QUIZ #2 - PHIL 3600 - June 8, 2009

1. True or false? Van Inwagen thinks any rational person who understands the modal ontological argument would have to believe that there is a perfect being.

2. Consider this sentence: “A perfect being has all perfections.” This sentence is ambiguous between which of the following pairs of readings?

A. For any x, if x is a perfect being x has all perfections.
There is a perfect being and it has all perfections.

B. There are only finitely many perfections and a perfect being has them all.
If there are only finitely many perfections, a perfect being has only finitely many perfections.

C. There is a perfect being and it is omnipotent, omniscient, and perfectly good.
If there is a perfect being, it is omnipotent, omniscient and perfectly good.

D. None of the above.

3. True or false? In Van Inwagen’s presentation of the modal ontological argument, THE WORLD is another name for “the actual world.”

4. In the context of Van Inwagen’s modal ontological argument a perfect being is defined as:

A. A being that possess some perfections.
B. A being that possesses all perfections.
C. A being that posesses all perfections essentially.
D. A being that possesses some perfections essentially.
E. None of the above.

5. A being possesses a property essentially if:

A. It possesses that property in some possible world.
B. It possess that property in all possible worlds.
C. It possesses that property in all possible worlds in which it exists.
D. It possesses that property in some possible worlds in which it exists.
E. None of the above.

6. True or false? Van Inwagen thinks that if we have no reason to think a proposition is intrinsically impossible then we ought to think that it is intrinsically possible?

7. William Lane Craig thinks the universe must have a beginning (at least partly) because:

A. The Big Bang Theory has that implication.
B. An actual infinite is impossible is the real world.
C. An actually infnite series of events cannot be formed by adding one member to another.
D. All of the above.
E. None of the above.