essential. Human beings are not simply pets whose lives should be made agreeable as possible.

Thus, human beings have to encounter evil in order for real soul-making to occur. Moreover, God maintains an **epistemic distance**, restricting their access to his existence in order that they can freely choose a relationship with him.

Although Hick argues for a **non-interventionist God**, he also puts forward that all human beings must eventually be saved in order for soul-making to be fair. This view is commonly known as **universalism**.

Furthermore, he holds that a **purgatory** also exists, with human beings being able to achieve moral perfection in their earthly lives or through moral growth in the next.

John Hick

Hick proposed that the world was originally created as a soul-making environment.

The celestial realm is morally an immature environment.

Hick's ideas are often seen as senseless, but they have a longer-term view of theodicies provided.

However, they are not theodicies explained by a pervasive and inescapable evil.

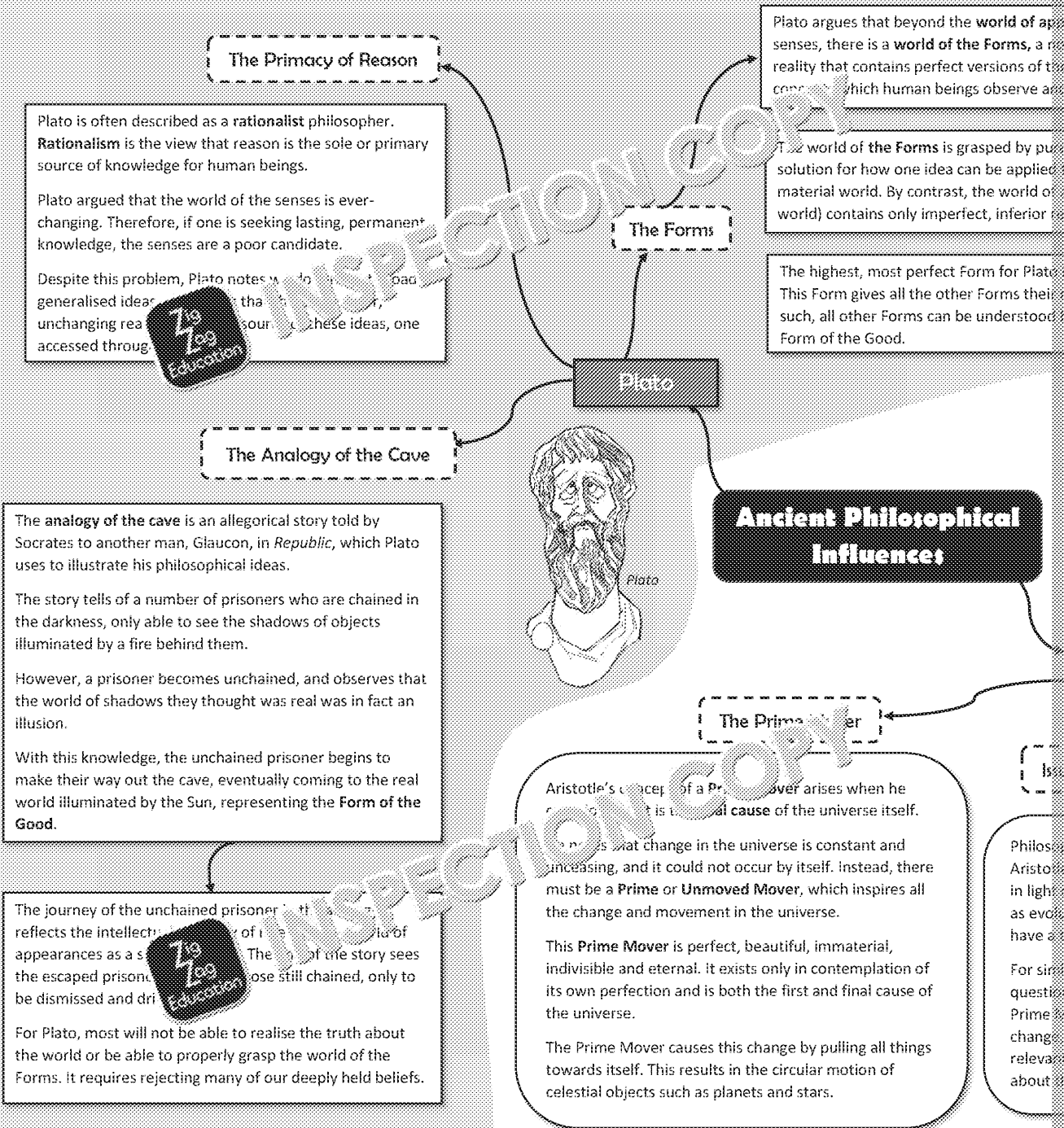
D Z Phillips criticises the intrinsic. He argues that it enables the just to be essentially bad.

INSPECTION COPY

COPYRIGHT
PROTECTED



1. Philosophical Language and Thought (1)

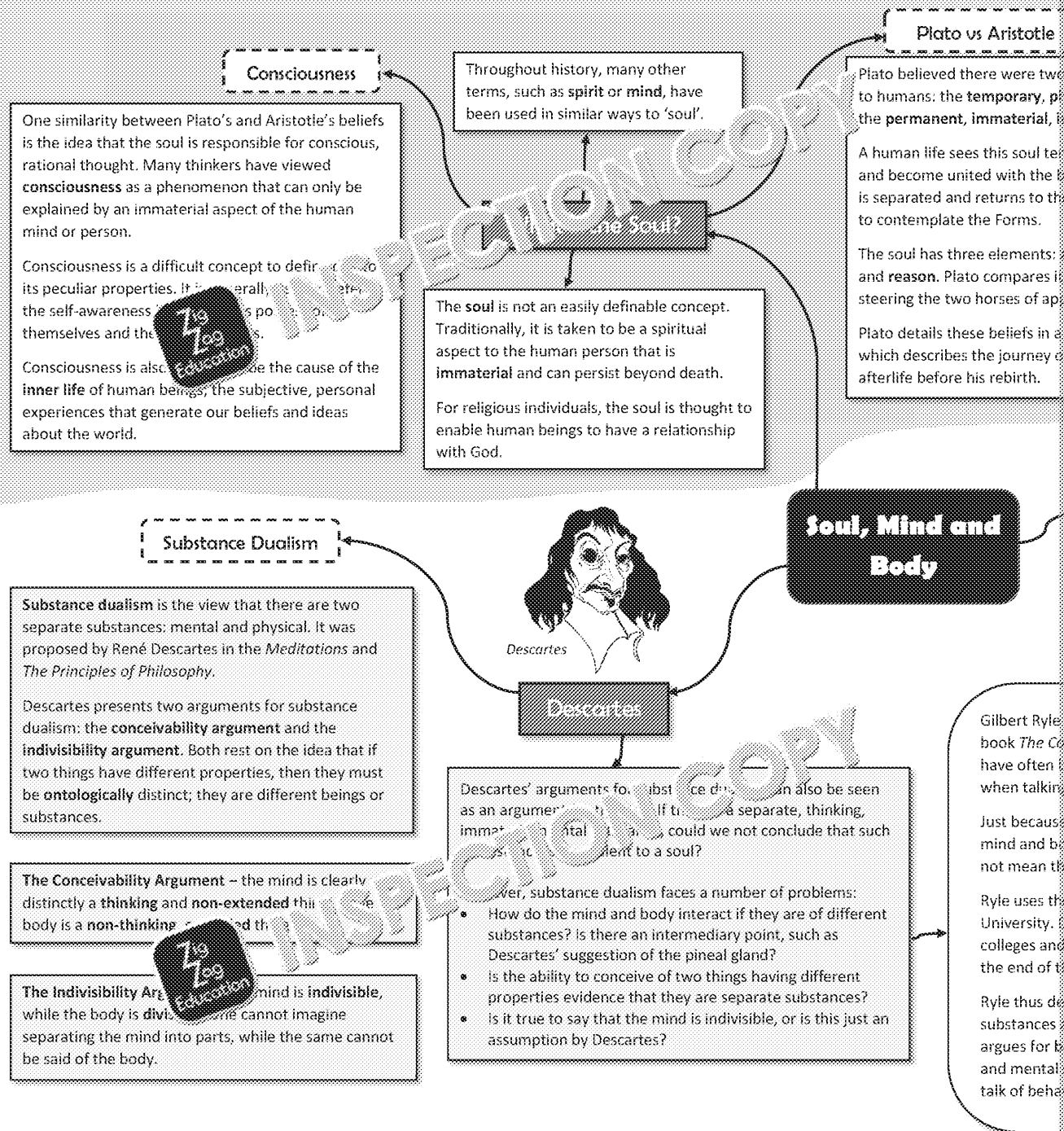


INSPECTION COPY

COPYRIGHT
PROTECTED



1. Philosophical Language and Thought (2)



INSPECTION COPY

COPYRIGHT
PROTECTED



2. The Existence of God (I)

Aquinas' **Fifth Way** is a teleological argument. It begins with the observation that things behave with an unusual regularity, intelligent or not. This regularity he calls a **beneficial order**.

However, if things were governed by chance, they wouldn't display such regularity. Their behaviour must be determined by another source, especially since these things do not possess intelligence themselves.

Instead, their regularity must be determined by intelligence; God.

The teleological argument is also known as the **argument from design**, as it attempts to infer the existence of God from observations of properties such as order, complexity and purpose, all of which are argued to be evidence of design.

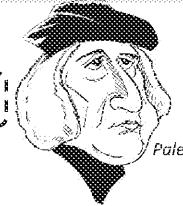
Being **a priori** or **a posteriori** depends on the type of evidence used. The teleological argument is **a posteriori** and employs **inductive reasoning**.

Paley in his work *Natural Theology* presents the **watchmaker** argument. One were to come across a watch in the wilderness, one would see mechanisms evidence of functional order and complexity. These properties would allow one to infer that the watch was the work of an intelligent designer, even if one had no previous experience of watches before.

Paley argues that the natural world displays the same order and complexity. This evidence of design, like the work of an intelligent designer; God.

Although the argument is **abductive**, it is the best claim.

William Paley



Paley

The Teleological Argument

Arguments for God Based on Observation

The Cosmological Argument

Thomas Aquinas

Argument from Contingency

Argument from Causality

The cosmological argument is also **a posteriori** but there are both **inductive** and **deductive** forms!

The first three of the **Five Ways** are different variations of the **cosmological argument**.

1. The Unmoved Mover – Change and movement can be observed throughout the world, with each thing being changed by something else. This chain of change and movement cannot be infinite. There must be a source that does not change itself; God.

2. The First Cause – All things in the world have prior causes. Yet nothing can also be the cause of itself. Since an infinitely long chain of causes isn't possible, there must be a first cause; God.

3. The Contingency Argument – For all things, it is possible for them to exist or not to exist. But if it is possible for all things not to exist, and an infinite amount of time had passed, then nothing would exist. Things exist now, so there must be a necessarily existing being; God.

Aquinas' **Third Way** is an example of the **argument from contingency**. This rests on the idea that contingent beings, who can begin or cease to exist, cannot have a necessary reference to other contingent beings. This would result in an infinite regress of explanations.

Therefore, there must be a **necessary being**, which has existed forever and cannot cease to exist, in order to prevent this infinite regress of contingent explanations. This necessary being is God.

The argument from contingency rests upon Gottfried Leibniz's **principle of sufficient reason**; the idea that everything in the world requires an explanation for its existence and current state.

Aquinas' **Second Way** is an example of the **causal argument**, based on the **causal principle**, which states that all things must have a cause. However, since an infinite series of causes and effects is impossible, there must be a **first cause**, which itself is uncaused; God.

A modern version of the causal argument is the **Kalam cosmological argument**. It can be summarised as stating: all things that begin to exist have a cause. The universe began to exist and so must have a cause. This cause of the universe must be an immaterial, non-material, powerful being; God.

INSPECTION COPY

COPYRIGHT
PROTECTED



2. The Existence of God (2)

Anselm put forward his version of the ontological argument in his 1078 work *Proslogion*. The target of his argument was the 'fool', who could conceive of the non-existence of God, but did not understand how this was an impossibility.

However, Anselm did not view his argument as an isolated proof of God's existence. Instead he characterised it as **faith seeking understanding**; a reasonable justification of belief in God.

Anselm begins in Chapter 1 of the *Proslogion* by defining God as a being than which nothing greater can be conceived. He then asks whether it is greater for God to exist in reality (in re) or in the intellect (in intellectu).

Naturally, he proposes that it would be greater to exist in reality, and so God, as the greatest conceivable being, must, therefore, exist.

However, in Chapter 3, Anselm presents a different version of his argument. He asks whether it is greater that God could be conceived not to exist, or whether it is greater that it is **inconceivable** for God to not exist.

Anselm argues for the latter, meaning God must exist. However, he also proposes that this argument can only apply to God as the greatest possible being. Everything else which does not possess **maximal greatness** can always be conceived not to exist.



Anselm of Canterbury

The differences between the versions of Anselm's argument are important to note. For although he uses the terms, Chapter 3 sees Anselm make a distinction between **necessary existence** (which is possessed by God) and **contingent existence**.

The ontological argument is an **a priori, deductive** argument for the existence of God. It holds that through reason alone, consideration of the concept of God shows that he must necessarily exist.

The Ontological Argument

Arguments for God Based on Reason

Gaunilo

Gaunilo, a monk at Marmoutier in France, criticised Anselm's ontological argument shortly after *Proslogion* was published that it led to absurd and contradictory conclusions.

He proposed a now famous counterexample: an **island**, which is the greatest conceivable being. Gaunilo then asks whether this island exists in the intellect or in reality, holding that if Anselm's reasoning is correct, then the island must exist.

Gaunilo attempts to show that Anselm's logic can be applied to practically any object, and so his argument is meaningless. The existence of things can only be demonstrated through empirical evidence, such as experience. One cannot just reason God into existence or one could do the same for anything else!

Anselm did respond to Gaunilo, claiming that he did not fully grasp his distinction between **necessary** and **contingent** existence made in Chapter 3.

God is the only being capable of possessing necessary existence; the property requires being maximally great and cannot apply to contingent things.



Kant

Kant also criticised the ontological argument, claiming that it had falsely informed our behaviour.

This means that information about something cannot be derived from reason alone.

Kant argued that for if one claims that something such as a being exists, it must first be possible to think of it.

As Kant still remained a rationalist, he still believed that reason could provide knowledge of God.

INSPECTION COPY

COPYRIGHT
PROTECTED



3. God and the World (1)

Mystical experiences are a variety of religious experience where an individual has a **direct awareness of the presence of God** or a **spiritual realm**.

This direct awareness typically involves a **conscious sense of, or union with, the divine** that transcends ordinary sense experience.

One famous figure who claimed to have undergone mystical experiences was **Teresa of Ávila**, during her periods of religious ecstasy, and later visions of Christ in 1555.

F.C. Happold claims that there are features to mystical experiences; the undergoing one has a **divine ground** to reality; and the only intellectual faculty, there is a truer spiritual side to the self and one's life should be dedicated towards understanding this spiritual aspect to oneself and life.

Religious experience generally refers to an experience, encounter or occurrence that involves God or a spiritual dimension. It can be **direct**, involving contact and communication with God, or **indirect**, involving a sense or feelings of an immaterial and spiritual presence.

Religious experience is difficult to describe or categorise, as individuals undergoing it often claim they lack the language to accurately describe their experience.

Religious experience is also **ineffable**, alongside other **special properties** of religious experience, means it is difficult to tell whether an experience is **genuine** or **authentic**. For critics, this problem indicates that religious experience is not reliable evidence for God.

Rudolf Otto held the 'mysterium tremendum', **mystery, awe and fear**.

Mysterium – Wholeness of nature of God, they

Tremendum – The significance and so dependent.

Fascinans – Despite attractiveness to God over which one has

These special qualities **numinous** quality beyond our ordinary

Mystical Experiences

What is Religious Experience?

William

Religious Experience

Verifying Religious Experience

Religious experience is often thought to be **evidence** for the existence of God, particularly due to its **widespread occurrence** and **unique characteristics**.

Formal arguments from religious experience typically are a **posteriori**, though thinkers have proposed both **inductive** and **deductive** forms.

Richard Swinburne

The main source of evidence for religious experiences is **testimony**. This raises issues as it is always possible to question whether testimonies are accurate. A person may simply be **deluded, ignorant** or even **lying**.

However, Swinburne argues that critics' doubts about religious experience are often too extreme. In all other spheres of life, individuals' experiences are not as heavily questioned or interrogated. Swinburne, therefore, has two principles.

The Principle of Credibility – One should accept a person's experience unless there are convincing reasons to doubt otherwise.

The Principle of Testimony – People's accounts of their experiences should be accepted as likely to be true unless there are reasons to suspect someone of lying or believe they have made a mistake.

Swinburne's principles state that religious experiences should be taken to be genuine unless there are reasons to doubt. Even if there are some who are lying or mistaken, the wealth of experiences with similar qualities means God is at least a reasonable explanation for religious experiences.

Some have suggested that **corporate** religious experiences, where multiple people undergo similar, shared experiences of God together, might be even stronger evidence for God. Examples of corporate experience include the **Toronto Blessing** in 1994.

Some critics have put forward **psychological** explanations for religious experiences or unfulfilled desires.

Freud, for example, held that religious experiences were a form of **wish-fulfilment**; a religious being subconsciously desiring a cure of a chaotic natural world. Corporate experiences could also just be the result of **mass hysteria**.

More recent scientific advances have suggested religious experiences may have a **biological** explanation, with biological factors like **hunger, drugs or mental illness** all

INSPECTION COPY

COPYRIGHT
PROTECTED



3. God and the World (2)

Augustine, contrary to our intuitions, argues that evil is not a real phenomenon, but merely a **privation** or an **absence of good**. His theodicy draws both on this idea and on key biblical passages such as **Genesis 1–3** to develop a highly theological response to the problem of evil.

Augustine argues that evil arose as a result of **the Fall**, an event in Genesis where the first human beings, Adam and Eve, disobeyed God.

This disobedience can be seen as becoming **corrupted**, ceasing to be in control over their passions and becoming **lost**. Moreover, this corruption is passed down through generations in what is known as **original sin**.

Augustine argues that all evil, both natural and moral, is a result of this original sin. The suffering we observe in the natural world is due to the misuse of **free will** by corrupted human beings and angels, choosing to do what is evil rather than adhering to God's will.

The clear strength of Augustine's free will theodicy is that it does preserve God's benevolence; all evil is due to **freely chosen** actions outside his control. In this sense, it potentially does address the **logical problem**.

However, it also relies on unprovable events such as the Fall, original sin or the existence of angels (to explain natural evil). Many who aren't Catholics would especially question these concepts.

Furthermore, it is not clear how God is still not responsible for evil. Friedrich Schleiermacher notes that it is a logical contradiction to say that a world could become corrupted, as that would mean it can arise uncaused.

Similarly, he notes that if the corruption of the world must have been caused by God, then his omnipotence is called into question as he could have chosen to not let it occur. If the world was truly perfect, then human beings would not have freely chosen to commit evil acts.

The logical problem of evil is often called the **inconsistent triad**, as there are three premises, all of which cannot be true without contradiction:

- God is benevolent/all-loving
- God is omnipotent/all-powerful
- Evil exists

The inconsistent triad thus employs **deductive reasoning**. If the premises are true then the conclusion must also be true.

The evidential problem of evil is an **inductive argument** against an omnipotent, benevolent God.

Although the existence of evil does not disprove a traditional conception of God, it is strong evidence against it.

It often focuses more on the **quantity** of evil, such as its lack of gratuitous suffering it often causes.

Logical Problem

Evidential Problem

The problem of evil concerns how an omnipotent, benevolent God can allow the existence of suffering in the world he is believed to have created.

A key distinction in this problem is between **moral evil**, which arises from human action, and **natural evil**, which arises from natural phenomena. A solution to the problem of evil has to explain why God permits both.

Augustine



Augustine

The Problem of Evil

Theodicies

Theodicies are arguments that attempt to defend a traditional theistic conception of God in light of the existence of evil. Typically they are presented through a particular theological perspective and aim to show that God can be both omnipotent and benevolent despite the existence of evil.

Theodicies vary in scope and application according to the problem they are addressing. For example, **free will** defences often focus primarily on the logical problem of evil, while **soul-making** theodicies also answer the evidential problem of evil.

Often theodicies will argue that despite initial appearances, the existence of evil is necessary for a **greater good** to flourish. Others, however, incorporate more theological elements, such as Augustine's free will theodicy, which questions both the nature of evil and human beings' role in its creation through **the Fall**.

INSPECTION COPY

COPYRIGHT
PROTECTED



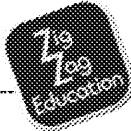
1. Philosophical Language and Thought: Ancient Philosophical Influences

1. Explain the difference between these two concepts in Plato's philosophy.

The World of Appearances



The World of Forms



2. Match the terms below to their definitions under Aristotle's thought.

Formal Causes

Causes that refer to the characteristics of an object, such as its shape or size.

Efficient Causes

Causes that refer to the purpose or telos of an object.

Material Causes

Causes that refer to the agents behind the change of movement of an object.

Final Causes

Causes that refer to the composition of an object; its materials or parts.

5. 'All things in the world can be explained by Aristotle's Four Causes' (10 marks / 40 marks A Level)



3. Quick quiz on Plato

1. How do human beings perceive the world?
2. What examples of the World of Forms can you give?
3. What is the highest form of knowledge?

4. What differences are there between Aristotle's Prime Mover and the God of the Bible? Give three below.

Difference 1.

Difference 2.

Difference 3.

INSPECTION COPY

COPYRIGHT
PROTECTED



1. Philosophical Language and Thought: Soul, Mind and Body

1. Complete the boxes listing Plato's and Aristotle's tripartite views of the soul. The first part has been given for each.

Plato

Aristotle

Reason

The Vegetative



3. Why is consciousness a troubling phenomenon for materialists? Explain below.

2. Fill in the table below with the correct descriptions.

Monism	
Substance Dualism	
Materialism	

4. Fill in below the premises and conclusion of Descartes' arguments from conceivability and indivisibility. The first premises have been given for each.

Conceivability Argument

P1) The mind is clearly a thinking, non-extended thing.
P2)
P3)
C1)

Indivisibility Argument

P1) All bodies are extended and indivisible.
P2)
P3)
C1)

6. Evaluate whether the soul can be meaningfully understood as a metaphor for the self. (30 marks AS / 40 marks A2)



COPYRIGHT
PROTECTED



2. The Existence of God: Arguments from Observation

1. Finish the second, third and fourth ways given by Aquinas in the *Summa Theologiae*.

- 1) All things in the world are caused by something prior to themselves.
- 2) Nothing can also be the cause of itself, as this would mean it exists prior to the time it was caused.
- 3)
- 4)

- 1) For all things, it is possible for them to exist, or not to exist.
- 2)
- 3)
- 4)

- 1) Things in the world behave with an unusual regularity (a beneficial order), even though they are not intelligent.
- 2) If everything were up to chance, then non-intelligent objects would not behave in accordance with order and regularity.
- 3)
- 4)

3. Explain why the theory of evolution is an issue for the teleological argument.

2. Define the concepts listed in the table below.

Necessary Existence	
Contingent Existence	
Infinite Regress	
Principle of Sufficient Reason	

4. Quick quiz on the cosmological argument!

1. What version of the cosmological argument is put forward by Aquinas?
2. What is the modern version of this argument put forward by William Craig?
3. What does Russell propose the universe may be, as a rebuttal to the cosmological argument?

5. Explain why Hume's criticisms successfully invalidate the teleological argument.

COPYRIGHT
PROTECTED



INSPECTION COPY

2. The Existence of God: Arguments from Reason

1. Fill in the gaps below to summarise Anselm's ontological argument.

Anselm wrote about the ontological argument in his famous work _____.

He began by defining God as a being than _____ . He then argued that it is greater for God to exist _____ in re.

Anselm argues _____ latter. Therefore, if God is the greatest _____ then _____.

2. Circle the correct word in each of the passages below.

Gaunilo challenged Anselm's argument in a reply titled 'On Behalf of the (Fool/Believer)'

Gaunilo's critique attempted to highlight the fallacious reasoning in Anselm's ontological argument by showing it led to (absurd/logical) conclusions.

He used the example of (an island / a river) to illustrate his critique, saying that under Anselm's logic, the greatest conceivable (island/river) would necessarily exist, if it were greater to exist (in reality / in the mind) than (in reality / in the mind).

Gaunilo contended that _____ could not prove something exists _____, or _____ needs (empirical/philosophical) evidence. One cannot simply prove something exists through (reason/imagination) alone.

3. How does Anselm defend his ontological argument against Gaunilo's criticism?

4. Define the concepts listed in the table below.

Predicate	
A Priori	
Essence	
Fallacy	

is _____ argument for the existence of God: the _____

INSPECTION COPY

COPYRIGHT
PROTECTED



3. God and the World: Religious Experience

1. Explain the different aspects of religious experience given by William James. The first is given for you.

Ineffability	The nature and content of religious experiences are beyond the abilities of human description.
Noetic Quality	
Transience	
Passivity	

3. What does Rudolf Otto mean when he describes experiences as 'numinous'?

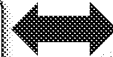
2. Explain the difference between the concepts below using a real-life example.

Individual Religious Experience



Corporate Religious Experience

Conversion Experience



Intellectual Experience

4. Given below are Richard Swinburne's credulity and testimony. Explain with an argument for God based on religious experience.

Principle of Credulity: We ought to trust our experiences, unless there are convincing reasons to believe otherwise.

Principle of Testimony: We ought to trust the descriptions of an experience are genuine, unless there are convincing reasons to believe otherwise.

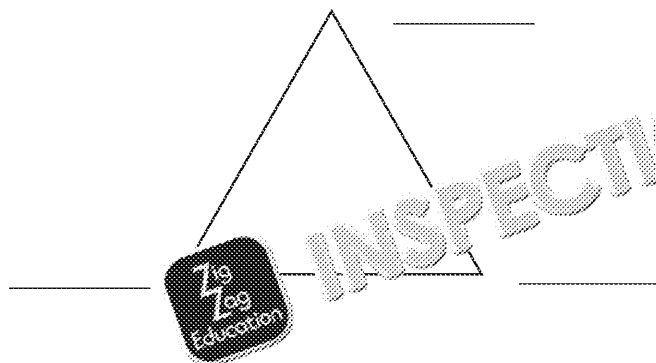
INSPECTION COPY

COPYRIGHT
PROTECTED



3. God and the World: The Problem of Evil

1. Fill in the three points of the inconsistent triad below.



2. Are each of the examples given below instances of moral evil or natural evil? Write in your answer.

1. Murder
2. Earthquakes
3. Disease
4. Climate Change
5. Famine

3. Which of the examples given in question 2 is most difficult for theists to explain?



4. Circle the correct word in the passages on Augustinus.

Augustinus argues that evil is not a real phenomenon, but only a lack of good. He considers evil as a mere (privation/demonstration) of good.

His theodicy draws on the Bible as evidence, particularly (Genesis/Exodus). He argues that this shows that evil is the result of the (Descent/Fall), where the first human being, Adam and Eve, (disobeyed/followed) God's wishes and ate fruit from the tree of knowledge.

This caused human beings to become (corrupted/sanctified). As a result, human beings are imperfect, with this imperfection being passed down through generations as (concupiscence / original sin).

Therefore, evil exists due to a misuse of (power / free will) by human beings and other beings such as angels, choosing to do wrong instead of following God's will. This means God can still be considered both benevolent and omnipotent.

5. What are the strengths and weaknesses of Augustinus's theodicy? List two of each.

Strength 1.

Strength 2.

Weakness 1.

Weakness 2.

INSPECTION COPY

COPYRIGHT
PROTECTED



A Level Mark Scheme

Examiners will be using a general mark scheme to mark the candidate's answer, and not expect for a specific answer. These can be viewed on the OCR website.

The following tables should give you an idea of which kinds of answers get awarded marks.

A Level (AO1)

Level	Band	What type of answer
6	14–16	<p>This answer is excellent because:</p> <ul style="list-style-type: none"> it answers the question with specialistisation points are relevant and used properly all knowledge and understanding shown is correct, with specialist terminology used the answer is clear, and specialist terminology is used consistently there is a large range of references to scholarly theories and/or works
5	11–13	<p>This answer is very good because:</p> <ul style="list-style-type: none"> it answers the question thoroughly points are relevant and used properly all knowledge and understanding shown is correct, with specialist terminology used the answer is clear and has used specialist terminology consistently there is a very good number of references to scholarly theories and/or works
4	8–10	<p>This answer is good because:</p> <ul style="list-style-type: none"> it answers the question points are relevant and mostly used properly most of the knowledge and understanding shown is correct, with specialist terminology used the answer is clear, and specialist terminology is used consistently there is a good number of references to scholarly theories and/or works
3	5–7	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> it mostly answers the question most of the points are relevant some correct knowledge and understanding is shown, but not enough detail the answer is quite clear, and specialist terminology is used some scholarly theories and/or works are referred to
2	3–4	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> the question is answered in a general way some relevant points are mentioned there is some correct but limited knowledge and understanding some correct but limited specialist terminology is used it is limited in referencing scholarly theories and/or works
1	1–2	<p>This is a weak answer because:</p> <ul style="list-style-type: none"> most of the response does not answer the question a lot of relevant content is missing there is very little knowledge and understanding of the topic specialist terminology is very rarely mentioned there is little reference to scholarly theories and/or works
0	0	Nothing worthy of credit

INSPECTION COPY

COPYRIGHT
PROTECTED



A Level (AO2)

Level	Band	What type of answer
6	21–24	<p>This is an excellent answer because:</p> <ul style="list-style-type: none"> the argument is effective and insightful there is insightful critical analysis and evaluation points are clear, and positions are robustly justified the answer is clear, and specialist terminology is used consistently there is a large range of references to scholarly theories and evaluation <p>Overall, this answer is well reasoned, detailed, integrated and logical.</p>
5	17–20	<p>This is a very good answer because:</p> <ul style="list-style-type: none"> the argument is clear and generally successful the analysis and evaluation are clear points are clear, detailed and justified it answers the question entirely the answer is clear and has used specialist terminology consistently there is a very good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, relevant, integrated and logical.</p>
4	13–16	<p>This is a good answer because:</p> <ul style="list-style-type: none"> the argument is effective and clear there is good analysis and evaluation points are made clearly and contain adequate justification it answers the question the answer is clear, and specialist terminology is used consistently there is a good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, with relevant material and a logical structure.</p>
3	9–12	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> the argument is mostly successful there is mostly successful analysis and evaluation points are made with some justification but not fully it mainly answers the question the answer is quite clear, and specialist terminology is used consistently some scholarly theories and/or works are referred to for support <p>Overall, this answer is mainly relevant and has some structure.</p>
2	5–8	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> there is some evidence that an argument is being made there is some analysis and evaluation, but this is limited points are made but without enough justification it doesn't answer the question fully some correct but limited specialist terminology is used it is limited in referencing scholarly theories and/or works for support <p>Overall, this answer is mostly relevant with some structure.</p>
1	1–4	<p>This is a weak answer because:</p> <ul style="list-style-type: none"> there is little evidence of an argument being made there is a lack of analysis and evaluation points are made without any or enough justification it does not answer the question specialist terminology is very rarely mentioned there is little reference to scholarly theories and/or works for support <p>Overall, this answer lacks structure and clarity.</p>
0	0	Nothing worthy of credit

INSPECTION COPY

COPYRIGHT
PROTECTED



AS Level Mark Scheme

AS (AO1)

Band	Level	What type of answer
13–15	5	<p>This answer is very good because:</p> <ul style="list-style-type: none"> • it answers the question thoroughly • points are relevant and used properly • all knowledge and understanding shown is correct, with • the answer is clear and has used specialist terminology • there is a very good number of references to scholarly theories and/or works
10–12	4	<p>This answer is good because:</p> <ul style="list-style-type: none"> • it answers the question • points are relevant and mostly used properly • most of the knowledge and understanding shown is correct • the answer is clear, and specialist terminology is used correctly • there is a good number of references to scholarly theories and/or works
7–9	3	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> • it mostly answers the question • most of the points are relevant • some correct knowledge and understanding is shown, but not enough detail • the answer is quite clear, and specialist terminology is used • some scholarly theories and/or works are referred to
4–6	2	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> • the question is answered in a general way • some relevant points are mentioned • there is some correct but limited knowledge and understanding • some correct but limited specialist terminology is used • it is limited in referencing scholarly theories and/or works
1–3	1	<p>This is a weak answer because:</p> <ul style="list-style-type: none"> • most of the response does not answer the question • a lot of relevant content is missing • there is very little knowledge and understanding of the topic • specialist terminology is very rarely mentioned • there is little reference to scholarly theories and/or works
0	0	Nothing worthy of credit

INSPECTION COPY

COPYRIGHT
PROTECTED



Band	Level	What type of answer
13–15	5	<p>This is a very good answer because:</p> <ul style="list-style-type: none"> the argument is clear and generally successful the analysis and evaluation are clear points are clear, detailed and justified it answers the question entirely the answer is clear and has used specialist terminology consistently there is a very good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, relevant, integrated and logically structured.</p>
10–12	4	<p>This is a good answer because:</p> <ul style="list-style-type: none"> the argument is clear and clear there is good analysis and evaluation points are made clearly and contain adequate justification and answers the question the answer is clear, and specialist terminology is used correctly there is a good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, with relevant material and a logical structure.</p>
7–9	3	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> the argument is mostly successful there is mostly successful analysis and evaluation points are made with some justification but not fully it mainly answers the question the answer is quite clear, and specialist terminology is used some scholarly theories and/or works are referred to for analysis <p>Overall, this answer is mainly relevant and has some structure.</p>
4–6	2	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> there is some evidence that an argument is being made there is some analysis and evaluation, but this is limited points are made but without enough justification it doesn't answer the question fully some correct but limited specialist terminology is used it is limited in referencing scholarly theories and/or works for analysis <p>Overall, this answer is mostly relevant, with some structure.</p>
1–3	1	<p>This is a weak answer because:</p> <ul style="list-style-type: none"> there is little evidence of an argument being made there is a lack of analysis and evaluation points are made without any or enough justification it does not answer the question specialist terminology is very rarely mentioned there is little reference to scholarly theories and/or works for analysis <p>Overall, this answer lacks structure and clarity.</p>
0	0	<p>This answer is not worthy of credit</p>

INSPECTION COPY

COPYRIGHT
PROTECTED

Answers to Activities

1. Philosophical Language and Thought: Ancient Philosophical Influence

1. **World of Appearances** – The material world which we encounter through our senses.
World of the Forms – A non-material, unchanging reality separated from the material world. It contains the perfect versions of the objects, ideas and concepts human beings encounter in the material world.
2. **Formal Causes** – Causes that refer to the characteristics of an object, such as its shape or size.
Efficient Causes – Causes that refer to the agents behind the change of motion.
Material Causes – Causes that refer to the composition of an object; its material.
Final Causes – Causes that refer to the purpose or telos of an object.
3. i) Reason
 ii) Justice and Goodness
 iii) The Good
4. **A number of possible differences can be listed, including:**
 - i) The Prime Mover is not personally invested in the universe. It does not communicate with human beings.
 - ii) The Prime Mover has no power of creation, it simply attracts all things.
 - iii) The Prime Mover is not omniscient, nor does it possess knowledge in the way of the Christian God.
5. **Exam-style Question – ‘All things in the world can be explained by Aristotle’s four causes’**
AO1 – Students may demonstrate knowledge and understanding through discussion of the following points:
 - Aristotle holds that there are four causes which help explain the action of things in the world.
 - These causes are:
 - Formal Causes – Causes that refer to the characteristics of an object, such as its shape or size.
 - Material Causes – Causes that refer to the composition of an object; its material.
 - Efficient Causes – Causes that refer to the agents behind the change of motion.
 - Final Causes – Causes that refer to the purpose or telos of an object.
 - Aristotle’s theories about causation are derived from observation and experience, which hold that true knowledge of the world comes from reason.
 - Aristotle’s ideas about final causes led to his teleological view of the world, which holds that everything in the world exists towards a particular purpose or end.
 - Looking at the final cause for the universe caused Aristotle to posit the existence of a Prime Mover, a perfect being responsible for the change and motion observed through the universe.
- AO2** – Students may demonstrate evaluation and analysis through presentation of the following points:
 - **Aristotle’s four causes can explain everything in the world:** his categories provide a comprehensive framework for examining the causes of change and motion in the world. They are based on observation and experience which also underlie our scientific understanding of the world. This view is also used in arguments for theism considering the parallels between the Prime Mover and the Christian God.
 - **Aristotle’s four causes provide a partial, limited or wrongful explanation of the world:** While Aristotle’s view provides an intuitive understanding of the world in some cases, but not all. It can be argued that not everything has a final cause; theories such as evolution question whether nature is teleological. It is also questionable whether the universe must have an efficient or final cause. Modern cosmological argument note that it is not always valid to infer causes from effects. This view is also used in arguments for theism considering the parallels between the Prime Mover and the Christian God. Whether Aristotle’s view has been rendered obsolete by modern science is a matter of debate.

INSPECTION COPY

**COPYRIGHT
PROTECTED**



6. **Exam-style Question – To what extent does Plato's analogy of the cave account come to knowledge of the world?**

AO1 – Students may demonstrate knowledge and understanding through discussion of:

- Plato's analogy of the cave is an allegorical story which is intended to outline his views and teachings, particularly how there is an important divide between the visible world and the world of the Forms.
- The central idea is that we as human beings cannot rely on or trust our senses of the visible world. Instead, we must use reason to develop true and lasting knowledge of the world of the Forms.
- The prisoner's journey out of the cave represents the philosopher coming to understand the world of the Forms. The sun shining outside the cave represents the illuminating power of the Good.
- Plato's view is that coming to understand the true nature of the world is a difficult endeavour that cannot be completed by most people. The philosopher's use of reason is a skill which must be developed.

AO2 – Students may demonstrate evaluation and analysis through presentation of arguments for and against the accuracy of the analogy:

- **Plato's analogy of the cave is accurate:** his emphasis on reasoning developed through education shows that the senses do not deliver reliable information about the world. The struggle outside the cave reflects the difficulty of education in philosophy to understand the problem of universals.
- **Plato's analogy of the cave is inaccurate:** his emphasis on reason is misguided. Modern scientific enquiry shows that much important knowledge is derived from the senses. The fact that empirical analysis of the natural world can help explain phenomena does not provide any proof of the world of the Forms. The analogy does not indicate how human beings come to possess real knowledge of them.

**COPYRIGHT
PROTECTED**



1. Philosophical Language and Thought: Soul, Mind and Body

1. **Plato:** Reason, Appetite, Emotion
Aristotle: Vegetative Soul, Appetitive Soul, Rational Soul
2. **Dualism:** The view that mind and body are two radically different kinds of thing.
Monism: The view that there is only one kind of thing; mind and body are the same.
Substance Dualism: The view that mind and body are two different kinds of substance.
Materialism: The view that there is only one kind of thing; matter.
3. **Students might make a variety of points, including:**
 - Consciousness is still not a phenomenon that is satisfactorily explained.
 - It has peculiar properties which resist explanation in physical or material terms.
 - There is still a vast range of theories about how consciousness arises and how it relates to the physical world among materialists.
 - Consciousness is not only defined and is often used broadly to refer to a range of mental states.
 - Consciousness, in terms of human beings having a subjective inner life, is not something that can be explained in terms of mental properties or substance.
4. **Conceivability Argument**

P1) The mind is clearly a thinking, non-extended thing.
P2) The body is clearly a non-thinking, extended thing.
P3) If two things have different properties, they cannot be the same substance.
C1) The mind and body are two different substances.

Indivisibility Argument

- P1) All bodies are extended and divisible.
P2) The mind is non-extended and indivisible.
P3) If two things have different properties, they cannot be the same substance.
C1) The mind and body are two different substances.

5. **Exam-style Question – 'It is a category error to hold that the mind is a separate substance'. Discuss.**

AO1 – Students may demonstrate knowledge and understanding through discussion of the following points:

- Substance dualism is the view that the mind is a separate substance from the body. There are a number of arguments in favour of this view, including the argument from indivisibility.
- Gilbert Ryle argues that substance dualism makes a category error in treating the mind and body as two different substances. Although it is possible to linguistically express the idea that the mind and body are ontologically different, this does not mean the two are actually different substances.
- Ryle uses the example of a tourist visiting Oxford University to illustrate this. If the tourist visits all the colleges and libraries, they will have seen the end of their tour where they should have seen the university. In the same way, one could describe all the physical processes of the brain, and still not have described the mind. This is because if the physical description is exhaustive and satisfactory, there is no need for a separate mental substance.
- Ryle does not explicitly deny that all talk of the mental is false. His point is that if the physical description is exhaustive and satisfactory, then the talk of the mental means there is a specific 'mental substance'. The claim that the mind and body are two different things having separate properties is not an argument for the existence of two different substances.

**COPYRIGHT
PROTECTED**



AO2 – Students may demonstrate evaluation and analysis through presentation of evidence.

- **Substance dualism makes a category error:** Ryle demonstrates that Descartes' ideas of conceivability and indivisibility are fallacious; clear and distinct ideas are not proving the mind and body are two different substances. There is good evidence for materialism, supporting the case against dualism. Substance dualism, despite its own set of philosophical issues including the mind–body interaction problem, is not a category error.
- **Substance dualism does not make a category error:** Ryle does not show that the mind is definitely not separate substances, just that Descartes' conceivability argument is not comprehensive. There are still many phenomena, such as consciousness, that the mind being a separate substance. Ryle's own suggestion of behaviorism and his arguments highlight how the mind and body have separate properties; the mind appears to have certain unique properties.

6. Exam-style Question – Evaluate whether the soul can be meaningfully understood.

AO1 – Students may demonstrate knowledge and understanding through discussion of evidence.

- The soul has been traditionally understood as the immaterial aspect of a person, which survives death.
- The concept of the soul rests upon a dualistic interpretation of the mind and body, which is questioned by materialistic critics.
- Some of these critics, such as Richard Dawkins, have asked whether the soul is just a metaphorical concept (e.g. Soul 2), which is used to talk about a person's personality based upon biological aspects of their person.

AO2 – Students may demonstrate evaluation and analysis through presentation of evidence.

- **The soul can be a meaningful metaphorical idea:** Aristotle's definition of the soul is a perspective which still holds that there is some meaningful way of understanding the capacities, abilities and functions of a human person. With modern biological knowledge, it may be possible to develop a new view than Aristotle's on what it means to be human and how human beings differ. This view might extend to individual differences between human beings, such as individual genetics and psychology, as well as a person's own experiences. These differences as emblematic of an individual's 'soul'.
- **The soul cannot be a meaningful metaphorical idea:** the meaningfulness of the soul, such as its immateriality or immortality. Materialist critics argue for the abandonment of the soul concept; it has too many connotations with the physical world to be impossible to accurately judge the biological or physical differences between individuals. A metaphorical understanding of soul would be too vague and impractical.

**COPYRIGHT
PROTECTED**



2. The Existence of God: Arguments from Observation

1.
 - 1) All things in the world are caused by something prior to themselves.
 - 2) Nothing can also be the cause of itself, as this would mean it exists prior to itself.
 - 3) An infinitely long chain of causes is not possible.
 - 4) There must be a first, uncaused cause; God.

- 1) For all things, it is possible for them to exist, or not to exist.
 - 2) But if it is possible for all things to not exist, and an infinite amount of time would exist as this possibility is realised.
 - 3) Things do exist now and continue to exist.
 - 4) Therefore, there must be a necessary being, which cannot go out of existence.

- 1) Things in the world behave with a usual regularity (a beneficial order) and are not intelligent.
 - 2) If everything were pure chance, then non-intelligent objects would not show any regularity.
 - 3) Since these 'set' objects do not possess intelligence, they cannot be the cause of their regular behaviour.
 - 4) Their regular behaviour must be set by an outside intelligence; God.

2. **Necessary Existence:** An object or being that does not depend on anything else to come into existence, or cease existing.

Contingent Existence: An object or being that depends on something else for coming into and out of existence.

Infinite Regress: A never ending chain of reasoning or explanation.

Principle of Sufficient Reason: The philosophical idea that all things require a sufficient reason for their existence or state.

3. **Students might make the following points:**

- The teleological argument rests on the idea that a designer God is the best explanation for the appearance of design in the world.
- However, the theory of evolution gives a convincing and evidentially supported explanation for the appearance of design in nature. Beings come to be adapted to their environments through mutation and natural selection.
- This means that the appearance of design is on the whole better explained by the theory of evolution than by a designer God, threatening the key inference made within the teleological argument.

4.
 - i) First Cause
 - ii) Kalam cosmological argument
 - iii) Brute Fact

5. **Exam-style Question – To what extent is the teleological argument successful in proving the existence of a designer?**

AO1 – Students may demonstrate knowledge and understanding through discussion of the teleological argument.

- The teleological argument is an argument for the existence of God based on the observation of design in the world.
- Proponents of the teleological argument typically claim that the universe shows signs of design based on observation of design with certain parts (e.g. Earth, cosmos).
- This existence of design for proponents is evidence that there must be a designer, which is explained as being God.

**COPYRIGHT
PROTECTED**



AO2 – Students may demonstrate evaluation and analysis through presentation of

- **The teleological argument is successful in proving the existence of a designer:** The universe displays properties of design such as a functional order and complexity. The nature of the universe is not only in key constraints upon objects, such as natural laws and the order of events, but also in the nature of the objects themselves. Scientific enquiry cannot reasonably or conclusively explain why these properties exist. The teleological argument is valid in the absence of other good explanations according to the principle of sufficient reason.
- **The teleological argument is unsuccessful in proving the existence of a designer:** The argument that the universe as a whole exhibits the existence of a designer; it may be that the universe is simply limited to certain parts, with the universe itself as a whole not being a design. The teleological argument assumes that like effects must have like causes; we cannot conclude that there must be a designer of the universe as human beings have no experience of designing. Scientific enquiry may eventually explain phenomena such as natural laws. The teleological argument is guilty of anthropomorphism; the idea of design that can't be applied to the universe as a whole.

6. Exam-style question – Evaluate whether Hume's criticisms successfully invalidate the cosmological argument.

AO1 – Students may demonstrate knowledge and understanding through discussion of

- The cosmological argument attempts to prove the existence of God based on the nature of the universe, such as cause and effect or contingency.
- The first cause argument attempts to show that the causal principle means the universe means a necessary being must exist; God. The argument from contingency attempts to show that the universe means a necessary being must exist; God.
- Hume criticises the first causal argument, pointing out that the causal principle is not a metaphysical truth and instead is created by the mind out of habit when observing the constant conjunction of events and occurrences. This means the causal principle is only grasped a posteriori, based on events beyond the realms of human experience.
- Hume criticises the contingency argument by questioning the idea of a necessary being. A necessary being can always be conceived to not exist without contradiction. Therefore, necessary existence is meaningless. Therefore, the existence of a necessary being is not a meaningful explanation for the existence of contingent things.

AO2 – Students may demonstrate evaluation and analysis through presentation of

- **Hume's criticisms invalidate the cosmological argument:** Hume's analysis shows that it is not a metaphysical truth, which is required for the first cause argument. The possibility of an infinite regress supports Hume's arguments, showing that the first cause is the result of a failure of imagination. The first cause of the universe may be an other unknown cause. Hume's criticism of necessary existence shows that the existence of contingency objects; it calls into question whether there is a necessary being. This criticism is supported by the argument from contingency being guilty of the fallacy of composition; there is no evidence that the universe itself is contingent.
- **Hume's criticisms do not invalidate the cosmological argument:** The causal principle is a metaphysical truth and does not affect the validity of the first cause argument. The cause of things is a metaphysical truth and can be true for theists. The Kalam cosmological argument states that the universe appears to have a beginning is enough reason to accept that the universe is not a meaningless concept but is, in fact, required to make sense of the universe. The existence of a necessary being can be derived from application of the principle of sufficient reason.

**COPYRIGHT
PROTECTED**



2. The Existence of God: Arguments from Reason

1. Anselm wrote about the ontological argument in his famous work *Proslogion*. He began by defining God as a being than which nothing greater can be conceived. He argued that God exists in the intellect, and therefore, if God is the greatest conceivable being, God must also exist in reality. Anselm argues that it is the latter. Therefore, if God is the greatest conceivable being, God must exist in reality.
2. Gaunilo challenged Anselm's argument in a reply titled 'On Behalf of the Fool'. Gaunilo's critique attempted to highlight the fallacious reasoning in Anselm's argument, showing that it led to absurd conclusions. He used the example of an island to illustrate his critique, saying that, under the same logic, a conceivable island would necessarily exist, if it were greater to exist in reality than in the intellect. Gaunilo contends instead that in order to prove something exists, even God, one cannot simply prove something exists through reason alone.
3. **Students should be able to make the following points:**
 - Anselm argued that Gaunilo misunderstood his ontological argument, and that the argument in Chapter 3 of the *Proslogion* addressed such critiques.
 - Anselm held that Gaunilo did not appreciate the distinction he made between necessary and contingent existence. Only God possesses the former and the inability of God to be contingent existing meant that it was only God to which his ontological argument could apply his logic to contingent objects such as islands.
4. **Predicate:** The part of a sentence that gives information about its subject.
A Priori: Knowledge arrived at through reason alone, independently of experience.
Essence: The intrinsic nature of an object, usually a combination of its proper qualities.
Fallacy: A failure of reasoning within a philosophical argument, which can result in a false conclusion.
5. **Exam-style question – 'If existence is not a predicate, the ontological argument fails'**
AO1 – Students may demonstrate knowledge and understanding through discussion:
 - The ontological argument attempts to show that the existence of God can be proven through reason alone.
 - Anselm argued that if God is a being than which nothing greater can be conceived, then God must exist in reality, as well as in the mind. If God exists only in the mind, then God is not the greatest conceivable being, as something greater could be conceived to exist in reality than in the mind, God must exist.
 - Kant, however, argued that the ontological argument only works if existence is a predicate. For if one were to conceive of a maximally great being, it would not be a being not existing. Existence of an object cannot be predicated in the intellect or qualities.**AO2 – Students may demonstrate evaluation and analysis through presentation:**
 - **If existence is not a predicate, the ontological argument does fail:** Not having a clear understanding of God by claiming that he exists. All existence indicates something in reality, not what qualities or properties a being must possess. Gaunilo's critique and Kant's criticism show that existence can be predicated of an object then anything in the intellect.
 - **If existence is not a predicate, the ontological argument does not fail:** Anselm's *Proslogion*, makes the important distinction between existence and necessary existence. Existence is a predicate, necessary existence is not. Necessary existence can be proven through reason and validates the ontological argument. Modern formulations of the ontological argument and Plantinga show that modal logic can demonstrate the existence of God as long as the right distinction is made between existence and necessary existence.

**COPYRIGHT
PROTECTED**



6. Exam-style question – Which is a stronger argument for the existence of God or the ontological argument?

AO1 – Students may demonstrate knowledge and understanding through discussion

- The ontological argument attempts to show that the existence of God can be proven by reason alone.
- Anselm argued that if God is a being than which nothing greater can be conceived, God must exist in reality than in the mind, God must exist.
- The cosmological argument attempts to prove the existence of God based on the universe, such as cause and effect or contingency.
- The first cause argument attempts to show that the causal principle must have a cause of the universe; God. The argument from contingency attempts to show that the universe means a necessary being must exist.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Ontological argument is stronger:** As a deductive argument, its proof of God's existence is not challenged by empirical evidence about design or metaphysics. The real argument is about so long as one effectively distinguishes between necessary and contingent existence might not be a predicate, necessary existence is. Modal ontological argument using modal logic patch up the issues in Anselm's argument. If God's necessary existence is properly construed, the ontological argument proves God's existence in this world. Ontological arguments are intended to show that God exists in light of Anselm's goal of 'faith seeking understanding'.
- **Cosmological argument is stronger:** The reasoning behind the ontological argument is flawed. Existence (even necessary existence) cannot be predicated of God. The ontological argument is invalid. Key ideas such as the causal principle are rooted in the natural world; there is widespread evidence for their truth. Necessary existence is not in the context of the argument from contingency, where it can be used to show that God exists in order to explain the existence of contingent objects. The cosmological argument is stronger for theists who share Anselm's aim of 'faith seeking understanding'. It shows many of the metaphysical principles we commonly employ throughout science (e.g. the causal principle) as well as key scientific theories (e.g. the Big Bang).

COPYRIGHT
PROTECTED



3. God and the World: Religious Experience

1. **Ineffability** – The nature and content of religious experiences are beyond the human intellect.
Noetic Quality – Religious experiences provide insight or knowledge into areas beyond the human intellect.
Transience – The experience does not last long.
Passivity – The experience makes the individual feel as if they are under the influence of another power or influence.

2. Students might use the following examples:

Individual Religious Experience – Moses and the burning bush. Individual religious experiences are where a single individual undergoes a personal, private experience of God.

Corporate Religious Experience – Toronto Blessing in 1994. Corporate religious experiences are where multiple people undergo similar, shared experiences of God together.

Conversion Experience – Conversion of Saul on the road to Damascus. Conversion experiences are where an individual changes their beliefs, ideas and practices based on a religious experience.

Mystical Experience – Teresa of Ávila and her periods of religious ecstasy, and others. Mystical experiences are where an individual has a direct awareness of the divine or spiritual realm.

3. Otto uses the term 'numinous' to encompass the elements of experience that he holds that the numinous experience has three components:

Mysterium – While religious experiences reveal the nature of God, they show God as being mysterious.

Tremendum – They reveal God as being of ultimate significance and something that we are dependent on.

Fascinans – Despite one's initial fright, one feels an attractiveness to God due to the experience over which one has no control.

4. Principle of Credulity

- If this principle is correct, then we should accept religious experiences as genuine. We should naturally trust our senses. This also undermines psychological explanations that might seek us to distrust our senses.
- Considering the widespread ubiquity of religious experience, this may well be collectively used as the basis for an argument for the existence of God, since the ubiquity may be the existence of a God who is causing it.

Principle of Testimony

- If this principle is correct, then we should accept people's accounts of religious experiences as genuine. Considering the ubiquity of religious experience, this is important. We should not discount people's accounts based on notions such as ignorance, malice or mental illness.
- Considering the widespread ubiquity of religious experience, this may well be collectively used as the basis for an argument for the existence of God, since the best explanation for this ubiquity may be the existence of a God who is causing it.

5. Exam-style question: Assess whether psychological explanations for religious experiences undermine their credibility.

AO1 – Students may demonstrate knowledge and understanding through discussing the special properties and ubiquity of religious experiences.

- Religious experiences are used by theists as an argument for the existence of God. The special properties and ubiquity are best explained by the supernatural intervention of God.
- However, psychological explanations undermine the credibility of this argument. If the special properties of religious experiences are due to certain neuroses, then the ubiquity is due to widespread natural causes of these neuroses.
- Examples of these neuroses can include anxiety or depression and are often linked to psychological factors such as Freud, to subconsciously lead to psychological 'wishes' which are fulfilled by religious experiences as a respite from these neuroses.

**COPYRIGHT
PROTECTED**



AO2 – Students may demonstrate evaluation and analysis through presentation of evidence.

- **Psychological explanations do undermine credibility:** Psychologists suggest religious experiences can be reasonably explained as wish-fulfilment, arising from a naturally chaotic world or as childlike impulses. Psychological explanations are more naturalistic explanations than the consistent interventions of a divine being. They explain why religious experiences decline in more knowledgeable or more mature people, or why people become aware of the neuroses underlying their behaviour.
- **Psychological explanations do not undermine credibility:** Psychological explanations are not falsifiable; if God did exist, we would wish for communication with him; it is entirely reasonable to think that creator God would want human beings to experience him. Psychological explanations are not falsifiable; they rest on the interpretation of mental states, not on observable facts. The ubiquity and proliferation of religious experiences among non-neurotic people are evidence against this approach.

6. Exam-style question – Does any specific form of religious experience provide better evidence for the existence of God than the others?

AO1 – Students may demonstrate knowledge and understanding through discussion of evidence.

- Religious experiences are used by theists as an argument for the existence of God. The properties and ubiquity are best explained by the supernatural intervention of God.
- Religious experiences come in many different forms: individual, corporate, mystical, conversion, etc.
- Some theists have argued that certain forms of religious experience, such as conversion, provide better evidence of God due to the presence of joint overlapping testimonies that cannot be explained away.

AO2 – Students may demonstrate evaluation and analysis through presentation of evidence.

- **A specific form of religious experience does provide better evidence for the existence of God than the others:**
 - Conversion experiences show that a religious experience has had lasting effects, which highlights their authenticity, especially if the experience also results in better moral behaviour.
 - Mystical experiences often produce important religious insights and spiritual growth. Moreover, since they do not encompass aspects such as visions, they are not subject to hallucinations or illusions.
 - Corporate experiences can be verified by multiple testimonies, reinforcing the claim of supernatural intervention, whereas individual experiences can always be argued to be the result of neuroses or neurophysiology.
- **No specific form of religious experience provides better evidence for the existence of God than the others:** All religious experiences possess certain unique properties that require explanation. Different forms of religious experience are simply different manifestations of the same core encounter with God. To claim that one form of religious experience comes from drawing together all public accounts, while others are just those of one kind of experience, is to ignore the evidence.

**COPYRIGHT
PROTECTED**



3. God and the World: The Problem of Evil

1. Benevolence, omnipotence, evil
2. This exercise is intended to get students to think about both the distinction between moral evil and natural evil. Answers 3–5 may arguably be both natural evil and moral evil depending on the circumstances.
 - i) Moral evil
 - ii) Natural evil
 - iii) Natural evil or moral evil
 - iv) Natural evil or moral evil
 - v) Natural evil or moral evil
3. Students may offer a number of different answers to this question – they should be encouraged to do so. Some students may pick an answer based on the fact that they can't be explained by natural causes, such as earthquakes, or on the basis of the fact that they can't be explained by human actions, such as the power of creation. Others, however, might pick an answer showing that it is potentially being both a natural evil and a moral evil doubly of evil.
4. Augustine argues that evil is not a real phenomenon. Instead, he contends that evil is a result of the Fall. His theodicy draws on the Bible as evidence, particularly the book of Genesis where the first human beings, Adam and Eve, ate from the tree of knowledge. This caused human beings to become corrupted and imperfect, with this imperfection being passed through generations as original sin. Therefore, evil exists due to a misuse of free will by human beings and other creatures instead of following God's will. This means God can still be considered omnipotent.
5. Students might make the following points:

Strengths

 - Augustine's free will clearly answers the logical problem of evil, showing that choosing evil actions can be consistent with an omnipotent and benevolent God.
 - Augustine's theodicy is consistent with key elements of Christian theology.
 - Augustine's theodicy includes an important explanation for the existence of evil and free will.

Weaknesses

 - Augustine's theodicy relies on unprovable events such as the Fall, original sin (to explain natural evil). Many who aren't Christians would especially question this.
 - It is not clear how God is still not responsible for evil through creation. If perfect human beings could be born corrupted or imperfect with some influence from God.
 - It can be argued that, if God is omnipotent, he still does not eliminate evil from the world.

INSPECTION COPY

COPYRIGHT
PROTECTED



6. Exam-style question – Critically compare Augustine's and Hick's theodicies as responses to the problem of evil.

AO1 – Students may demonstrate knowledge and understanding through discussion of:

- The problem of evil concerns how an omnipotent, benevolent God can coexist with the existence of evil. The issue is that if God did possess these attributes, it would be possible for God to eliminate all possible evil.
- Augustine's free will theodicy holds that evil arises as a result of the Fall (where human beings, such as angels) are corrupted and the misuse of their free will results in moral and natural evil.
- Hick's soul-making theodicy holds that the existence of evil is necessary for human beings to morally and spiritually grow. It allows human beings to freely choose between good and evil in an unforgiving world, eventually growing closer to perfection and union with God.

AO2 – Students may demonstrate evaluation and analysis through presentation of:

- **Augustine's theodicy is stronger:** Augustine's free will clearly answers the problem of evil by showing how human beings and others choosing evil actions can be reconciled with the existence of God. It is consistent with key areas of Christian theology, especially the doctrine of the Fall, and provides a clear explanation for why human beings misuse their powers of free will. It also addresses the logical problem as it is not clear why moral growth is a greater good than the existence of evil. Hick's soul-making theodicy is a more unorthodox, less convincing explanation of evil and so cannot be reconciled as easily with Christian theology.
- **Hick's theodicy is stronger:** Augustine's theodicy relies on unprovable concepts such as the existence of angels (to explain natural evil). Many who aren't Christians question these concepts. It is not clear how God is still not responsible for the existence of evil or influence from God. It can be asked why if God is omnipotent, he cannot eliminate evil arising from the misuse of free will. Hick's theodicy addresses this better, explaining through God's epistemic distance why evil can often be seen as a necessary part of a greater good. It also explains why human beings do possess free will: so they can freely grow and develop.

7. Exam-style question – 'The evidential problem of evil is a greater issue for theists than the logical problem of evil.' Discuss.

AO1 – Students may demonstrate knowledge and understanding through discussion of:

- The problem of evil concerns how an omnipotent, benevolent God can coexist with the existence of evil. The issue is that if God did possess these attributes, it would be possible for God to eliminate all possible evil.
- The logical problem of evil holds that an omnipotent, benevolent God and the existence of evil are an inconsistent triad. All three aspects cannot coexist without logical contradiction.
- The evidential problem of evil holds that the existence of evil forms an argument against the existence of God, rendering an omnipotent, benevolent God highly improbable.

AO2 – Students may demonstrate evaluation and analysis through presentation of:

- **The evidential problem is a greater issue:** The evidential problem is more convincing than the logical problem as it is based on actual evidence. To solve the logical problem is a possible arrangement in which evil does not exist. To solve the evidential problem, this arrangement must be shown to be a possible arrangement in which evil does not exist. Theological inspired theodicies such as Augustine's and Hick's are not convincing. The evidential problem appeals to the actual characteristics of evil, the most troubling, such as its gratuitousness or purposelessness. It is harder to explain these problems than to the mere existence of evil itself.
- **The logical problem of evil is a greater issue:** The logical problem is more convincing than the evidential problem as it is based on logical contradiction. A satisfactory answer is produced, it makes the existence of a benevolent God impossible. The logical problem is particularly difficult to answer in the context of the problem of evil. It can be easily explained by reference to free will and for which God is directly responsible for creation. The logical problem directly questions classical theism, which theists believe in.

COPYRIGHT
PROTECTED

