

Your name: \_\_\_\_\_

Your section day/time: \_\_\_\_\_

### **Metaphysics Exercise 10**

Phil. 93, Winter 2009. Due Thurs., Feb. 19.

1. According to Spinoza, God, although infinite, can produce finite things because:
  - a. "Infinite" and "finite," like "good" and "bad" or "beautiful" and "ugly," are merely subjective human labels. From God's point of view there is no such distinction.
  - b. Because the infinite is without limit, finite things are also infinite.
  - c. Spinoza doesn't actually believe that God is infinite, although he speaks that way to mollify certain readers.
  - d. There is nothing conceivable which cannot be produced by God.
  - e. The divine will can freely determine itself to produce one finite thing rather than another.
  - f. (d) and (e).
  
2. About which of the following would Spinoza and Descartes disagree:
  - a. God cannot be said to have a will in the same sense that we do.
  - b. The human will is infinite (of its kind).
  - c. God could have made the world different than he did.
  - d. Freedom is not the same as indifference.
  - e. (a), (b) and (c).
  - f. (b), (c) and (d).
  
3. The Bible appears to say that God becomes angry at sinners, overreacts, and has to be persuaded to act more mercifully by the intercession of specially favored humans, such as Moses. How might Spinoza explain this?
  - a. The Bible says this because it is true. God has all possible attributes, including anger and mercy.
  - b. The biblical author doesn't intend us to take this literally. It is meant only as a reminder of universal moral truths.
  - c. Priests encouraged such beliefs among the people as a way of shoring up their own privileged position.
  - d. People mistakenly make analogies between God and human rulers. Human kings act this way, so people imagine that God might as well.
  - e. None of the above.
  - f. (c) and (d).