

Sage Sumpter
PHI 101
Louis Sanchez
4/11/23

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)

The Cosmological Argument is that everything in the universe has the principle of causality. According to the argument, anything that moves or transforms must be transformed or moved by something else. There must be an initial cause as this causation cannot continue eternally. God, who is considered to be the primary cause of the entire cosmos, is this force or first cause.

An infinite regress means if everything has a cause, then there must be an unlimited number of causes traveling back in time. In the lack of a starting point, the chain of causation can't continue indefinitely, which leads to the problem of infinite regress. Nothing in the system will move if there is no first cause or indifferent motion. The cosmological argument tries to avoid this problem by assuming a first cause that is not caused by any other cause.

The third type of Aquinas' five proofs is based on the idea that all existence in the universe is conditional or dependent on other things. This means that everything in the universe may not exist or be different in some way. So all existence in the universe has to be explained by other necessary, contingent things. This necessary being is God, who is the cause of the existence of the universe, He is independent of the existence of everything else. God is the reason why everything else in the universe existed.

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

Anselm refers to the idea of God when he says that there is a being "than which nothing greater can be conceived." According to Anselm, God is the most perfect being, so God has to have all perfections, including omnipotence, omniscience, and moral perfection. God is the most complete and perfect being that can be thought of.

Anselm's argument for the necessity of the existence of a greater being is that existence is a part that is needed when talking about God. According to Anselm, someone can imagine a being that is greater than God and exists in both thoughts and reality if God only exists in thoughts. It is impossible to imagine a being greater than God, since God is described as the greatest being imaginable. Anselm determined that the greatest imaginable being also has to exist in reality because if it doesn't, it is not the greatest being that can be imagined.

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

The teleological argument, is based on the idea that there is evidence of useful design and order in the world, meaning that there is presence of a creator. The argument says that complexity and order that is found in the universe and the complex structure and functioning of living beings, can't be the result of chance or natural processes. Instead they give a purposeful being like God.

When Hume says that "matter itself may contain a source or source of original order, as thought does," he is saying he is against the idea that there must be an intelligent designer to account for this order and complexity found in matter. . universe. He proposed that order and design could arise naturally, without the need for a creator or designer. Philo proposed that the laws of nature governing the behavior of matter and energy may be responsible for the apparent order and design in nature.

Hume raises several problems with teleological arguments. One problem is that the analogy between the universe and machines has its flaws because they are not really the same in every way. Hume felt that machines are the product of human design and invention, while the universe is not really the result of a similar design. Another problem is that teleological arguments make assumptions about the ways of the universe and its creator without providing any direct evidence for those assumptions. According to Hume, the evidence that is lacking makes the argument have less credibility since it is difficult to prove the existence of a creator without having certain evidence. Hume says that the existence of evil and misery in the world isn't consistent with the idea of an all-powerful Creator. This gives a big challenge to the teleological argument.