# PHIL 312 – CHAPTER #03 ACTIVITY (ANSWER KEY)
The University of St. Francis

Name _____

***True or False***

1. ***True*** The standard argument for God's existence by ways of reason are understood as the Teleological, the Ontological and the Cosmological.
***(Page 32, pp. 1)***

2. ***False*** Pascal states that God's love and the good of society requires a person to believe in God.
***If Pascal's wager is a correct assessment of our options, then it turns out that not believing in God is irrational in terms of our self-interest.***
***(Page 33, pp. 3)***

3. ***True*** Pascal's Wager is not strictly an argument for God's existence.
***The Wager frames belief in God as a rational gamble (a cost-benefit analysis) rather than a conclusion derived from empirical or logical proof. Pascal argued in his Pensées that human reason cannot definitively prove or disprove whether God exists, meaning everyone is forced to "wager" with their life either way.***

4. ***True*** Philosopher Stephen Davis will argue that even if "Pascal's Wager" is correct, there is no guarantee that "the God that exists" is a Christian God; the question then becomes "what kind of God exists."
***(Page 34, pp. 2)***

5. ***True*** In short, the "revised" version of Pascal's Wager (according to our Reading Material for the course) encourages one to explore certain sorts of religions—namely, those that offer some sort of unlimited gain.

***Yes, that is a precise summary of how modern philosophers often frame the argument. By focusing on unlimited gain (infinite utility), this version narrows the scope of Pascal's Wager to religions that promise an eternal, boundless reward, rather than those offering finite or purely worldly benefits. (Page 34, pp. 4)***

6. ***False*** Religious experience does not involve the "prima facie" evidence of God.

***(Page 36, pp. 1) Yes, that is a precise summary of how modern philosophers often frame the argument. By focusing on unlimited gain (infinite utility), this version narrows the scope of Pascal's Wager to religions that promise an eternal, boundless reward, rather than those offering finite or purely worldly benefits.***

7. ***False*** William James (1842-1910) and Rudolph Otto (1869-1937) approach religious experience from the same vantage point.

***In his seminal work The Varieties of Religious Experience (1902), American psychologist and philosopher William James focused on individual, subjective mental states and the psychological impact of religious life. James studied conversion, prayer, and mysticism, emphasizing that religious experiences are deeply personal and functional.***

***In his book The Idea of the Holy (1917), German theologian Rudolf Otto criticized James for missing the uniquely non-rational, sacred core of religion, introducing instead the concept of the numinous.***

8. ***True*** According to Richard Swinburne's (1934 - ) "Principle of Reasonable Belief," if something appears to be present to a person, then (in the absence of special considerations) it probably is present to them (or it is at least rational to believe it to be present).

***Page 36, pp. 2***

9. ***True*** C. S. Lewis stated that there were three arguments motivating his change from atheism to theism: the argument from reason, the argument from morality and the argument from desire.

***Page 38, pp. 1***

10. ***False*** In his view on religious experience, C. S. Lewis does not distinguish between natural desire and artificial desire.

***Page 40, pp. 2 Lewis' argument is that the inconsolable longing is a natural desire, which he distinguishes from artificial desires. Artificial desires are cultivated by our cultures and environments (for example, through advertisements or other cultural means), and must be built up out of natural desires, which are produced within us spontaneously.***

## *Multiple Choice*

11. Blaise Pascal theorizes that one's best interest is to believe in God for what reason?

    a. God exists and one believes that God exists.
    b. God exists and one believes that God does not exist.
    c. God does not exist and one believes that God exists.
    d. God does not exist and one believes that God does not exist.
    ***e. All of These.***

12. Which philosopher gave us the argument for God's existence from "Desire?"

***a. C. S. Lewis***
c. Socrates
b. Plato
d. David Hume

***The Argument from Desire is a philosophical and apologetic argument stating that human beings possess an innate, unfulfillable longing for the infinite or transcendent, which implies the existence of a real object capable of satisfying it (God).***

13. According to this week's reading, which philosopher is most associated with the argument for God's existence through "religious experience?"

a. David Baggett
***c. Rudolph Otto***
b. C. S. Lewis
d. Richard Swinburne

***Page 35, pp. 2***

14. According to this week's reading, which philosopher is most associated with the argument for God's existence through the belief in "the moral argument?"

***a. David Baggett***
c. Rudolph Otto
b. C. S. Lewis
d. Richard Swinburne

***Page 41, pp. 2***

15. According to this week's reading, which philosopher is most associated with the argument for God's existence through the belief in "ordinary, natural desire?"

a. David Baggett
c. Rudolph Otto
***b. C. S. Lewis***
d. Richard Swinburne

***Page 38, pp. 3***

16. According to this week's reading, which philosopher is most associated with the argument for God's existence through what is called "the correlation of brain events with mental intentions and mental events (such as pains, thrills, and beliefs) gives us reason to think that God exists?"

a. David Baggett
b. C. S. Lewis
c. Rudolph Otto
***d. Richard Swinburne***

***Page 42, pp. 2***

| KEY TERMS YOU SHOULD KNOW THIS CHAPTER | |
|---|---|
| | |
| Deism | States that a supreme being created the universe, but states that even though this creator set the universe in motion, this being no longer interferes or communicates with it. |
| Ecumenical Wager | Broadens the bet from a specific Christian God to a general belief in a higher power or divine purpose. Instead of choosing a single religious dogma, this suggests that believing in some higher power or spiritual reality is safer and more beneficial than believing in none at all. |
| Many Gods Objection | Proposed by Philosopher Scholar Stephen T. Davis (1940- ) among others, this theory argues that humanity faces a multitude of mutually exclusive religious hypotheses, historical deities, and alternative salvation schemes, rejecting the theory that only one God exists. |
| Numinous | The "wholly other" reality—an encounter with the sacred that lies completely outside everyday rational or moral thought. |
| Pascal's Wager | A pragmatic philosophical argument formulated by the French mathematician and philosopher Blaise Pascal (1623-1662) in his work Pensées (published posthumously in 1670) which states that because human reason cannot prove or disprove God's existence, one should believe in God rational person should live as though God exists. Because human reason cannot prove or disprove God's existence, Pascal concludes that betting on God is the only logical choice. |
| Prima Facie | A Latin phrase that translates to "at first sight" or "on the face of it,". that the evidence presented is strong enough to prove a fact or establish a case unless someone presents contradictory proof. |

| | |
|---|---|
| Religious Experience | Something interpreted as having some objective reality and to have some religious import. That reality can be an individual, a state of affairs, a fact, or even an absence, depending on the religious tradition of which the experience is a part. |
| Theism | A broadly defined as the belief in the existence of at least one deity or higher power. The term originates from the Greek word *theos*, which means "God." **In philosophy and theology, Theism specifically describes a creator God who is actively involved in the universe and human affairs** (answering prayers, performing miracles, or providing revelations), which distinguishes it from other belief systems. |