

## Test Questions

### Multiple Choice

1. Socrates says that the accusations against him arose from
- his lavish lifestyle.
  - the riches he accrued by teaching.
  - his penetrating examination of people's beliefs.
  - his superiority to others.

Answer: c

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2. Socrates interprets the oracle's message to mean that
- Socrates is wise.
  - the wisest are those who know the most.
  - Socrates is ignorant.
  - the wisest are those who know that they know nothing.

Answer: d

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3. When Socrates searched for a man who was wiser than he was, he found that
- there were many wise men in Athens.
  - many who thought they were wise were not wise at all.
  - the wisest in Athens were artisans.
  - those with a reputation for wisdom were indeed wise.

Answer: b

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4. Socrates considers himself
- a political revolutionary.
  - an atheist.
  - a philosophical gadfly to the state.
  - a reclusive scholar.

Answer: c

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5. For Socrates, an unexamined life is a tragedy because it results in grievous harm to
- the state.
  - the justice system.
  - the body.
  - the soul.

Answer: d

6. For Socrates, the soul is harmed by lack of
- knowledge.
  - wealth.
  - community.
  - courage.

Answer: a

7. Socrates accuses his judges of
- a. not being dedicated enough.
  - b. not attending to the health of their souls.
  - c. being too harsh.
  - d. worshipping the wrong gods.

Answer: b

8. For Socrates, an unexamined life is
- a. inconsistent.
  - b. a godless life.
  - c. not worth living.
  - d. not profitable enough.

Answer: c

### **True/False**

9. Socrates preferred exile to death.
- a. True
  - b. False

Answer: False

10. Socrates thought that the primary occupation of a good citizen should be the pursuit of wealth and prestige.
- a. True
  - b. False

Answer: False

11. According to Socrates, we should always consider in doing anything whether we are doing right or wrong.
- a. True
  - b. False

Answer: True

12. Socrates thought that our main duty is the improvement of our souls.
- a. True
  - b. False

Answer: True

13. Socrates was a philosophical gadfly.
- a. True
  - b. False

Answer: True

14. Socrates thought the primary occupation of a good citizen should be the pursuit of wealth and prestige.
- a. True

b. False

Answer: False

15. Socrates wrote several classic dialogues.

a. True

b. False

Answer: False

## 2. Plato: The Allegory of the Cave

### Summary

In the *Republic* Plato presents what is probably the most famous tale in Western philosophy: the “Allegory of the Cave.” Through the persona of Socrates, Plato tells a story that works on many levels. Primarily the allegory represents facets of Plato’s theories of knowledge and metaphysics, but it can also be seen as a metaphor for the search for the true and the good through philosophy. Imagine, Plato says, prisoners chained for life against a wall in a cave so that they can see only shadows on the opposite wall. The shadows appear because behind and above the wall to which the prisoners are chained there burns a fire, and between the fire and the prisoners is a raised walkway along which people pass carrying vessels, statues, and replicas of animals. The prisoners see the shadows of these artifacts on the wall and hear the people’s voices echoing off of it, and they mistakenly believe that these sights and sounds are the real world. But the real world—the truth—lies above the darkened cave out in the bright sunlight. If a prisoner is released from his chains and is shown the true source of the shadows, he will not believe his eyes, and he will prefer to believe as he always has—just as people will often prefer comfortable commonplace assumptions to the deeper, sometimes unsettling understanding that philosophy can provide. If he is dragged into the light, his eyes will hurt, and he will be disoriented, just as the truths of philosophy can at first seem strange and frightening. If the prisoner finally sees things as they really are in the full sunlight, he will pity the prisoners he left behind and will return to the cave to enlighten them. But they will revile him as a ridiculous fool and might even put him to death for his heresies—a fate that has often befallen those who have dared speak unconventional truths (e.g., Socrates).

### Test Questions

#### Multiple Choice

1. Plato’s allegory of the cave can be seen as a metaphor for
  - a. the need to always adhere to conventional ideas.
  - b. the chaos of the imagination.
  - c. the search for the true and the good through philosophy.
  - d. the importance of prophecy.

Answer: c

Appears: Student Website

2. Plato’s allegory reminds us that widely accepted opinions can be
  - a. right.
  - b. beyond question.
  - c. complex.
  - d. wrong.

Answer: d

Appears: Student Website

3. In the cave allegory, the reaction of the prisoners to the enlightened one is
  - a. to praise him for his insight.

- b. to revile him as a ridiculous fool.
- c. to reconsider their own worldviews.
- d. to see him as a beacon of hope.

Answer: b

Appears: Student Website

4. The allegory suggests that the truth is
- a. plain to most people.
  - b. obvious.
  - c. not always obvious.
  - d. easy to acquire.

Answer: c

Appears: Student Website

### **True/False**

5. Plato distinguishes between appearance and reality.

- a. True
- b. False

Answer: True

6. The allegory suggests that there is a difference between mere belief and knowledge.

- a. True
- b. False

Answer: True

7. The freed prisoner does not feel obligated to enlighten the others living in ignorance.

- a. True
- b. False

Answer: False

8. The allegory reminds us that people will often prefer comfortable commonplace assumptions to the deeper, sometimes unsettling understanding derived from philosophy.

- a. True
- b. False

Answer: True

9. Plato maintains that personal freedom is more important than wisdom.

- a. True
- b. False

Answer: False

10. Plato believes that truth is relative to cultures.

- a. True
- b. False

Answer: False

11. Plato argues that the prisoners in the cave can never be enlightened.

- a. True
- b. False

Answer: False

12. Plato thinks that the prisoners are deluded.

- a. True
- b. False

Answer: True

13. Plato thinks that few people have insight into what's really real.

- a. True
- b. False

Answer: True

14. All the prisoners in the cave will eventually see daylight.

- a. True
- b. False

Answer: False

15. Plato thinks that only the rich and powerful can be enlightened.

- a. True
- b. False

Answer: False

### 3. John Locke: Of Enthusiasm and the Quest for Truth

#### Summary

Locke argues that in the search for truth we must beware the pitfalls of “enthusiasm” (passion or emotion) and always follow the lead of reason. Reason, he says, is a God-given faculty that demands we not entertain any proposition with greater assurance than is warranted by the evidence. We should not believe anything that reason does not support (although some mysteries such as immortality are beyond our understanding). Even revelation (immediate communication of some sort from God) must be corroborated by reason; otherwise, we cannot be sure that a revelation is genuine. A prime disrupter of the workings of reason is enthusiasm, which arises “from the conceits of a warmed or over-weening brain.” Through enthusiasm we can fall prey to wishful thinking, overwrought imagination (especially the religious kind), and groundless feelings of certainty. “Reason,” says Locke, “must be our last judge and guide in every thing.”

#### Test Questions

##### Multiple Choice

1. According to Locke, the first requirement in the search for truth is
  - a. a blessing from God.
  - b. a love of truth.
  - c. revelation.
  - d. reliable authority.

Answer: b

Appears: Student Website

2. According to Locke, the sure sign that one loves the truth is
  - a. earnest assertions that one loves the truth.
  - b. a feeling of certainty that one has the truth.
  - c. not believing any proposition without assurance from God.
  - d. not believing any proposition more strongly than reason warrants.

Answer: d

Appears: Student Website

3. In the search for truth, the relationship between reason and revelation is
  - a. reason can be overruled by revelation.
  - b. reason can substantiate the truth of revelation.
  - c. religious people must rely on revelation, not reason.
  - d. reason and revelation conflict.

Answer: b

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4. The question for people who believe they have received a revelation from God is:
  - a. How strong is their faith in the truth of the revelation?
  - b. How strong is their belief in God?
  - c. How do they know that it is really a revelation from God?
  - d. How psychologically certain are they that the revelation is true?

Answer: c

Appears: Student Website

**True/False**

5. Locke does not believe in God.

- a. True
- b. False

Answer: False

6. Locke does not believe in revelations from God.

- a. True
- b. False

Answer: False

7. Locke thinks that believing a proposition to be true makes it true.

- a. True
- b. False

Answer: False

8. According to Locke, to reject reason in favor of revelation is to put out the light of both.

- a. True
- b. False

Answer: True

9. Locke accepted religious revelation without question.

- a. True
- b. False

Answer: False

10. Locke thought that reason should serve the purposes of the Church.

- a. True
- b. False

Answer: False

11. According to Locke, we should always proportion our belief according to the evidence.

- a. True
- b. False

Answer: True

12. Locke thought that truth is relative.

- a. True
- b. False

Answer: True



13. Locke rejected all religious claims.

- a. True
- b. False

Answer: False

14. Locke thought reason would ultimately support propositions of faith.

- a. True
- b. False

Answer: False

15. Locke thought “enthusiasm” was necessary to reach any firm conclusion.

- a. True
- b. False

Answer: False

#### 4. Bertrand Russell: The Value of Philosophy

##### Summary

In this reading Russell argues that the value of philosophy is not in any ability to produce material goods (“philosophy bakes no bread”) or arrive at definitive conclusions about the nature of reality. Its value comes from its effect on the lives of those who take it seriously. By studying the perennial questions of philosophy, we enhance our appreciation of what is possible, weaken the dogmatism that prevents exploration and speculation, and render the mind great through contemplation of the greatness of the universe.

##### Test Questions

##### Multiple Choice

1. According to Russell, philosophy, like all other studies, aims primarily at
  - a. definitive answers.
  - b. material goods.
  - c. scientific certainty.
  - d. knowledge.

Answer: d

Appears: Student Website

2. According to Russell, in philosophy, whenever definite knowledge concerning any subject becomes possible, the subject
  - a. ceases to be called philosophy and becomes a separate science.
  - b. ceases to be the focus of study.
  - c. becomes dogma.
  - d. becomes a repudiation of philosophy.

Answer: a

Appears: Student Website

3. According to Russell, while philosophy diminishes our feeling of certainty as to what things are, it also
  - a. gives us certain knowledge.
  - b. increases our knowledge of unfamiliar and liberating possibilities.
  - c. strengthens the grip of custom and dogmatism.
  - d. raises no uncomfortable questions.

Answer: b

Appears: Student Website

4. To Russell, the chief value of philosophy is to be found through
  - a. its support of our instinctive wishes.
  - b. its endorsement of our narrow and personal aims.
  - c. the greatness of the objects that it contemplates.
  - d. the greatness of particular times and places.

Answer: c

Appears: Student Website

##### True/False

5. Russell believes that man is the measure of all things and truth is manmade.

- a. True
- b. False

Answer: False

6. According to Russell, all acquisition of knowledge is an enlargement of the Self.

- a. True
- b. False

Answer: True

7. Russell says that religious beliefs can be proved by strict demonstration to be true.

- a. True
- b. False

Answer: False

8. Russell says that the freedom and impartiality of philosophical contemplation can imbue our actions and emotions with the same kind of freedom and impartiality.

- a. True
- b. False

Answer: True

9. Russell thinks philosophy is a waste of time.

- a. True
- b. False

Answer: False

10. Russell thinks philosophy can free us from prejudices and narrow-mindedness.

- a. True
- b. False

Answer: True

11. Russell says that philosophy has not had much success in providing definite answers to its questions.

- a. True
- b. False

Answer: True

12. Russell believes that at least some types of philosophy can provide us with demonstrably true answers.

- a. True
- b. False

Answer: False

13. Russell suggests that wise men have found philosophical proofs of religious beliefs.

- a. True

b. False

Answer: False

14. The value of philosophy, says Russell, is to be sought in its uncertainty.

a. True

b. False

Answer: True

15. Russell thinks philosophy can free us from the tyranny of custom.

a. True

b. False

Answer: True

## II. Philosophy of Religion

### 5. Thomas Aquinas: The Five Ways

#### Summary

In this reading Aquinas presents his five a posteriori arguments for the existence of God. The first argument begins with the fact that there is change and argues that there must be an Unmoved Mover that originates all change (or motion) but is itself unmoved. The second argument is from causation and argues that there must be a first cause to explain the existence of cause. The third argument is from contingency and argues that because there are dependent beings (e.g., humans), there must be an independent or necessary being on whom the dependent beings rely for their subsistence. The fourth argument is from excellence, and it argues that because there are degrees of excellence, there must be a perfect being from whence come all excellences. The final argument is from the harmony of things: There is a harmony of nature that calls for an explanation. The only sufficient explanation is that there is a divine designer who planned such harmony.

#### Test Questions

##### Multiple Choice

1. According to Aquinas, an infinite regress of causes is
  - a. finite.
  - b. possible.
  - c. impossible.
  - d. necessary.

Answer: c

Appears: Student Website

2. For Aquinas, the first efficient cause of everything is
  - a. the universe.
  - b. God.
  - c. nature.
  - d. an infinite series.

Answer: b

Appears: Student Website

3. Aquinas says that if *all* things are capable of not existing, there was a time when
  - a. nothing existed in the universe.
  - b. nothing begat something in the universe.
  - c. some things were infinite.
  - d. some things were beyond time.

Answer: a

Appears: Student Website

4. Aquinas says that things in the universe that move toward a goal must be
  - a. without direction.

- b. without some intelligence to guide them.
- c. unguided.
- d. guided by some intelligence.

Answer: d

Appears: Student Website

### **True/False**

5. According to Aquinas, it is necessary that there be an Unmoved Mover.

- a. True
- b. False

Answer: True

6. If sound, Aquinas's arguments prove that the God of traditional religion (an all-knowing, all-good, all-powerful being) exists.

- a. True
- b. False

Answer: False

7. Aquinas thinks that an infinite series of causes is repugnant to reason.

- a. True
- b. False

Answer: True

8. Aquinas believes that the universe exists necessarily.

- a. True
- b. False

Answer: False

9. Aquinas is a religious skeptic.

- a. True
- b. False

Answer: False

10. Aquinas believes that the existence of God cannot be demonstrated through philosophy.

- a. True
- b. False

Answer: False

11. Aquinas's fourth argument is that because there are degrees of excellence, there must be a perfect being from whence come all excellences.

- a. True
- b. False

Answer: True

12. Aquinas thinks that reason can show the way to some of God's truths.

- a. True
- b. False

Answer: True

13. Aquinas asserts that the harmony that exists in nature is no proof of God's existence.

- a. True
- b. False

Answer: False

14. Aquinas argues that because there are dependent beings, there must be an independent or necessary being on whom the dependent beings rely for their subsistence.

- a. True
- b. False

Answer: True

15. Aquinas says that the existence of God can be proved through mathematics.

- a. True
- b. False

Answer: False

## 6. William Lane Craig: The *Kalam* Cosmological Argument and the Anthropic Principle

### Summary

In the first part of this essay Craig develops two versions of the *kalam* argument, both aiming to prove that the universe must have a cause of its existence. In the second part Craig describes the evidence from astronomy for the *kalam* argument, which he formulates as follows: Whatever begins to exist has a cause; the universe began to exist; therefore, the universe has a cause. He argues that evidence for the Big Bang confirms the thesis that the universe began to exist and so must have a cause. Toward the end of the article, Craig introduces the “anthropic principle,” which states that “if the universe were in fact different in any significant way from the way it is, we wouldn’t be here to wonder why it is” (a definition given by Dewey Schwatzenburg). Finally, Craig argues that there is good reason to believe, on the basis of the anthropic principle, that the First Cause is the Personal Creator of Theism.

### Test Questions

#### Multiple Choice

1. According to Craig, the *kalam* cosmological argument establishes that
  - a. the God of Christianity exists.
  - b. the universe has a cause.
  - c. the Big Bang model is false.
  - d. the universe is uncaused.

Answer: b

Appears: Student Website

2. According to Craig, an actually infinite number of things
  - a. is possible.
  - b. is meaningless.
  - c. exists somewhere.
  - d. cannot exist.

Answer: d

Appears: Student Website

3. According to Craig, the series of events in time cannot be actually infinite, so we know that
  - a. the universe is finite in the past and began to exist.
  - b. the universe is infinite in the past.
  - c. the universe never is uncaused.
  - d. the universe exists only in the mind.

Answer: a

Appears: Student Website

4. Craig thinks the Big Bang shows that
  - a. the universe happened uncaused.
  - b. the universe always existed.
  - c. the universe began to exist and therefore had a cause.



d. the universe arose from a vacuum fluctuation.

Answer: c

Appears: Student Website

**True/False**

5. Craig says that the anthropic principle supports the idea of intelligent design of the universe.

- a. True
- b. False

Answer: True

6. Craig thinks that the cause of the universe must be an accident.

- a. True
- b. False

Answer: False

7. Craig believes that the universe is the effect of a plurality of causes.

- a. True
- b. False

Answer: False

8. Scientists and philosophers have no explanation for the existence of the universe.

- a. True
- b. False

Answer: False

9. Craig implies that he believes in a finite God.

- a. True
- b. False

Answer: False

10. For Craig, it's impossible to prove the existence of God.

- a. True
- b. False

Answer: False

11. Craig argues that there is good reason to believe that the First Cause is the personal creator of theism.

- a. True
- b. False

Answer: True

12. For Craig, confirmation of his view comes from the Big Bang model of the universe.

- a. True
- b. False

Answer: True

13. Craig accepts the oscillating model of the universe.

- a. True
- b. False

Answer: False

14. Craig says the observational evidence supports the oscillating model of the universe.

- a. True
- b. False

Answer: False

15. Craig believes in God but rejects the Genesis account of creation.

- a. True
- b. False

Answer: False

## 7. Paul Edwards: A Critique of the Cosmological Argument

### Summary

In this article Edwards attacks the cosmological argument, specifically Aquinas's causal and contingency versions, holding that the argument fails at several points. Against the causal argument, he argues that the premise asserting the impossibility of an infinite series is false. Even if the argument were sound, he says, it would not prove the existence of a *single* first cause because a plurality of causes cannot be ruled out. Furthermore, the argument is not helped by the theist's distinction between causes that bring something into existence (causes *in fieri*) and causes that sustain something in existence (causes *in esse*). Some defend the causal argument by insisting that even if there were an infinite series of causes, there still must be an ultimate cause of the *series as a whole*. Edwards counters that such notions rest on the "erroneous assumption that the series is something over and above the members of which it is composed." Against the contingency argument, Edwards maintains that to explain a contingent phenomenon, we do not need to posit a necessary being and that those who make such a demand beg the question at issue.