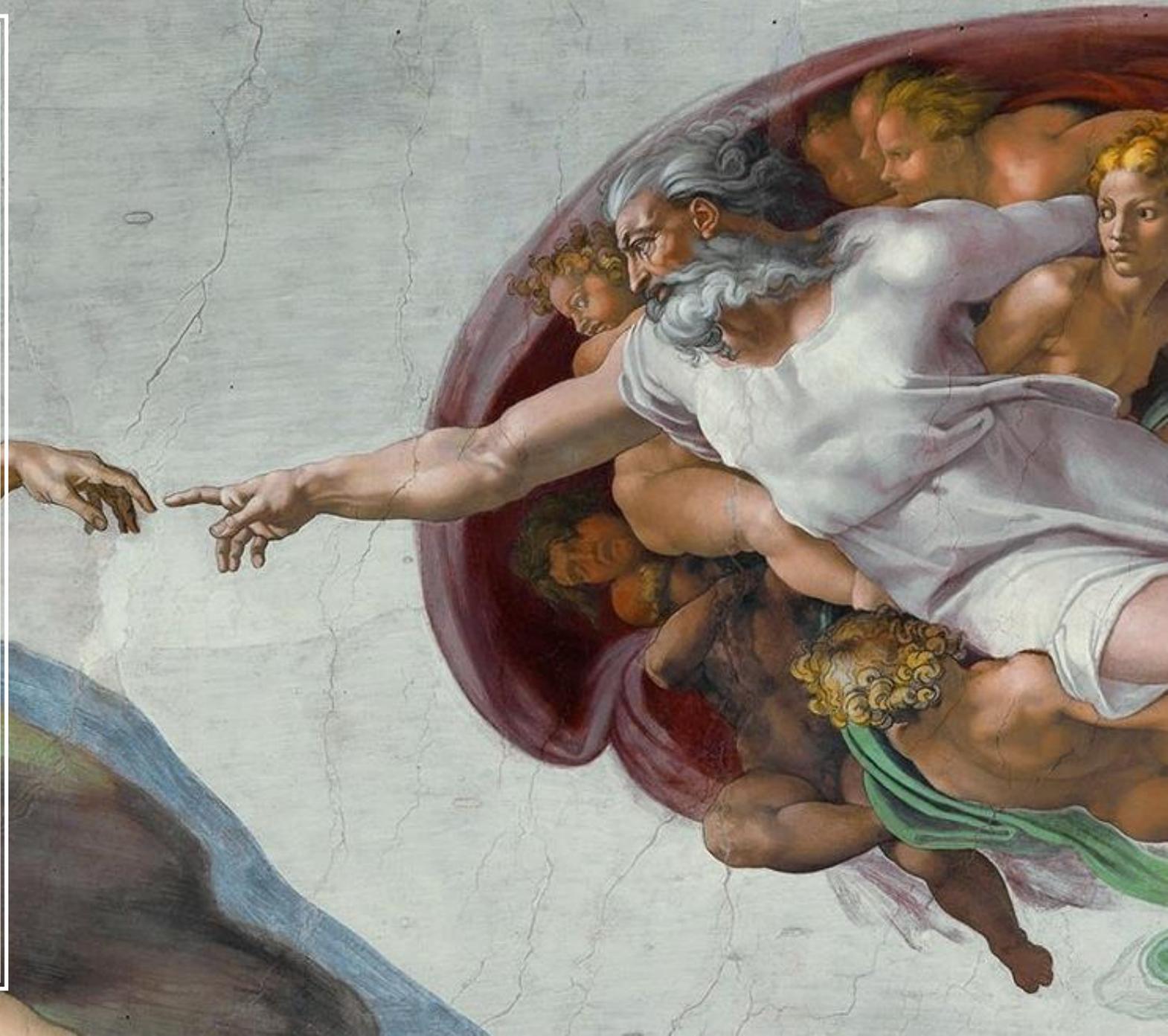


Is There a God?

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Is the Existence of God Self-Evident?

- Self-evident truth is one that is known simply by understanding the terms.
- Cannot deny a self-evident truth
- Ex: A whole is greater than it's parts



Isn't God's Existence an Article of Faith?

- Now faith is the assurance of things hoped for, the conviction of things *not seen*.

- Hebrews 11:1



Are We Removing the Mystery of God?

- For his invisible *attributes*, namely, his eternal *power* and divine *nature*, have been *clearly perceived*, ever since the creation of the world, *in the things that have been made*. So they are without excuse.

- Romans 1:20



Existence of Evil Disproves God

- For his invisible *attributes*, namely, his eternal *power* and divine *nature*, have been *clearly perceived*, ever since the creation of the world, *in the things that have been made*. So they are without excuse.

- Romans 1:20

God Exists



Logical Contradictions

- The attributes of God contradict each other.

God Exists



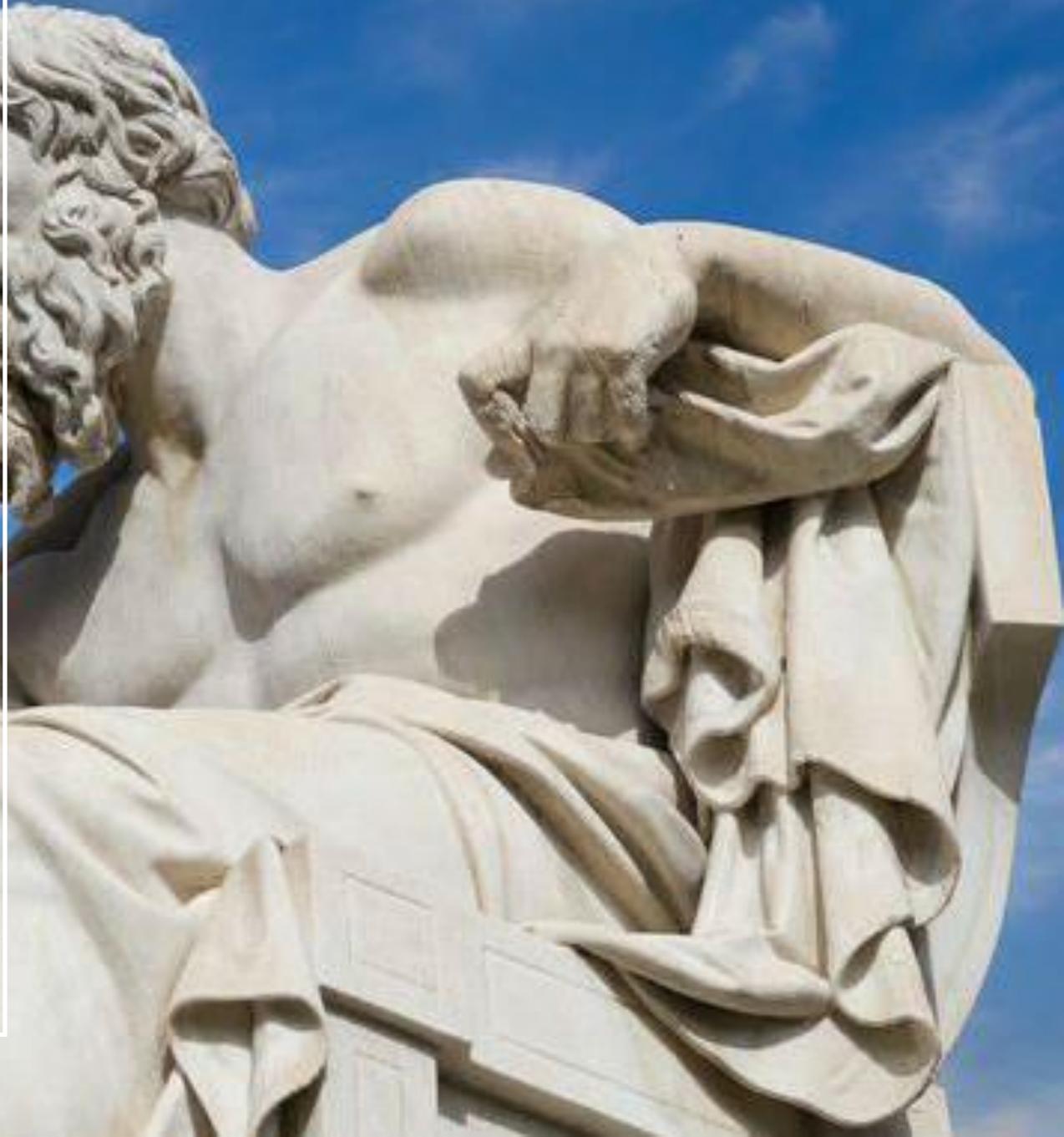
Aquinas' Five Ways

Arguments
for the
Existence of God



Types of Causes

- The **material cause**: “that out of which”, e.g., the bronze of a statue.
- The **formal cause**: “the form”, “the account of what-it-is-to-be”, e.g., the shape of a statue.
- The **efficient cause**: “the primary source of the change or rest”, e.g., the artisan, the art of bronze-casting the statue, the man who gives advice.
- The **final cause**: “the end, that for the sake of which a thing is done”, e.g., health is the end of walking, losing weight.



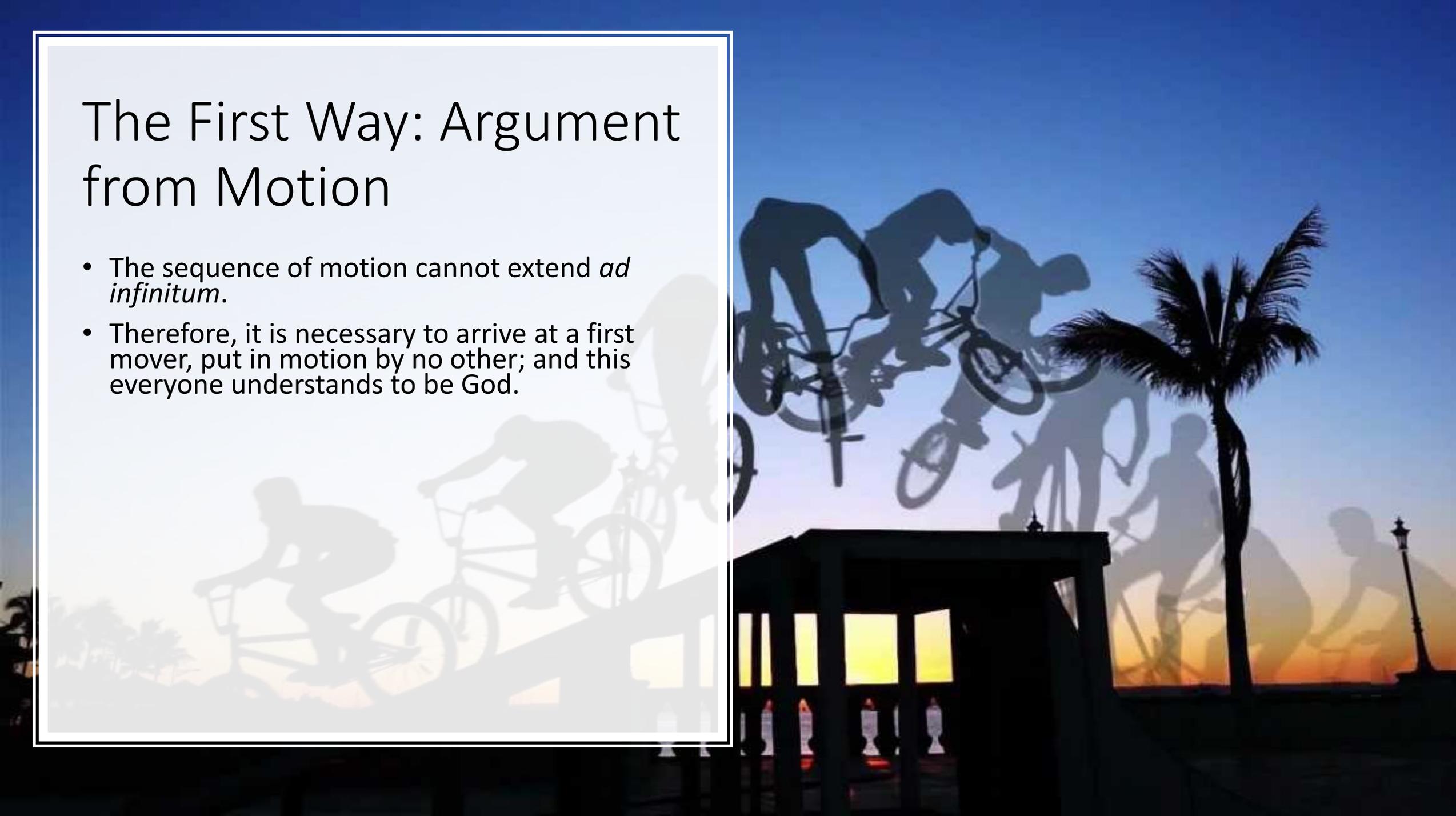
The First Way: Argument from Motion

- Our senses prove that some things are in motion.
- Things move when potential motion becomes actual motion.
- Only an actual motion can convert a potential motion into an actual motion.
- Nothing can be at once in both actuality and potentiality in the same respect (i.e., if both actual and potential, it is actual in one respect and potential in another).
- Therefore, nothing can move itself.
- Therefore, each thing in motion is moved by something else.



The First Way: Argument from Motion

- The sequence of motion cannot extend *ad infinitum*.
- Therefore, it is necessary to arrive at a first mover, put in motion by no other; and this everyone understands to be God.



The Second Way: Argument from Efficient Causes

- We perceive a series of efficient causes of things in the world.
- Nothing exists prior to itself.
- Therefore nothing [in the world of things we perceive] is the efficient cause of itself.
- If a previous efficient cause does not exist, neither does the thing that results (the effect).
- Therefore, if the first thing in a series does not exist, nothing in the series exists.
- If the series of efficient causes extends ad infinitum into the past, for then there would be no things existing now because there would be no first.



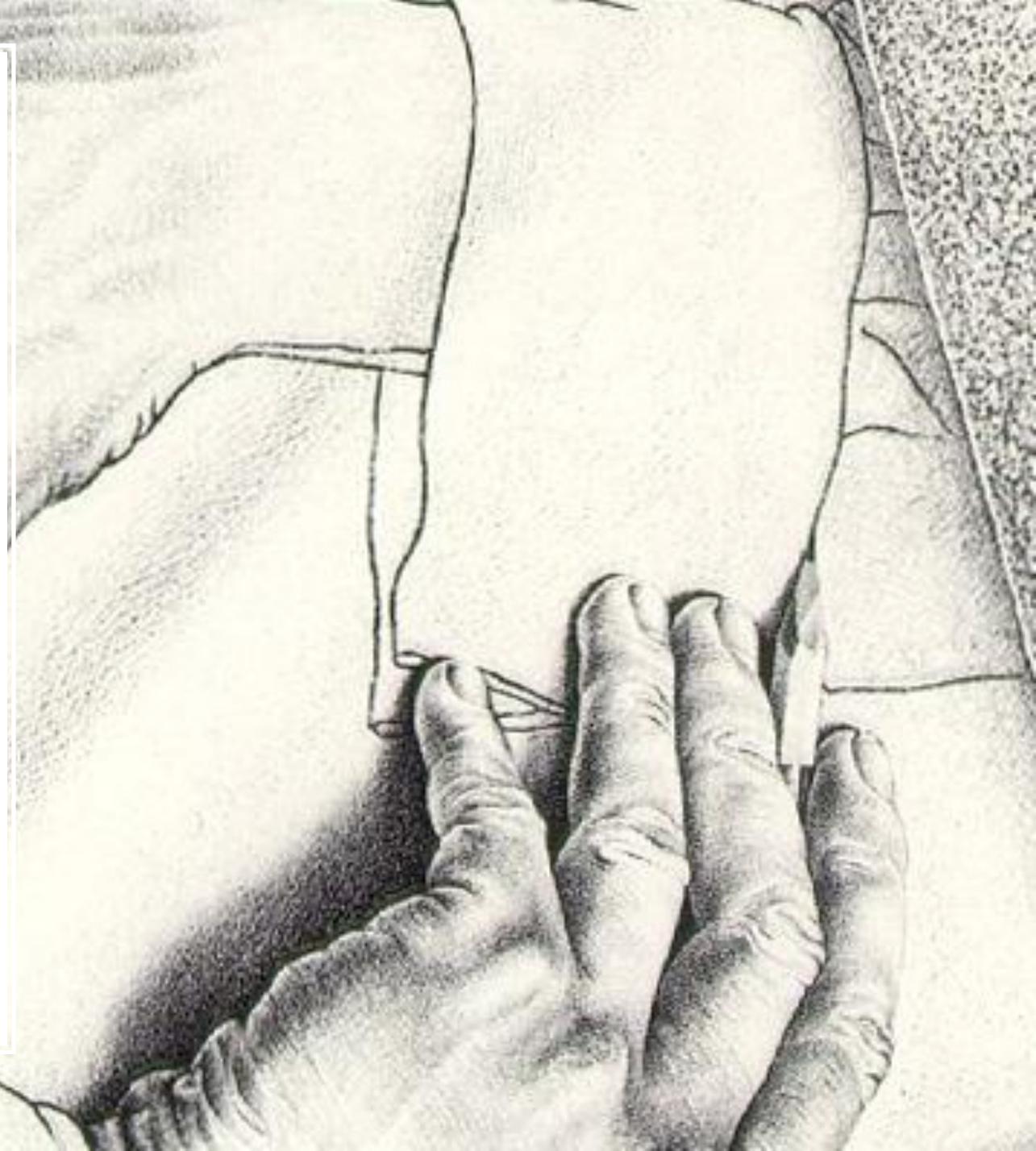
The Second Way: Argument from Efficient Causes

- That is plainly false (i.e., there are things existing now that came about through efficient causes).
- Therefore, efficient causes do not extend ad infinitum into the past.
- Therefore, it is necessary to admit a first efficient cause, to which everyone gives the name of God.



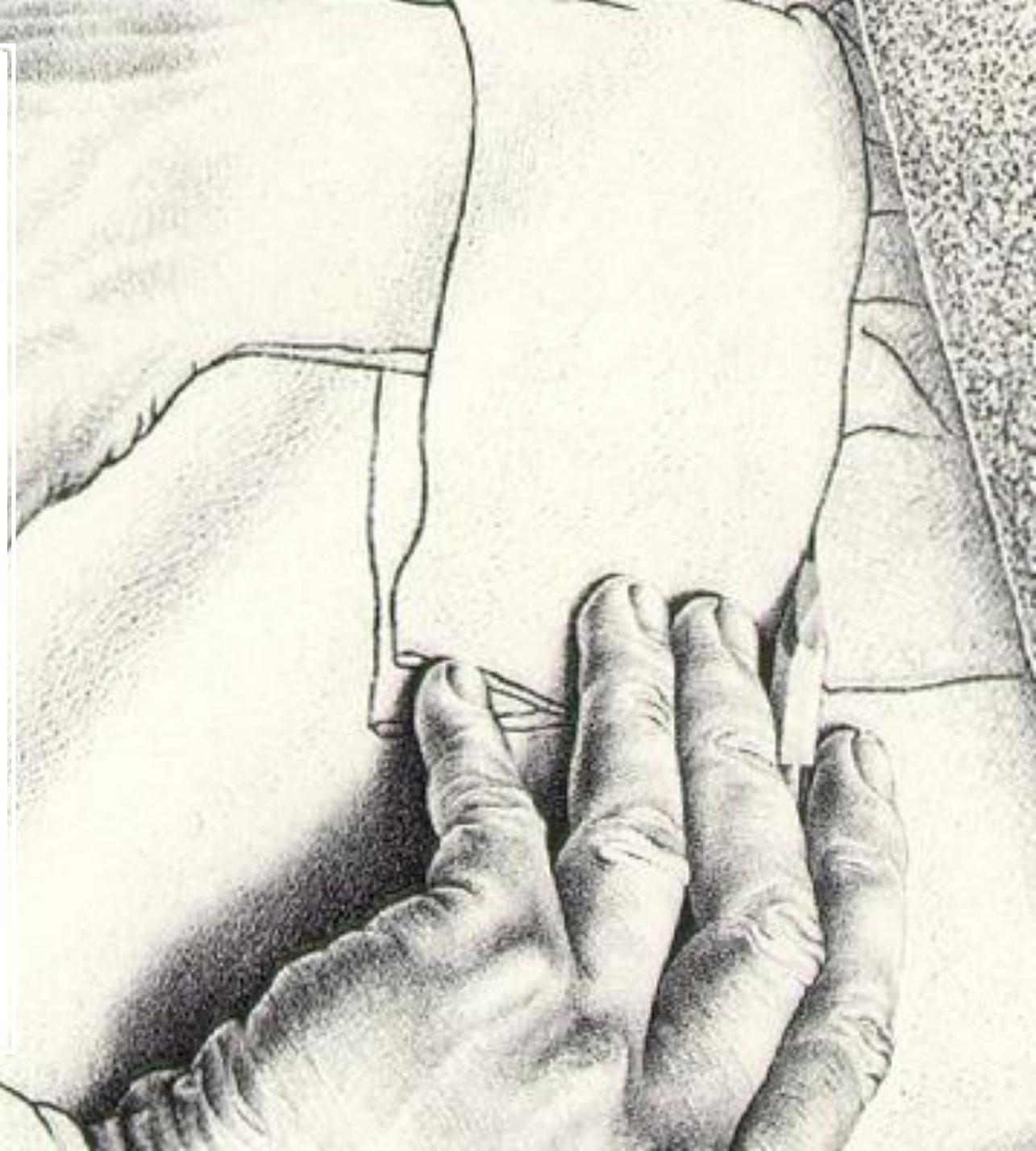
The Third Way: Argument from Possibility & Necessity

- We find in nature things that are possible to be and not to be, that come into being and go out of being i.e., contingent beings.
- Assume that every being is a contingent being.
- For each contingent being, there is a time it does not exist.
- Therefore, it is impossible for these always to exist.
- Therefore, there could have been a time when no things existed.
- Therefore at that time there would have been nothing to bring the currently existing contingent beings into existence.



The Third Way: Argument from Possibility & Necessity

- Therefore, nothing would be in existence now.
- We have reached an absurd result from assuming that every being is a contingent being.
- Therefore, not every being is a contingent being.
- Therefore, some being exists of its own necessity, and does not receive its existence from another being, but rather causes them. This all men speak of as God.



The Fourth Way: Argument from Gradation of Being

- There is a gradation to be found in things: some are better or worse than others.
- Predications of degree require reference to the “uttermost” case (e.g., a thing is said to be hotter according as it more nearly resembles that which is hottest).
- The maximum in any genus is the cause of all in that genus.
- Therefore, there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

The Fifth Way: Argument from Design

- We see that natural bodies work toward some goal, and do not do so by chance.
- Most natural things lack knowledge.
- But as an arrow reaches its target because it is directed by an archer, what lacks intelligence achieves goals by being directed by something intelligent.
- Therefore, some intelligent being exists by whom all natural things are directed to their end; and this being we call God.

