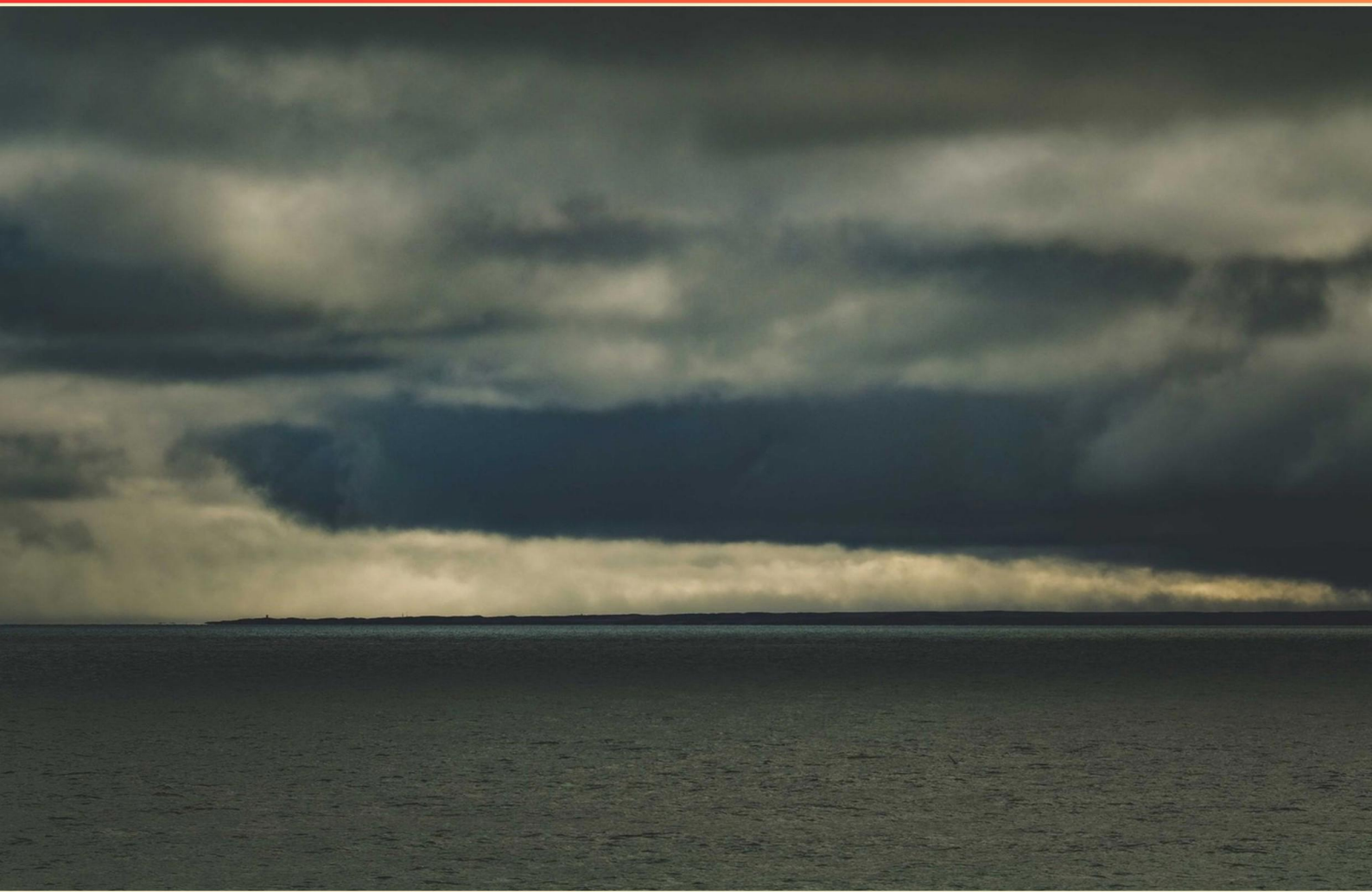


DISCERNING THE PROBLEM OF EVIL TEST 1 PRACTICE (SAMPLE)

STUDY GUIDE



**SAMPLE STUDY GUIDE
WITH LIMITED QUESTIONS**

**VISIT US ONLINE FOR
THE FULL VERSION STUDY GUIDE**

<https://discerningproblemofevil1.examzify.com>



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Introduction

Preparing for a certification exam can feel overwhelming, but with the right tools, it becomes an opportunity to build confidence, sharpen your skills, and move one step closer to your goals. At Examzify, we believe that effective exam preparation isn't just about memorization, it's about understanding the material, identifying knowledge gaps, and building the test-taking strategies that lead to success.

This guide was designed to help you do exactly that.

Whether you're preparing for a licensing exam, professional certification, or entry-level qualification, this book offers structured practice to reinforce key concepts. You'll find a wide range of multiple-choice questions, each followed by clear explanations to help you understand not just the right answer, but why it's correct.

The content in this guide is based on real-world exam objectives and aligned with the types of questions and topics commonly found on official tests. It's ideal for learners who want to:

- Practice answering questions under realistic conditions,
- Improve accuracy and speed,
- Review explanations to strengthen weak areas, and
- Approach the exam with greater confidence.

We recommend using this book not as a stand-alone study tool, but alongside other resources like flashcards, textbooks, or hands-on training. For best results, we recommend working through each question, reflecting on the explanation provided, and revisiting the topics that challenge you most.

Remember: successful test preparation isn't about getting every question right the first time, it's about learning from your mistakes and improving over time. Stay focused, trust the process, and know that every page you turn brings you closer to success.

Let's begin.

How to Use This Guide

This guide is designed to help you study more effectively and approach your exam with confidence. Whether you're reviewing for the first time or doing a final refresh, here's how to get the most out of your Examzify study guide:

1. Start with a Diagnostic Review

Skim through the questions to get a sense of what you know and what you need to focus on. Your goal is to identify knowledge gaps early.

2. Study in Short, Focused Sessions

Break your study time into manageable blocks (e.g. 30 – 45 minutes). Review a handful of questions, reflect on the explanations.

3. Learn from the Explanations

After answering a question, always read the explanation, even if you got it right. It reinforces key points, corrects misunderstandings, and teaches subtle distinctions between similar answers.

4. Track Your Progress

Use bookmarks or notes (if reading digitally) to mark difficult questions. Revisit these regularly and track improvements over time.

5. Simulate the Real Exam

Once you're comfortable, try taking a full set of questions without pausing. Set a timer and simulate test-day conditions to build confidence and time management skills.

6. Repeat and Review

Don't just study once, repetition builds retention. Re-attempt questions after a few days and revisit explanations to reinforce learning. Pair this guide with other Examzify tools like flashcards, and digital practice tests to strengthen your preparation across formats.

There's no single right way to study, but consistent, thoughtful effort always wins. Use this guide flexibly, adapt the tips above to fit your pace and learning style. You've got this!

Questions

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- 1. Which concept systematizes existence into categories such as Inanimate objects, Vegetative life, Animal Life, Human Life, and Pure Spiritual life?**
 - A. Hierarchy of Being
 - B. Telos
 - C. Soul deciding theodicy
 - D. Principle of Plenitude

- 2. How is the problem of evil connected to the concept of omnipotence?**
 - A. Claims omnipotence means no suffering ever occurs.
 - B. Says evil proves God doesn't exist.
 - C. Questions whether an all-powerful God could permit such evils or power constrained by other goods or rules.
 - D. Affirms that God can do anything without constraint.

- 3. How is the success of a theodicy evaluated in the literature?**
 - A. By denying the reality of suffering.
 - B. By addressing major objections, offering plausible reasons for evils, and withstanding critical scrutiny.
 - C. By its popularity among believers.
 - D. By proving every evil has a purpose.

- 4. Which phrase captures the threefold typology of theodicy discussed as logical, evidential, existential?**
 - A. Tripartite Theodicy
 - B. Threefold Theodicy
 - C. 3 Fold Problem of Theodicy
 - D. Triadic Theodicy

- 5. Which Ecumenical Council called by Pope Pius IX in 1870 expounds the nature and attributes of God?**
 - A. Epistemic distance
 - B. Vatican I Council
 - C. Telos
 - D. Principle of Plenitude

- 6. Which theodicy argues that humanity is created good and can choose the good, but sin leads people away?**
- A. Epistemic distance
 - B. Soul deciding theodicy
 - C. Hierarchy of Being
 - D. Aesthetic Principle
- 7. What is divine hiddenness in theism?**
- A. The claim that God's presence is not as evident as it could be, challenging belief and claims about divine love.
 - B. The belief that God reveals Himself clearly to all people at all times.
 - C. The idea that divine revelation is always private and never public.
 - D. The view that God's existence is self-evident to everyone without faith.
- 8. In the greater goods defense, what is the role of evils in relation to human freedom?**
- A. They are random side effects with no purpose.
 - B. They are necessary to preserve divine omniscience.
 - C. They are prerequisites for genuine freedom by enabling meaningful moral agency.
 - D. They are evidence that natural laws fail.
- 9. Which term denotes the unchangeableness of God in comparison with humans?**
- A. Divine Simplicity
 - B. Immutability
 - C. Impassibility
 - D. Omnipresence
- 10. Which apostolic letter by John Paul II discusses the meaning of human suffering?**
- A. Vatican I Council
 - B. Dostoyevsky
 - C. Dietrich Bonhoeffer
 - D. Salvifici Doloris (On the Christian Meaning of Human Suffering)

Answers

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1. A
2. C
3. B
4. C
5. B
6. B
7. A
8. C
9. B
10. D

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Explanations

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1. Which concept systematizes existence into categories such as Inanimate objects, Vegetative life, Animal Life, Human Life, and Pure Spiritual life?

A. Hierarchy of Being

B. Telos

C. Soul deciding theodicy

D. Principle of Plenitude

The main concept here is a graded order of reality, an ontological ladder that organizes existence from the simplest to the most complex and finally the most transcendent. This framework, often called the Hierarchy of Being, envisions categories like inanimate objects, vegetative life, animal life, human life, and pure spiritual life as successive levels. Each level has real distinctions in what kinds of life, form, or soul it possesses, and everything sits within this structured ascent. Historically, this idea traces back to Aristotle's scale of nature and was developed in medieval thought as the Great Chain of Being, which places plants after non-living things, animals after plants, humans after animals, and pure spiritual life (such as angels or divine reality) above humans. This is the best fit because the question asks for a system that explicitly categorizes existence into those exact ranked categories. The other options point to different ideas rather than a ladder of being: Telos relates to ultimate purpose or end goals rather than a fixed hierarchical listing; a theodicy framed around a soul deciding is a theory about why evil exists rather than how existence is organized; and the Principle of Plenitude is about all possible forms existing somewhere, not about a structured ladder of life levels.

2. How is the problem of evil connected to the concept of omnipotence?

A. Claims omnipotence means no suffering ever occurs.

B. Says evil proves God doesn't exist.

C. Questions whether an all-powerful God could permit such evils or power constrained by other goods or rules.

D. Affirms that God can do anything without constraint.

The problem of evil tests how omnipotence relates to suffering. If God is all-powerful and perfectly good, there's a tension: why would such a being allow any evil at all? The best answer highlights that tension by asking whether an all-powerful God could permit evils or whether omnipotence might be exercised under constraints set by other goods or by the rules of the world. In typical discussions, omnipotence is understood as the ability to do all that is logically possible. Under that view, God isn't obliged to violate the logical order or undermine what makes a world meaningful. Evils can exist because permitting them could be compatible with higher goods—like free will, moral growth, or the existence of certain laws of nature that enable genuine relationships and responsibilities. So the question isn't simply "can God do anything?" but "can God do this without sacrificing greater goods or violating the framework within which those goods can exist?" The other options don't capture this nuanced relationship. One assumes suffering can never exist, which ignores why a creator might permit it for broader purposes. Another claims evil disproves God outright, which shifts the debate away from how omnipotence and providence are understood. The last option imagines God can do anything without constraint, which overlooks possible constraints that preserve meaningful goods and the consistency of divine action with such limits. The chosen view centers the essential issue: the possibility that an all-powerful being could permit evils due to the presence of other goods or rules that shape how power is exercised.

3. How is the success of a theodicy evaluated in the literature?

- A. By denying the reality of suffering.
- B. By addressing major objections, offering plausible reasons for evils, and withstanding critical scrutiny.**
- C. By its popularity among believers.
- D. By proving every evil has a purpose.

In evaluating a theodicy, the focus is on how well the proposed explanation for why evil exists fits with reasoned critique and the broader theological picture. A successful theodicy is one that directly engages the major objections to God's goodness in the presence of suffering, offers plausible reasons for why evils occur or are permitted, and stands up to careful, critical scrutiny rather than relying on ad hoc or unsubstantiated claims. Why this answer fits best: it captures the standard scholarly aim, which is to produce a coherent, well-supported justification that can address hard questions like gratuitous evil, the nature of divine providence, and the limits of human understanding. It isn't about denying suffering or popularity, and it doesn't claim that every evil has a purposeful cause in a way that is unreasonably strong. A theodicy weighs reasons for allowing some evils against the goods they might promote, and it strives to withstand objections by showing internal coherence, compatibility with theology, and explanatory power across cases. Denying the reality of suffering misses the point of theodicy entirely, since the task is to explain suffering, not erase it. Popularity among believers isn't a criterion for philosophical adequacy. Claiming to prove every evil has a purpose is overly strong and not how most theodicies are framed; they typically offer plausible reasons or justifications rather than universal, incontrovertible purposes for every single evil.

4. Which phrase captures the threefold typology of theodicy discussed as logical, evidential, existential?

- A. Tripartite Theodicy
- B. Threefold Theodicy
- C. 3 Fold Problem of Theodicy**
- D. Triadic Theodicy

Think of the threefold typology as three separate challenges bundled under the problem of evil: a logical challenge about whether an all-powerful, all-good God could coexist with evil; an evidential challenge about whether the amount and kinds of evil weaken the likelihood of such God's existence; and an existential challenge about what suffering means for how we live and trust. The phrase that best captures this package is the threefold problem of theodicy, because it explicitly labels the issue as a problem and signals these three directions of inquiry. Other phrasings might describe a three-part structure, but they don't name the issue as the problem in the same standard way.

5. Which Ecumenical Council called by Pope Pius IX in 1870 expounds the nature and attributes of God?

- A. Epistemic distance
- B. Vatican I Council**
- C. Telos
- D. Principle of Plenitude

*The main idea here is the First Vatican Council. It was convened by Pope Pius IX around 1869–1870 and produced the dogmatic constitution *Dei Filius*, which presents Catholic teaching on the existence and nature of God and how faith relates to reason. This makes Vatican I the council that expounds the nature and attributes of God in that era. The other terms are not ecumenical councils or related to this topic: Epistemic distance and Telos are philosophical concepts, and the Principle of Plenitude is a metaphysical idea—none of them describe a council called by Pope Pius IX in 1870.*

6. Which theodicy argues that humanity is created good and can choose the good, but sin leads people away?

- A. Epistemic distance
- B. Soul deciding theodicy**
- C. Hierarchy of Being
- D. Aesthetic Principle

The main idea here is that humans are created good and have the freedom to choose the good, but sin happens when people exercise that freedom in the wrong way. This view, often called the soul deciding theodicy, sees moral responsibility as a result of genuine human choice: God allows free will, so evil arises from misused freedom rather than from God directly creating evil. It accounts for why people can choose good and still fall into sin, while keeping divine goodness intact. Epistemic distance focuses on why God might allow humans to be ignorant or uncertain so trust can exist; it's about knowledge gaps more than a direct account of choosing good. The Hierarchy of Being is about order and ranks in creation, not about a moral decision to align with the good. The Aesthetic Principle centers on beauty and purpose in creation, not on the freedom to choose and the resulting sin.

7. What is divine hiddenness in theism?

- A. The claim that God's presence is not as evident as it could be, challenging belief and claims about divine love.**
- B. The belief that God reveals Himself clearly to all people at all times.
- C. The idea that divine revelation is always private and never public.
- D. The view that God's existence is self-evident to everyone without faith.

Divine hiddenness is the puzzle about why God's presence isn't obvious to everyone, even if God loves humanity. The statement that God's presence is not as evident as it could be captures this idea: there's epistemic distance—people can sense or suspect God but lack clear, undeniable evidence. This absence of unmistakable, public proof raises questions about why a loving, powerful God would allow or create such ambiguity, and how faith, belief, and love can still be meaningful. Think of it as the tension between a loving God and the experience of doubt or uncertainty about God's existence or presence. If God were clearly evident to all at all times, the whole issue of faith, trust, and genuine relationship would look very different. The other options describe positions that deny that tension: claiming universal, constant clarity; insisting revelation is always private; or claiming God's existence is self-evident to everyone without faith. Divine hiddenness, by contrast, centers on why the evident presence isn't as strong or universal as one might expect from a loving deity.

8. In the greater goods defense, what is the role of evils in relation to human freedom?

- A. They are random side effects with no purpose.
- B. They are necessary to preserve divine omniscience.
- C. They are prerequisites for genuine freedom by enabling meaningful moral agency.**
- D. They are evidence that natural laws fail.

The main idea here is that evils are allowed as part of a framework for genuine freedom and meaningful moral agency. In the greater goods view, true freedom requires real options, including the option to do wrong. If people aren't able to choose freely, they aren't truly free, and virtues like courage, compassion, forgiveness, and love lose their significance. Evils provide the contrast and challenges that make those virtuous responses meaningful choices, so their existence can contribute to goods that wouldn't be possible without free agents. This is why evils serve as prerequisites for genuine freedom, rather than being random, purposeless side effects, evidence that natural laws fail, or something required to preserve divine omniscience.

9. Which term denotes the unchangeableness of God in comparison with humans?

- A. Divine Simplicity
- B. Immutability**
- C. Impassibility
- D. Omnipresence

Immutability is the attribute that names the unchanging nature of God. It means God does not undergo change in being, knowledge, or will, unlike humans who grow, forget, or shift their desires over time. This term directly expresses the idea that God's character and promises remain constant across all moments. The other terms describe related ideas but not the specific point of unchangeableness: divine simplicity speaks to the indivisible unity of God's nature; impassibility concerns God's lack of succumbing to changing emotions in a way that would alter His life; and omnipresence just means God is present everywhere. So immutability best captures the concept of God remaining the same when compared to human change.

10. Which apostolic letter by John Paul II discusses the meaning of human suffering?

- A. Vatican I Council
- B. Dostoyevsky
- C. Dietrich Bonhoeffer
- D. Salvifici Doloris (On the Christian Meaning of Human Suffering)**

The main idea here is recognizing which papal document addresses how suffering can be understood in a Christian sense. Salvifici Doloris, issued by Pope John Paul II in 1984, directly tackles the meaning of human suffering. It presents suffering not as meaningless pain but as something that can take on redemptive significance when united with Christ's own suffering. The text explains that we can offer our pain to God, grow in virtue, and join in solidarity with others, so that personal hardship contributes to the salvation of others and to the life of the world. It also affirms the dignity of every person and explores how adversity can deepen faith and trust in God. The other options do not come from John Paul II addressing the meaning of suffering: Vatican I concerns church authority and papal primacy, while Dostoyevsky and Bonhoeffer are influential writers/theologians, not papal documents on this topic.

Next Steps

Congratulations on reaching the final section of this guide. You've taken a meaningful step toward passing your certification exam and advancing your career.

As you continue preparing, remember that consistent practice, review, and self-reflection are key to success. Make time to revisit difficult topics, simulate exam conditions, and track your progress along the way.

If you need help, have suggestions, or want to share feedback, we'd love to hear from you. Reach out to our team at hello@examzify.com.

Or visit your dedicated course page for more study tools and resources:

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We wish you the very best on your exam journey. You've got this!

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