



GOD?

Connor Sharkey, James Mesiti, Caleb Williamson, & Stan Beckers

Descartes' Causal Argument

1. The cause of an idea must have at least as much formal reality as the idea has objective reality.
2. I have in me an idea of God, which has infinite objective reality.
3. I cannot be the cause of this idea, since I am not an infinite perfect being. Only an infinite perfect being could cause such an idea.
4. Therefore God, being an infinite formal reality, must exist and be the source of my idea of God.

Descartes' Ontological Argument

- “But, if the mere fact that I can produce from my thought the idea of something that entails everything that I clearly and distinctly perceive to belong to that thing really does belong to it, is not this a possible basis for another argument to prove the existence of God? Certainly, the idea of God, or a supremely perfect being, is one that I find within me just as surely as the idea of any shape or number. And my understanding that it belongs to his nature that he always exists is no less clear and distinct than is the case when I prove of any shape or number that some property belongs to its nature.” - Descartes (*AT 7:65; CSM 2:45*)
-  God's existence can be deduced from his nature, just as geometric ideas can be deduced from the nature of shapes.
-  Not to be confused with Anselm's Ontological Argument.

Aquinas' Cosmological ("First Cause") Argument

1. Everything in the Universe has a cause (i.e. nothing can be uncaused; something cannot come from nothing).
2. An infinite regress is impossible. The series of causes and effects cannot go on indefinitely and must have a beginning.
3. Hence, there must be a first cause, itself uncaused, capable of producing everything beside itself.
4. This is what we understand God to be.

Paley's Teleological Argument

- 🌐 Argument from Design
- 🌐 Universe shows the “hand of a Grand Designer”
- 🌐 Paley: Just as we would infer an intelligent designer to account for the purpose-revealing watch, we must analogously infer an intelligent grand designer to account for the purpose revealing world.

Paley Cont.

1. Human artifacts, such as a watch, are the product of intelligent design.
2. The universe resembles these human artifacts (i.e. exhibits complexity, purpose, order, and function).
3. Therefore, the universe is a product of intelligent design and since the universe is vastly more complex and ordered than human artifacts, there must be a vastly more intelligent and grand designer who designed the universe!