

Please submit a word doc or pdf with robust answers (in your own words) to the following questions. Please make direct references to the assigned readings.

Aquinas, "The Five Proofs of God" – pp. 348-351 (the first three arguments are all versions of the "Cosmological Argument" in favor of God's existence)

1) In your own words, explain the Cosmological Argument for God's existence in terms of motion and (similarly) cause and effect. Aquinas argues that since some things move, and whatever moves is caused by something other than itself. This cause is God!

2) What does an "infinite regress" mean, and why is it so central to the Cosmological argument?

Infinite regress is when propositions are never-ending usually involved in theories like a cosmological argument. It is central to a cosmological argument as it is a never-ending argument as there is no end and there will continue to be different inputs.

3) How is the "third" of the five ways about the contingent existence of everything in the universe?

The third way is about the contingent existence of everything in the universe as all things can be and not be. This means that we could exist and we also can't, however, not everyone can be like this, in that case, there would be nothing. However, there are some things in this universe that have causes from God.

Anselm, "The Existence of God", pp. 345-347 (this is the "Ontological Argument" for God's existence)

1) Explain in your own words what Anselm means by a being "that than which nothing greater can be conceived". Something or someone that is so great and out of Earth that we can not even put an image of it in our mind

2) On 346, what is Anselm's argument about why this greatest possible being *must* exist in reality, by its very nature? If you can think about something that is this great it must exist as you develop an understanding he compared it to an artist thinking about a painting before he makes it as he has an understanding of how its gonna look like.

Hume, "The Argument from Design", pp. 365-370 (this is Hume's criticism of the "Teleological Argument" for God's existence...)

1) Describe the Teleological Argument as presented on pages 365-366.

This argument shows us how things in our universe are designed for a reason, for example, humans are given legs to walk and the way blood circulates in our bodies.

2) On 367, Hume, through Philo, states that for all we know, "matter may contain the source or spring of order originally within itself, as well as the mind does". What do you think he means by this statement and the paragraph it's found in? You need people to create things but God gives the people the power to create things for example by melting steel and throwing them together you do not create a watch unless the idea is there,

3) What are some of the problems Hume presents concerning the comparison of the universe to a machine and the assumption that it must also be designed? Some of the problems would be that on earth not all things are exactly the same as in a machine. If one thing is different and varies the whole machine would go down but that is not the case with the Universe as there is so much diversity. In the universe, we always will need new experiments but with a machine, things are mostly stagnant.