



A ROMAN ROADS MEDIA *Video Course*

Old Western Culture

*A Christian Approach to the Great Books*

THE GREEKS

# THE PHILOSOPHERS

*The Works of Plato  
and Aristotle*



Wesley Callihan

Workbook and Answer Key





Old Western Culture

*A Christian Approach to the Great Books*

Year 1: The Greeks

Unit 4

# The Philosophers

*The Works of Plato and Aristotle*



A ROMAN ROADS MEDIA Video Course

Workbook and Answer Key

**Please Note:** This workbook may be periodically updated, expanded, or revised.

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## ABOUT ROMAN ROADS MEDIA



Roman Roads combines its technical expertise with the experience of established authorities in the field of classical education to create quality video resources tailored to the homeschooler. Just as the first century roads of the Roman Empire were the physical means by which the early church spread the gospel far and wide, so Roman Roads Media uses today's technology to bring timeless truth, goodness, and beauty into your home. By combining clear instruction with visual aids and examples, we help inspire in your children a lifelong love of learning. As homeschool graduates themselves, our producers know the value of excellent educational tools, and strive to ensure that Roman Roads' materials are of the highest caliber.

## ABOUT OLD WESTERN CULTURE

*Old Western Culture: A Christian Approach to the Great Books* is an integrated humanities course designed to give students an overview of Western culture by studying the great books from a Christian perspective. The video series consists of four courses, designed to be completed over four years:

### Year 1: The Greeks

- Unit 1: The Epics—The Poems of Homer
- Unit 2: Drama and Lyric—The Tragedies, Comedies, and Minor Poems
- Unit 3: The Histories—Herodotus, Thucydides, and Xenophon
- Unit 4: The Philosophers—Aristotle and Plato

### Year 2: The Romans

- Unit 1: The Aeneid—Vergil and other Roman Epics
- Unit 2: The Historians—Livy, Tacitus, Sallust, Caesar, Plutarch, and Cicero
- Unit 3: Early Christianity—Clement, Ignatius, Irenaeus, Justin Martyr, and Eusebius
- Unit 4: Nicene Christianity—Athanasius, Augustine, and Boethius

### Year 3: Christendom

- Unit 1: Early Medieval—St. Benedict, Bede, Charlemagne, and Alfred the Great
- Unit 2: The Defense of the Faith—Anselm, Geoffrey of Monmouth, The Golden Legend
- Unit 3: The Medieval Mind—Dante and Aquinas
- Unit 4: The Reformation—Erasmus, Calvin, Cranmer, Spencer, and Chaucer

### Year 4: The Moderns

- Unit 1: Early British Poetry—Metaphysical Poets, Milton, Shakespeare, and Bunyan
- Unit 2: The Rise of Enlightenment—Bacon, Descartes, Locke, Rousseau, Jefferson, Burke, and de Toqueville
- Unit 3: Later British Poetry—Neo-Classical Poetry, Victorian Poetry, and Romantic Poetry
- Unit 4: The Novels—Austen, Dickens, Dostoevsky, and Hugo



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### Introduction and Overview

If you could take only ten books to a deserted island on which you were to be marooned for the rest of your life, what would they be? As Mortimer Adler says, this is no game—we are all in precisely that position. We are simply unable to read all the books there are; therefore, we had better choose well. Some books exercise our minds by their rigor and move our spirits by their beauty with every reading. Some books help us communicate with our culture because they have been a common element in education for centuries. Some books aid our understanding of the physical world by a clear exposition of careful observations by powerful minds. But only a very few books do any of these things well. And as C. S. Lewis says, old books give us a radically different perspective on life and our assumptions, and no modern books can do this at all, no matter how good they are.

As Christians, we understand that ours is a historical faith, one that originated, developed, and grew in certain times at certain places. To study and understand the long stream of history and thought and to comprehend our place in that stream is to increase our appreciation of our cultural inheritance, our ability to use wisely and build faithfully upon that inheritance, and our ability to understand and respond to God's work in history.



*"A Reading of Homer," Sir Lawrence Alma-Tadema, 1885*

The conclusion we may draw from all of this is that the old books are best, and the best of the old books are the best of all. That is why we read the great books. Join us in Old Western Culture as we explore the best of the old books from a Christian perspective!

### ABOUT THE INSTRUCTOR



*Dani and Wes Callihan*

Wesley Callihan grew up on a farm in Idaho and earned a bachelor's in history from the University of Idaho in 1983. He has taught at Logos School, the University of Idaho, and New St. Andrews College (all in Moscow, Idaho) and at Veritas Academy in Lancaster, Pennsylvania. He has written curriculum for a number of Christian Schools, including several members of the Association of Classical and Christian Schools. Veritas Press has published his great books study guides for homeschoolers. Mr. Callihan speaks regularly at conferences for classical Christian educators in home and private schools and teaches summer intensive Latin courses. He has written columns and short fiction for *Credenda/Agenda* and *Antithesis*, and contributed to the book *Classical Education and the Home School*, published by



Canon Press. In 1997 Mr. Callihan launched Schola Classical Tutorials, a program of live internet courses in the great books and the classical languages, as another ongoing contribution to the growing classical Christian education movement.

Wes and his wife, Dani, have six children, four of them married, and six grandchildren. Wes and Dani and the two remaining kids live near Wes's parents in an old farmhouse in northern Idaho, where they all use the cold winters as an excuse to read and the hot summers as another excuse to read.



*The Callihan Clan*

## HOW TO USE THIS COURSE

*Old Western Culture: A Christian Approach to the Great Books* is a four-year course of study designed for grades 9–12. Each year of *Old Western Culture* is a double-credit literature and social studies course. The four units that make up each year may also be used individually as one-quarter electives.

## RECOMMENDED SCHEDULE

*Old Western Culture* is designed to accommodate a traditional nine-week term (for a thirty-six-week school year). A recommended schedule is provided below. We expect the average student to spend one to three hours per day on this course: first completing the assigned readings and answering the workbook questions under the “Reading” header, and then watching the lectures and answering the video questions under the “Lecture” header.

**Special note about this unit’s reading load and questions:** This term’s reading assignments and accompanying questions cover a small portion of very dense material (mostly Aristotle). Students should not get hung up on any particular reading passage or related study question if it does not make sense after one or two careful readings. Rather, they should move on to the lecture, which will likely shed some light on the difficult passage. If students still have questions after watching the lecture and rereading the passage, they can email Mr. Callihan at [askmrc@romanroadsmedia.com](mailto:askmrc@romanroadsmedia.com).

## MATERIALS

- **DVD Lessons.** Instructor Wes Callihan’s deep knowledge of the classics and decades of teaching experience are a rich resource for homeschool families.
- **The Great Books.** *Old Western Culture* immerses students in reading the classics themselves rather than just reading about them. Families have several options for acquiring the texts:
  1. Purchase the recommended translations. Visit the *Old Western Culture: The Greeks* page at [romanroadsmedia.com](http://romanroadsmedia.com), and click on the “Books” tab for Amazon links.
  2. Use copies you already own, even if they’re not the recommended translations. Mr. Callihan frequently emphasizes the benefit of referencing multiple translations.

3. Download ebook versions of the original source texts at [romanroadsmedia.com/materials](http://romanroadsmedia.com/materials).

These digital text versions are not the recommended translations, but they are satisfactory.

- **The Student Workbook.** Purchase a hard copy, or download a free PDF at [romanroadsmedia.com/materials](http://romanroadsmedia.com/materials). The workbook questions allow students to test their understanding of the reading assignments and the lectures. If you can't remember the answer to a video lecture question, visit the section of the DVD menu labeled "Study Question Links," which hyperlinks each video lecture question to the relevant chapter of the lecture where the question is addressed.
- **Section Numbers and References.** In order to maintain the flexibility to use multiple translation options, we have avoided referencing original works by edition-specific page numbers. Instead we provide the book/chapter or section or line number where applicable. Since most editions of Plato's dialogues do not have universal line numbers, we've added a reference tool to the Roman Roads eTexts for those works: if you browse the eText, you will find margin indicators that direct you to the relevant passages where the answer to a question is addressed.
- **Guide to the Art.** This insert included with every DVD extends the curriculum into an exploration of ancient art and more recent artistic responses to the literature.
- **Additional Resources.** Visit [romanroadsmedia.com/materials](http://romanroadsmedia.com/materials) for an up-to-date list of additional resources.

### ADDITIONAL ASSIGNMENTS

In addition to the reading, lectures, and workbook questions, students will complete the following:

- **Term Paper.** The lists of discussion topics at the end of each lesson in the student workbook is a good place to look for paper topics. Students should also feel free to come up with their own original topics as long as they are based on the term's lectures or reading. We recommend a paper length of 750–1,200 words.
- **Final Exam.** Visit [www.romanroadsmedia.com/materials](http://www.romanroadsmedia.com/materials) to download the most recent final exams. Two options, Exam A and Exam B, are provided. The exams are similar in style and difficulty, but the content varies. Students who score lower than 90 percent on Exam A should take Exam B two days later to help reinforce subject mastery.

### AGE LEVEL

In *Old Western Culture* students will encounter mature themes such as paganism, sexual immorality, detailed battle descriptions (mostly in actual reading), and nudity in classical painting and sculpture. We recommend the series for ages fourteen and above, but of course parents will want to consider the maturity levels of their children and decide whether *Old Western Culture* will be appropriate.



## RECOMMENDED NINE-WEEK SCHEDULE

Key: Watch Lectures Answer Workbook Questions Read Texts Complete Additional Assignments

WEEK	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1	Lecture 1 Lecture Questions	<i>Apology</i>	Reading Questions	Lecture 2 Lecture Questions	<i>Crito</i>
2	<i>Phaedo</i>	Reading Questions	Lecture 3 Lecture Questions	<i>Phaedrus</i>	Reading Questions
3	Lecture 4 Lecture Questions	<i>The Republic</i> , Books 1 & 2	Reading Questions	Lecture 5 Lecture Questions	<i>The Republic</i> , Books 7 & 8
4	<i>The Republic</i> , Book 9	<i>The Republic</i> , Book 10	Reading Questions	Lecture 6 Lecture Questions	<i>Metaphysics</i> , Book 1, Chapters 1–3
5	Reading Questions	Lecture 7 Lecture Questions	<i>Metaphysics</i> , Book 12	Reading Questions	Lecture 8 Lecture Questions
6	<i>Ethics</i> , Book 1	Reading Questions	Lecture 9 Lecture Questions Paper: Thesis Statement Due	<i>Ethics</i> , Book 8*	<i>Ethics</i> , Book 9*
7	<i>Ethics</i> , Book 10*	Reading Questions	Lecture 10 Lecture Questions	<i>Poetics</i>	Reading Questions
8	Lecture 11 Lecture Questions	Lecture 12 Lecture Questions			Paper: Draft Due
9	Exam A		Exam B (if score on Exam A is below 90%)		Paper: Final Due

\*Assignments differ from those given on DVD and *Guide to the Art* schedule. Follow this assignment.



Lesson 1

# Overview of Greek Philosophy

READING

No reading for this lesson.

LECTURE

Watch Lecture 1, and then answer the following questions.

1. Why does the study of philosophy have a bad taste to some people? What does the Greek word *philosophy* actually mean?
2. What four categories does Mr. Callihan mention as being part of philosophy? Give a brief description of each one.
3. How does Mr. Callihan define *philosophy*?



4. Why have the words *philosophy* and *science* been used interchangeably in history?

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5. In the Western world, why do we trace our philosophical roots back to the Greeks when there were many other civilizations who had established systematic foundations in philosophical thought?

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6. What does God repeatedly remind the Israelites to do after He gives them the good things that belonged to the Egyptians (and the nations in the Promised Land)?

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7. Concerning the thought of the Greek philosophers, what does Mr. Callihan say that the Christian Medieval philosophers did well?

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8. When we talk about Socrates, Plato, and Aristotle, how is it that we're really only talking about two philosophers?

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9. How did Aristotle have an immediate influence on much of the non-Hellenistic world?

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## DISCUSSION TOPIC

10. As Christians, how should we go about differentiating between “plundering the Egyptians” and “bobbing for apples in a toilet bowl”?



## Lesson 2

### Plato: The *Apology*

#### READING

Read the *Apology*, and then answer the following questions. See note on page 4 about location references. Remember: Complete all reading and study questions from reading before watching the lecture.

1. According to Socrates' defense speech (the *Apology*), what accusations had been brought against him?

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2. What was Socrates' response to the Oracle's statement regarding his own wisdom?

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3. In what sense did Socrates claim that he was wise?

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4. Why does Socrates call himself a gadfly?

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5. Why did Socrates think that his divine voice did not oppose his conviction?

[illegible]

6. Read I Corinthians 1:17–2:8 and 9:12–23. What parallels do you see with the *Apology*? Consider where Corinth was and what their education would have included.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## LECTURE

Watch Lecture 2, and then answer the following study questions,

7. Why is this work called the *Apology*? What other uses of *apology* in English are similar?

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8. Why does Mr. Callihan say that Socrates knows he's toast before he ever goes to his trial?

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9. Why does Socrates use common language when addressing the jury in his trial?

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10. Why did Socrates go around Athens and interview a number of experts? What did he find?

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11. According to Apollo, why is Socrates wise?

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12. What allusion to Plato's *Apology* do we find in the first chapter of I Corinthians? \_\_\_\_

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## Lesson 3

### Plato: The *Crito* and the *Phaedo*

#### READING

Read the *Crito* and the *Phaedo*, and then answer the following questions.

1. In trying to persuade Socrates to escape and avoid death, Crito argues that 1) death should be avoided, 2) people will think Crito was shameful in not helping Socrates escape, and 3) the laws of the state were unjust so Socrates shouldn't worry about dodging them. How does Socrates answer each of these three arguments?

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2. What is Socrates' first argument for the immortality of the soul?

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3. What is his second argument for the immortality of the soul?

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4. What is his third argument for the immortality of the soul?

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5. How does anything (beauty, etc.) come into existence?

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6. What is Socrates' fourth argument for the immortality of the soul?

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## LECTURE

Watch Lecture 3, and then answer the following study questions,

7. Why does Socrates say that he shouldn't commit suicide?

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8. Why did some early Christians consider that Socrates might be in Heaven?

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9. Why were the Gnostics heretics? What three scriptures does Mr. Callihan mention as obvious refutations of Gnosticism?

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10. Why has Gnosticism been such a persistent ideological temptation for Christians through the ages?

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11. How can it be a good thing for heresies to arise?

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12. What is the Christian hope? (Hint: it's not to die and go to heaven forever.)

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## DISCUSSION TOPIC

13. How should the Christian doctrine of the resurrection affect our view of cemeteries? burial customs? cremation?



## Lesson 4

### Plato: The *Phaedrus*

#### READING

Read *Phaedrus*, and then answer the following questions.

1. How do the immortal souls (the souls of the gods) perceive truth?

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2. How do other (non-god) souls perceive truth?

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3. What is the connection between the previous question and our perceptions of beauty in the physical world?

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4. What is the main point Socrates is making in this entire passage?

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5. What is the true kind of writing? (cf. 2 Corinthians 3:2–3)

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## LECTURE

Watch Lecture 4, and then answer the following questions.

6. Is it problematic to the Christian reader that the desire referred to in the Phaedrus is contextually homosexual?

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7. According to Socrates and Plato, why do children tend to have more wonder at the world than adults?

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8. What does Socrates say that a man is really longing for when he sees some form of earthly beauty?

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9. What “argument from desire” does C. S. Lewis advance for the existence of spiritual realities?

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10. How are C. S. Lewis' *Surprised by Joy* and Augustine's *Confessions* parallel? What does Mr. Callihan call the search for satisfaction found in both books?

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11. Why is Socrates opposed to writing?

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Lesson 5  
Plato: *The Republic* I

READING

Read *The Republic*, Books 1 and 2, and then answer the following questions.

1. When, at the house of Polemarchus, Socrates asks Cephalus, Polemarchus’s father, whether it’s only his wealth that makes old age easy for him to bear, how does Cephalus refute it? (section 330a)

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2. According to Cephalus, why does money help one do right? (section 331b)

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3. What is Thrasymachus’s definition of morality? (section 338c)

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4. Why does Socrates argue that immorality is less efficient and useful than morality, contrary to Thrasymachus’s position? (section 351d–352d)

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5. How do communities start and grow? (sections 369b–373c)

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6. What must the Guardians be like? Why? (sections 375a–376b)

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7. What is the connection between morality and beauty? In other words, why is learning to appreciate beauty and quality in all things necessary to education? (sections 400d–403c)

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8. What is the overall goal of education? (sections 410a–412a)

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## LECTURE

Watch Lecture 5, and then answer the following questions.

9. What is one significant difference between Plato’s writing style and Aristotle’s?

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10. What is the problem with the various “definitions” of morality that Glaucon and Adeimantus offer?

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11. Why does Socrates bring up a city during his discussion of the human soul?

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12. What does the story of Gyges' ring of invisibility illustrate?

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## DISCUSSION TOPIC

13. If happiness is not an emotion, but rather living according to virtue, how do we know if we are truly happy when we feel good?



## Lesson 6

### Plato: *The Republic* II

#### READING

Read *The Republic*, Books 7 through 10, and then answer the following questions.

1. What does the Allegory of the Cave illustrate? (sections 514a–518b)

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2. Why is that state the best governed in which the rulers are most reluctant to govern? (section 520d)

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3. How is a painter similar to a mirror? (sections 595a–598a)

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4. How is the maker of a bed also only an imitator? (same passages)

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5. Why is God the “real maker of a real bed?” (same passages)

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6. Why is there “ancient war” between philosophy and poetry? (section 607b)

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## LECTURE

Watch Lecture 6, and then answer the following questions.

7. In the *Republic*, the dialogue is between Socrates and his friends, but modern scholars are doubtful as to how much is actually Socrates’ philosophy. Why?

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8. What reason does Plato give for the material world not being the real world?

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9. Plato saw the material world as the problem. What do Christians see as the problem?

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10. According to Plato, a material object is real only inasmuch as it “participates” in the eternal form of that object, the eternal form existing in a different realm altogether. In contrast to Plato, where did Aristotle say the forms reside?

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11. Why does Mr. Callihan say that Plato's philosophy would never have given rise to natural science?

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## DISCUSSION TOPIC

12. How is C. S. Lewis's vision of Aslan's world in *The Last Battle* an inversion of Plato's forms?



## Lesson 7

# Aristotle: The *Metaphysics* I

### READING

Read *Metaphysics*, Book 1, Chapters 1–3. Special Note: The content of these passages is very dense, and correct answers may vary. The student should therefore feel free either to use these reading questions as discussion questions or to first read and consider the answer key response if they are studying by themselves. This applies only to these reading questions, and not to the lecture questions.

1. How does art arise? (Book 1, Ch. 1) (981a)

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2. Why is the “artist” wiser than the man of mere experience? (Book 1, Ch. 1) (981a)

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3. What is wisdom? (Book 1, Ch. 1) (981b)

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4. What are the four characteristics of a wise man? (Book 1, Ch. 2) (982a)

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## LECTURE

Watch Lecture 7, and then answer the following questions.

5. What reason does Aristotle give for his claim that all men desire to know?

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6. How does Aristotle compare experience and wisdom?

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7. Aristotle says that everything has four causes. What are they? Give a brief explanation of each.

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8. What does Aristotle think of philosophers who say that man does not have a final cause?

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9. What is the “final cause” or “chief end” of man according to Aristotle? according to the Westminster Confession of Faith?

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## **DISCUSSION TOPIC**

10. Are Aristotle's four causes still helpful categories for us to use today? Why or why not?



## Lesson 8

# Aristotle: The *Metaphysics* II

### READING

Read *Metaphysics*, Book 12. Special Note: The content of these passages is very dense, and correct answers may vary. The student should therefore feel free either to use these reading questions as discussion questions or to first read and consider the answer key response if they are studying by themselves. This applies only to these reading questions, and not to the lecture questions.

1. What is the third of the three kinds of substances? (1069a, 1071b)

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2. Why must the eternal, unmovable substance exist in actuality and not just potentially? (1072b)

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3. Third paragraph: Why must this unmoved Mover exist necessarily? (1072b)

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4. Why does Aristotle say that life (the best life, which he describes as joy) belongs to God? (1072b)

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5. Why must God be indivisible (that is, be One)? (1073a; 1075a)

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6. What is the object of God's thought, and what is the proof of this? (1074b–1075a)

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7. What would be the consequences if the universe had no “insensible” substance (i.e., the unmoved Mover, or God)? (1075b–1076)

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## LECTURE

Watch Lecture 8, and then answer the following questions.

8. What does Mr. Callihan credit as a contributing factor in the development of modern science?

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9. What two explanations, according to C. S. Lewis, did the medieval philosophers give for why we do not hear the music of the spheres?

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10. What is the essential difference between Heaven and nature in the medieval cosmology? Where was the boundary line between the two?

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11. What were the three guidelines that the medieval church gave for using astrology?

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12. If you were to tell a Medieval Christian that the sun was the actual the center of our galaxy, why would he not have been bothered by that?

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## DISCUSSION TOPIC

13. If you found out that the sun wasn't actually the center of the universe, would that change your perspective of the world?



## Lesson 9

# Aristotle: The *Ethics*I

### READING

Read the *Ethics*, Book 1. Special Note: The content of these passages is very dense, and correct answers may vary. The student should therefore feel free either to use these reading questions as discussion questions or to first read and consider the answer key response if they are studying by themselves. This applies only to these reading questions, and not to the lecture questions.

1. What is an “end”? (1094a, 1097a)

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2. How does Aristotle argue that there must be a “chief good.” (1094a)

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3. Why is Aristotle’s inquiry into the nature of happiness fundamentally a political one? (1094b)

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4. Why is an understanding of the universal form of “the good” useless? (1096b)

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5. What is Aristotle’s definition of “the good” and “chief good”? (1097a)

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6. What is happiness? (1098a, 1099b)

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## LECTURE

Watch Lecture 9, and then answer the following questions.

7. According to Aristotle, what is the one thing we seek for its own sake?

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8. Aristotle says that the final cause of man is happiness. How does he define that happiness?

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9. In the *Calvin and Hobbes* cartoon, according to Aristotle's definition of happiness, why was Calvin mistaken?

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10. How does Solon's explanation of happiness to Croesus differ from Aristotle's explanation of happiness and virtue?

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## DISCUSSION TOPICS

11. Are Aristotle's and Croesus' definitions of happiness contradictory, or could they both be true at the same time?



## Lesson 10

### Aristotle: The *Ethics* II

#### READING

Read the *Ethics*, Books 8–10 (assignment differs from those given on DVD and *Guide to the Art* schedule; follow this assignment). Special Note: The content of these passages is very dense, and correct answers may vary. The student should therefore feel free either to use these reading questions as discussion questions or to first read and consider the answer key response if they are studying by themselves. This applies only to these reading questions, and not to the lecture questions.

1. What advantages does Aristotle see in friendship? (VIII.1, 1155a)

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2. What is perfect friendship, and why is it rare? (VIII.3, 1156b)

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3. Why can one not be a “perfect friend” to many? (VIII.6, 1158a)

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4. What makes friendship between children and parents “abiding and excellent”? (VIII.7, 1158b)

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5. Can one be friends with a slave? Why or why not? (“qua” means “as”) (VIII.11, 1161b)

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6. Should friendships ever be broken off? Under what circumstances? (IX. 3, 1165b)

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## LECTURE

Watch Lecture 10, and then answer the following questions.

7. Aristotle describes virtues as a “mean” between two extremes. Of what two extremes is courage a mean?

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8. What are the three kinds of friendship that Aristotle discusses? Give a brief summary of each.

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9. Aristotle says that men cannot be friends with the gods—the distance is too great between them. Scripture says that men can be friends with God. What makes this possible?

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10. What does Aristotle say makes a perfect friendship last forever?

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## Lesson 11

### Aristotle: The *Poetics*

#### READING

Read the *Poetics*, and then answer the following questions.

1. What natural capacity of man produced poetry? (1448b)

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2. What is Aristotle's definition of tragedy? (1449b)

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3. What does unity mean? (1451a)

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4. What is the perfect personage and plot for a tragedy? (1452b–1453a)

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5. How does a good poet arouse fear or pity in his audience? (1453b)

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6. What does it mean to make a character “consistent and the same throughout” (1454a)

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## LECTURE

Watch Lecture 10, and then answer the following questions.

7. What modern label might we use to encompass what Aristotle means by “poetry”?

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8. What does art, being imitation of real life, allow us to do that we could not otherwise do in real life?

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9. Why does Aristotle say that plot is more important than character in a play?

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10. What does Mr. Callihan say that stories do for us in our lives?

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## DISCUSSION TOPIC

11. Since a large part of the Bible is composed of stories, how does what Paul says to Timothy in 2 Timothy 3:16 relate to Mr. Callihan’s comment about how stories affect us.



## Lesson 12

# The Lessons of Greek Philosophy

### READING

No reading for this lesson.

### LECTURE

Watch Lecture 12, and then answer the following questions.

1. Of the many things that the ancient philosophers got right, what does Mr. Callihan say they missed about the nature of man?

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2. What is the main thing that Mr. Callihan says the Greeks failed to do as a culture?

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3. Though a classical education is not common today, why is it useful to learn from the books of the past?

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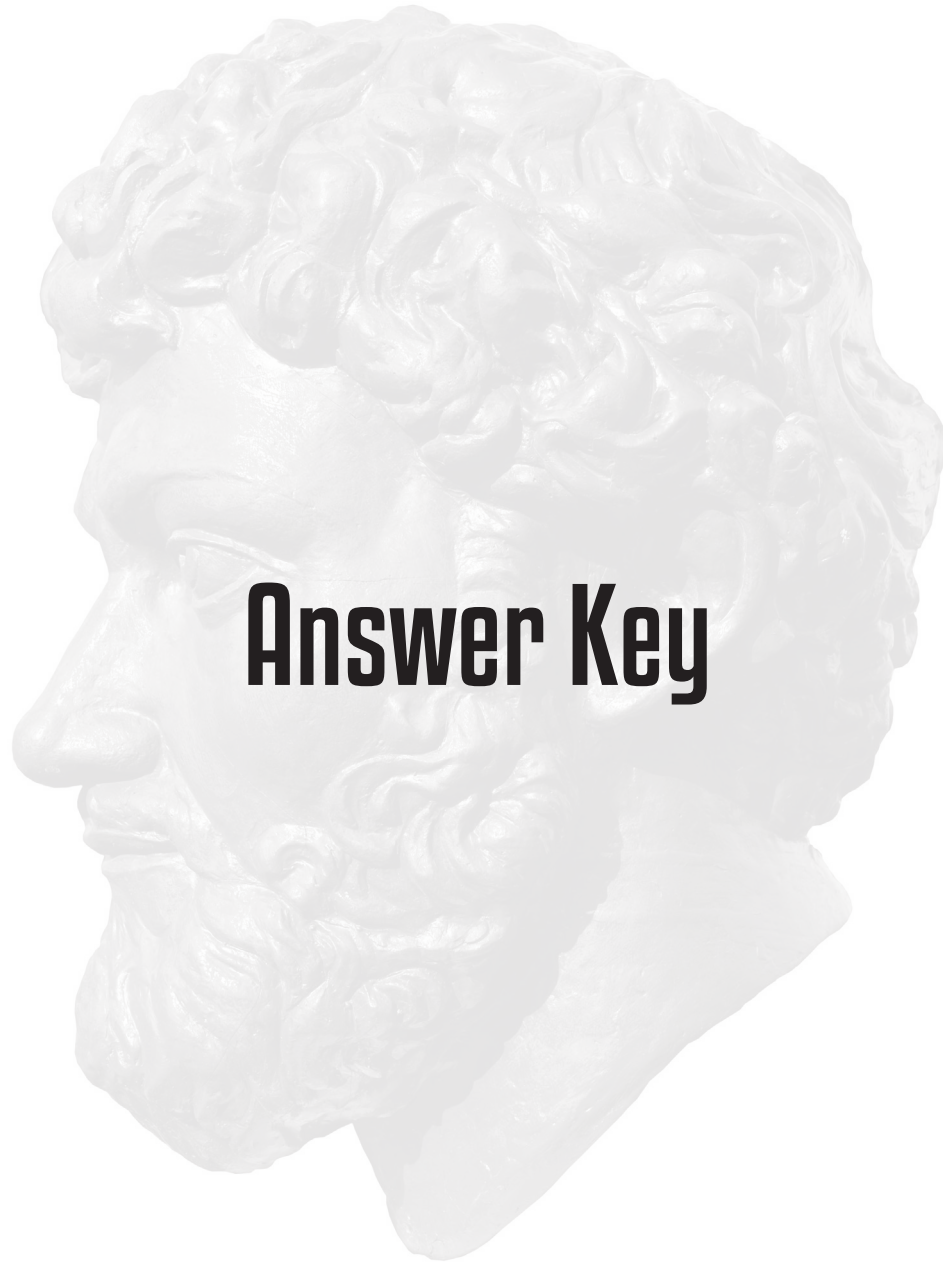
4. The Apostle Paul quotes the pagan authors of his time. What does Mr. Callihan say that we should therefore do in our day?

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# Answer Key





## Lesson 1

### Overview of Greek Philosophy

1. Philosophy has a bad taste to some people because they think philosophy is an egg-headed concern with no practical application. The argument goes, men who have an interest in philosophy don't appear to be any better than those who don't study it, so what's the use? The Greek word *philosophy* literally means "love of wisdom."
2. The four categories Mr. Callihan mentions are ontology, epistemology, anthropology, and teleology. Ontology: the study of being. Epistemology: the study of knowledge. Anthropology: the study of man. Teleology: the study of purpose.
3. Mr. Callihan defines the word *philosophy* as "the rational systematic pursuit of truth and knowledge."
4. The word *philosophy* comes from the Greek word for *knowledge* and the word *science* comes from the Latin word for *knowledge*.
5. In the Western world, we trace our philosophical roots back to the Greeks, not because other civilizations lacked systematic rational approaches to thought, but because the Greek philosophers were the ones who began using names and thinking in categories that we still use to this day. Greek philosophy was the context in which the story of Western thought developed.
6. God reminds the Israelites to give thanks to Him for what He had given them rather than giving glory to themselves.
7. The Christian medieval philosophers did an outstanding job of borrowing the categories and terminology of the Greeks to expound and clarify Christian thought.
8. Since Socrates didn't write, the only things we know about him are from the writings of Plato. Therefore, Plato and Aristotle are the two philosophers whose writings we are actually talking about.
9. Aristotle was the tutor of Alexander the Great, who was greatly shaped by the Hellenistic thought of his teacher. Alexander

carried his love of Hellenistic thought and culture throughout his Eastern conquests.

## Lesson 2

### Plato: The *Apology*

1. According to Socrates' defense speech, he had been accused of 1) corrupting the youth of Athens; 2) teaching false gods; 3) being an atheist (not believing in the Athenian state gods); 4) making the worse appear the better cause.
2. He set out to prove the god wrong by questioning all the self-proclaimed experts in Athens to find out how much knowledge and wisdom they had.
3. After questioning all the experts he discovered that all were inflated with an unwarranted sense of their knowledge and wisdom and refused to admit that they were ignorant of much; therefore, since Socrates admitted his ignorance, the god was right: Socrates was the wisest man in Athens because he alone had the humility to admit his ignorance.
4. A gadfly is a biting fly that irritates livestock. Like the gadfly, Socrates was constantly irritating the men of Athens with his questions. No one likes to have their arrogance exposed.
5. Death is not an evil—what has happened to Socrates (in being charged, tried, convicted, and condemned to death) is actually a "great good." Socrates clearly believes that in this situation he has the opportunity once more to teach the men of Athens the truth, though it cost him his life. The worst evil is not death, but committing vice or otherwise being faithless to truth, honesty, and uprightness.
6. Corinth was an important Greek city, and the new Christians in the churches of Corinth, converted pagans and Jews, would have been educated in the Hellenistic (Greek) tradition—they would have been thoroughly familiar with the dialogues of Plato, including the *Apology*. So when Paul discusses the difference between divine and human wisdom in I Corinthians 1 and 2, they would have clearly heard echoes of

Socrates' discussion of real wisdom (humility before god and the acknowledgment of ignorance as opposed to arrogant claims of knowledge). And when Paul says in I Corinthians 9 that he was driven by the Lord to preach the gospel, they would have clearly remembered Socrates saying the same thing in the *Apology*—that he was driven to his task of trying to teach the arrogant Athenians true wisdom. Paul almost certainly intended all this—he was using here, as in many other places in the New Testament, the knowledge of classical literature that the new Christians already had in order to make his points clearer.

7. It is called the *Apology* because it is Socrates defense speech. *Apology*, in this case, is not like the English word *apologize* but rather like *apologetics*. Socrates is not saying he is sorry; he is making a defense of everything he's done.
8. In talking with Euthyphro, Socrates sees the kind of citizen that will be on the jury of his trial—one who thinks he knows about the subject, but really doesn't.
9. Socrates uses common language because the prosecution had accused him of being deceptively eloquent. By not speaking in the language of the law courts, he was disproving the accusation and, at the same time, getting the attention of the jury.
10. Socrates was trying to prove Apollo wrong by interviewing experts, hoping to find that they were wiser than himself. Instead he found that all the experts thought that they knew more than they actually did.
11. Socrates is wise because he knows how little he knows.
12. In the first chapter of I Corinthians, Paul says that he is not going to preach "with wisdom and eloquence" from the "philosopher of this age" (1 Cor. 1:17–20) but with the "foolishness of the gospel" which is the power of God—a contrast between the blinding pride of human wisdom and the truth of divine wisdom that his audience would have recognized from Socrates' speech to the Jury in the *Apology*.

## Lesson 3

### Plato: The *Crito* and the *Phaedo*

1. Socrates responds thus to Crito's arguments: 1) A man of his age should not "be repining at the prospect of death." 2) Crito must not care what the many say, but only what the man who has understanding of just and unjust will say, and what the truth will say. 3) We must not return evil for evil, and injury for injury, by breaking covenants and agreements which have been made by us, and wronging those whom we ought least to wrong—ourselves, our friends, and our country.
2. All opposites are generated out of one another. As death generates from life, life must generate from its opposite, death, and so the souls of the dead must be in some place out of which they come again.
3. When we perceive something, we receive from this perception a conception of some other thing like it or unlike it which had been forgotten at birth, but known prior to birth by our souls.
4. The seen world is always changing, while the unseen world is eternally unchanging. Our bodies are part of the seen world, while our souls are part of the unseen world; therefore our souls must be unchanging and immortal.
5. Nothing comes into existence except by participation in its own proper essence, so beautiful things are made beautiful through participation with beauty.
6. The soul brings life to the body, and since the soul will not ever receive the opposite of what it brings, it therefore cannot bring death, the opposite of which is life, therefore the soul is immortal.
7. Socrates says that men are the possession of the gods, and therefore it is not right to for men to take their own lives until the gods summon them.
8. Socrates' idea of God was close to the Christian God, so some early Christians thought it possible that he was a "proto-Christian"



like Abraham, Job, and other Old Testament saints.

9. The Gnostics believed that the material world was evil, and therefore denied the Christian doctrine of the incarnation and bodily resurrection of Jesus. Three scriptures: Genesis 1, John 1, and 1 Corinthians 15.
10. Gnosticism has been a persistent ideological temptation for Christians because it is so easy to see the manifestations of sin that exist in the material world. The temptation, then, is to disparage and blame the material world itself, rather than see it as fallen under the curse of sin and in need of redemption.
11. When heresies such as Gnosticism arise, they provide the church with an opportunity to clarify and mature in her doctrine surrounding the issues they touch.
12. The Christian hope is in the bodily resurrection of the dead.

## Lesson 4

### Plato: *The Phaedrus*

1. The immortal souls of the gods go out in their chariots and stand on the back of heaven, and the revolution of the spheres carries them 'round, allowing them to perceive the sight and essence of true knowledge in the region above the heavens until the revolution of the sphere brings them back to their starting point.
2. The souls that do not belong to the gods are not strong enough to carry themselves to the upper world to see the essence of truth, and so they sink into the gulf. Souls that attain any vision of truth in company with a god are preserved from harm, while those that cannot are sent to become the souls of men.
3. Human sight cannot see wisdom, but it can perceive beauty more easily than anything else. When we see divine, godlike beauty, our souls remember their attempt to see truth, and our soul's wings grow.
4. The point of this passage is that it is not enough for a good rhetorician to be able to

argue effectively, but that he must also be able to persuade souls justly.

5. Socrates says that the truest kind of writing is the "living word of knowledge...engraved on the soul," or as Paul would say, the word inscribed not on "tablets of stone, but on tablets of human heart."
6. Although the context of erotic desire that is addressed in the *Phaedrus* is homosexual, and though the Bible clearly teaches the sinfulness of acting upon such desires, this doesn't make the analogies any less applicable than either moral or immoral examples of heterosexual desire.
7. Socrates and Plato believed the soul to be eternal, therefore children remember more than adults about the truth they once knew.
8. Socrates says that earthly beauty is a reflection of eternal beauty and so a man's longing when he sees earthly beauty is ultimately a longing for eternal beauty.
9. In *Mere Christianity*, C. S. Lewis makes an "argument from desire" for the existence of spiritual realities based on the observation that "creatures are not born with desires unless satisfaction for these desires exists." He goes to add, "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world."

10. Both Lewis and Augustine record their personal search for satisfaction (what Lewis calls *joy*). Mr. Callihan calls this the dialectic of desire.
11. According to Socrates, the man who picks out a book for himself is like a man who rummages through the shelves at the drug store, finds an interesting looking bottle, and then takes it home thinking it will cure his problem. A book and a reader are not the same as a teacher and a student.

## Lesson 5

### Plato: *The Republic*

1. Cephalus does not completely deny Socrates' assertion, but he replies that it is because of

the combination of his good character and his wealth that he is able to bear his old age.

2. Cephalus argues that the wealthy man is helped in doing what is right because he can have had “no occasion to deceive or to defraud others, either intentionally or unintentionally; and when he departs to the world below he is not in any apprehension about offerings due to the gods or debts which he owes to men.”
3. Thrasymachus claims that might makes right: “justice is nothing else than the interest of the stronger.”
4. Socrates argues that since injustice creates division, hatred, and fighting, and since justice imparts harmony and friendship, wherever injustice goes it will destroy itself, and so it is weaker than morality.
5. Communities start and grow when people gather together in one location in order to aid each other in tasks that they cannot accomplish by themselves.
6. Guardians must be like well-bred dogs so that they can be quick to protect the weak, and strong in a fight.
7. Beauty and harmony are essential to our education because they instruct our inner souls about what is good and bad in nature before we are able to even understand why, prior to reason.
8. The purpose of education is to improve and harmonize the human soul.
9. Plato’s dialogues have more literary interest—similar to that of a play—whereas Aristotle’s writings are simply lecture notes taken from his teaching.
10. The problem with the definitions proposed by Glaucon and Adeimantus is that they are not true definitions; they are examples.
11. Like the big E on the eye chart, Socrates uses a hypothetical city as an illustration of the human soul.
12. Gyges’ ring removes the consequences of his actions, which illustrates that some men are virtuous simply because they fear punishment and not because they think it is the best thing for their soul.

## Lesson 6

### Plato: *The Republic* II

1. True knowledge of the good is not attainable through our senses, because what we see and feel is merely a shadow of reality, which can only be attained through the ascent of the soul into the intellectual world.
2. The best governed state is one in which the rulers are reluctant to rule, because men eager to rule fight over power and are distracted from the good of the state.
3. The painter, like a mirror, does not create a thing in its existence, but only in its appearance.
4. The maker of a bed does not make the idea, which is the essence, but only a particular bed, and thus only a semblance of existence.
5. God is the real maker of a real bed, in that he is the natural author of the ideal bed which is by nature essentially only one, rather than a maker of a specific bed based on that ideal bed.
6. There has been an ancient quarrel between philosophy and poetry over each other’s role in the state, since poetry feeds the passions, and philosophy is concerned with reason and justice.
7. Decades after his death, Socrates gained high repute in Athens. Plato may have put his own ideas into the mouth of Socrates to make them more widely received.
8. Plato says the material world cannot be real, because it changes. For Plato a real world couldn’t change.
9. Christians believe that the material world was created good and corrupted by human sin—so sin, not the material world, is the problem.
10. Aristotle taught that the forms reside in the objects themselves. He therefore put a higher premium on the study of the material world.
11. Plato’s philosophy ignores the material realm in preference to the world of the forms. Aristotle, on the other hand, has more interest in the material world itself. The wide array of topics that Aristotle writes about reflect this.



## Lesson 7

### Aristotle: The *Metaphysics* I

1. "Art arises when from many notions gained by experience one universal judgment about a class of objects is produced."
2. Men believe that wisdom is found in first causes, and so believe that theoretical knowledge, such as that of the artist, is higher than productive knowledge.
3. "Wisdom is knowledge about certain principles and causes." That is, theoretical knowledge can teach why a thing is and not simply that it is.
4. The four characteristics of a wise man are 1) knowing all things as far as possible, even though his knowledge might not be detailed, 2) learning things that are difficult to learn for men who are not wise, 3) having more knowledge of the first causes of things, and 4) not being ordered by those who are less wise than himself.
5. We take pleasure in our senses (by which we acquire knowledge) apart from the usefulness of our senses. Therefore, we must desire knowledge for itself and not for any other purpose.
6. Aristotle says that men of experience can relate what they've seen, but men of wisdom understand the causes of things. Men of wisdom can teach others whereas men of mere experience cannot.
7. Aristotle's four causes are 1) the material cause (what the thing is made of), 2) the formal cause (the shape of the thing), 3) the efficient cause (the person who created the thing), and 4) the final cause (the purpose the thing was made for).
8. Aristotle thought that every last thing had a final cause and so he thought that philosophers who said man had no final cause were insane — "drunken lunatics."
9. According to Aristotle, the final cause of man is happiness. According to the Westminster Shorter Catechism, it is "to glorify God and enjoy Him forever."

## Lesson 8

### Aristotle: The *Metaphysics* II

1. Aristotle says that the third kind of substance belongs in a science of its own, being both eternal and unmovable.
2. The unmovable substance cannot merely exist potentially, because without action there cannot be movement, and if any part of it is potential, it has the possibility to not be, and therefore there cannot be eternal movement.
3. The unmoved Mover must exist necessarily in order for there to be any motion of any kind, since the first kind of change is motion in space, and the first kind of spatial motion is motion in a circle.
4. The good life belongs to God because the actuality of thought is life. God is that actuality, and God's self-dependent actuality is life most good and eternal. So Aristotle says that God is the eternal good life.
5. Everything that is not made of finite matter is indivisible, so God, as the eternal, self-thought must also be indivisible.
6. God must be the object of His own thought because, since thought and the object of thought are the same thing for whatever is immaterial, the divine thought and the object of His thought must be Himself.
7. If nothing except sensible things existed, then there would not be a first principle, nor order, nor becoming, nor heavenly bodies. Instead, every principle has a principle before it.
8. Mr. Callihan says that Christian thought in the Middle Ages, supported by the philosophy of Aristotle, was a contributing factor in the development of modern science.
9. C. S. Lewis said that one possibility was that our senses are dulled to the music by constant exposure so that we no longer recognize it. Another possibility was that, because of the fall, we are not longer able to hear the music.
10. In medieval cosmology, Heaven was held to be incorruptible, unchangeable, and eternal,



while nature was subject to change. Heaven and nature were divided by the sphere of the moon—everything below the moon was nature, and everything above was Heaven.

11. The three guidelines were 1) you may not worship the stars, 2) you may not believe that the stars determine your actions, and 3) you may not attempt to predict the future.
12. The Medieval view was not intimately tied up with what was at the center of the universe, but rather that nature was a living place, it was full of the grace of God, and that everything had a final purpose.

## Lesson 9

### Aristotle: The *Ethics* I

1. An end is the object for which everything else is done.
2. There must be a chief good above all other goods, otherwise there would be an infinite and empty and vain process of desiring things for the sake of something else.
3. Happiness is fundamentally the object of politics. Politics, the master of the sciences, determines which of the sciences should be studied in a state, and which each class of citizens should learn, and how much they should learn them.
4. The good is not one idea of universal good, since all things that are good in themselves are identically good with each other.
5. The good of anything is the thing for the sake of which everything else is done, and the chief good is that which is always desirable in itself, which is happiness.
6. Happiness is the chief good of man, which is itself an activity of the soul lived in accordance with the best virtue.
7. Aristotle says that happiness is the only thing we seek for its own sake; everything else we seek is for some other end, but happiness, he argues, is an end in itself, and thus the final cause of man.

8. Aristotle says that happiness is activity of the soul in accordance with virtue.
9. In Aristotle's definition, happiness is virtue, thus, when Calvin was virtuous, he was also happy. He was mistaken by looking for a reward, because he had his reward all day.
10. Solon tells Croesus that he can only call a man happy if he's has seen a man's entire life and the end of his story. Aristotle, however, defines happiness and virtue (which he sees as the same thing) as a habit, so all throughout his life a man is more or less happy depending on his habit.

## Lesson 10

### Aristotle: The *Ethics* II

1. Friendship is both necessary to living and it is noble.
2. Perfect friendship is the friendship of men who are good and alike in virtue. But perfect friendship is rare because it is rare to find such men, and it requires time and familiarity.
3. It is impossible to be a perfect friend to many people for the same reason that it is rare between even just two people—because it is hard to be pleasing to many, and it is hard to become familiar with many.
4. Friendship between children and parents will be abiding and excellent when children render to parents what they ought to render to those who brought them into the world, and parents render what they should to their children.
5. There cannot be friendship with a slave as a slave, since there is nothing in common between the two parties; however, there can be friendship with a slave as a man, since they both share in justice.
6. If a friend turns away from the good and becomes bad, then it is permitted to remain with him to improve him, but it is also understandable to leave him.
7. Courage is a mean between rashness and cowardice.



8. The three kinds of friendship Aristotle discusses are 1) utility—a friendship based on mutual benefit, 2) pleasure—a friendship based on enjoyment, and 3) true or perfect—a friendship whose goal is virtue.
9. Men can be friends with the God of the Bible because of the incarnation of Jesus. The God of the Bible is the kind of God who can become (and did become) a man—and therefore relate to us as a friend.
10. Aristotle says that a perfect friendship, because it is based on virtue, will last forever as long as the friends remain virtuous. Virtue, then, can hold it together forever.

## Lesson 11

### Aristotle: The *Poetics*

1. Man's instinct of imitation – and learning by imitation – and his instinct for 'harmony' and rhythm gave rise to poetry.
2. Tragedy is an imitation of a serious, weighty, and complete action, clothed in the medium of rhythm, 'harmony', and song, employing different mediums in different parts.
3. Unity of the plot does not rely on the hero, necessarily, but rather depends on the author writing about only one action, retaining only the parts indispensable to the whole plot.
4. A tragedy should follow a renowned man who is neither notably good nor evil and who encounters misfortune through some error or weakness, not through vice. The man's fortune should change from good to bad during the course of the plot.
5. Pity and fear should depend on the structure of the plot, and not on the staging of the play.
6. The actions and speech of a character must always be true to his nature, even if his nature is inconsistent
7. Poetry, for Aristotle, encompasses what we might call "imaginative literature."
8. A circumstance in real life demands immediate action, but a depiction of that same cir-

cumstance in art does not require immediate action in the same way. Art, therefore, allows a man to examine things differently than in real life.

9. Aristotle says that a man's character is determined by what he chooses to do. Therefore, plot—what actually happens in the story—is most important.
10. Stories are emotional training for life. Like boot camp for a soldier, stories train a man how see and react to things in the world without him experiencing them directly.

## Lesson 12

### The Lessons of Greek Philosophy

1. The ancient philosophers did not have a proper awareness of the fallen nature that man inherited from Adam.
2. The mistake that the Greeks made was not giving glory to God for the truth, beauty, and goodness that they saw in the world.
3. Much of modern culture draws on the history of the past, so a man who is familiar with that past will better understand and appreciate the culture he lives in.
4. We, as Paul was in his time, must be familiar with our contemporary culture. We must also be familiar with the past since the past is the foundation of our contemporary culture.