

## EXERCISE SEVEN

1. a. (17)-(22)
- b. (14)
- c. (3) - (13)
- d. explication of idea
- e. Not this, not this, ..., but this.
- f. 3 points
- g. Theological
- h. teach
- i. (1)-(2) intro
- j. Both

2. a. 8
- b. 9
- c. 6
- d. 4
- e. 3
- f. 7
- g. 2
- h. 5
- i. 10
- j. 1

k. yes, in (14)

- l. That God initially created an amorphous blob
- m. Illustrates what happens when one rejects creation ex nihilo
- n. God as creator ex nihilo
  - Exegetical justification (7)
  - Theological justification (8) - reductio ad absurdum
- o. Just as carpenter is different from carpentry, so God is different from creation
- p. Shows the inadequacy of science in addressing doctrine of creation.
- q. scripture, Theology, science, mythology

## EXERCISE EIGHT

1.
  - a. (2)
  - b. (1)
  - c. (3)
  - d. Unless the service is important in the eyes of the world.
  
2.
  - a.
 

Grounds: God accepts those who believe in him, whether their faith is weak or strong. (2)

Warrant: Whomever God accepts is God's servant.

Claim: They are therefore God's servants.
  
  - Grounds: They are God's servants.
  - b. 1 → Warrant: Only God gets to judge God's servants. (3)
  - Claim: In particular, we don't get to judge others about the food they eat. (1)
  
3.
  - a. Socrates ought not to break the laws by escaping.  
- call this claim "C."
  
  - b.
 

Arg 1: G1: We ought never to harm anyone including the state.

W1: If one escapes, one harms the state

C: \_\_\_\_\_ (see a.)

Arg 2: G2: We ought to keep our promises

W2: If one escapes, one breaks one's promises (to the state)

C: \_\_\_\_\_ (see a.)

Arg 3: G3: i) We ought to obey parents and teachers.  
ii) The state is like parents and teachers

W3: Things similar in certain respects are likely to be similar in other respects.

C: \_\_\_\_\_ (see a.)

## EXERCISE EIGHT (cont'd)

4. a. In the passage by Thomas quoted in section 3.2 Thomas had argued on behalf of voluntary poverty. Here he considers counter-arguments against this view.
- b. G1: Poverty can induce theft, false praise, perjury, and the like.  
W1: If something induces theft, etc., then it is an occasion for evil.  
C1: Poverty is an occasion of evil.  
→ G2: Poverty is an occasion of evil  
W2: Occasions for evil should not be embraced voluntarily but rather avoided.  
C2: Therefore, poverty should not be embraced voluntarily.
- c. Third paragraph: It is absurd to think that giving to a needy person leads them into evil or that taking the goods from an owner is good (these being consequences, so it is argued here, of assuming it evil to possess the substance of this world).
- d. G1: Some animals need to store up goods  
Humans are similar to these animals  
W1: Things similar in some respects will/may be similar in others.  
C1: Humans need to store up goods  
→ G2: Humans need to store up souls.  
W2: What humans need represents something in accord with natural law, so that flouting those needs is to flout natural law.  
C2: Therefore, embracing poverty, which is the same as rejecting that humans need to store up goods violates natural law.

## EXERCISE EIGHT (con'd)

5.

- G: Capital punishment presupposes that some individuals are no longer fit to live.
- W: Humans have inherent value and anything that undercuts that value, like rendering people no longer fit to live, is wrong.
- C: Therefore capital punishment is wrong.