

# Philosophy of Religion

## Study Questions

### Problem of Evil

1. What is the logical problem of evil?
2. What is the evidential problem of evil? How does it differ from the logical problem of evil?
3. What is the relevance of “greater goods” for the problem of evil?
4. According to William Rowe, why is it not necessary to *prove* or *know* that the premises of the evidential problem of evil are true for the argument to have force?
5. What is the difference between moral and natural evil? How does this difference impact theodicy?
6. If a theist cannot argue that premise 1 of the argument from evil (in Rowe’s formulation) is false, what can she argue about the first premise that would potentially weaken the force of the argument?
7. In what way is the theistic analogue of the good parent permitting suffering for his child limited in its application to justifying good God permitting evil?
8. What is a theodicy? How does it differ from the theistic response to the problem of evil that is called a “defense”?
9. What is John Hick’s “soul making” theodicy?
10. What is Rowe’s criticism(s) of Hick’s theodicy?
11. What is the “G.E. Moore Shift”? How is relevant to challenging the argument from evil?
12. To what extent, in Rowe’s view, is there a person-relative character to the force of the argument from evil? And why does he take the position he does?
13. What is a friendly atheist? An unfriendly atheist? An unfriendly agnostic?
14. What is the difference between the “global” and “local” argument from evil? (See Van Inwagen video)
15. How do God’s rights, the value of being of use, and the possibility of an afterlife bear on the force of the evidential argument from evil? (See Swinburne video)