Cosmological Arguments

Name

Course

Date

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In contemporary philosophical and theological texts, readers are exposed to some of the common cosmological arguments that attempt to examine the proof for the existence of God. The texts present some of the persuasive and contradicting arguments surrounding the existence of God and the philosophy of religion.[[1]](#footnote-1). Philosophy authors and scholars assess the validity of the arguments by examining their premises and conclusion. The chapter reveals that there are two sides to the cosmological arguments that seek to determine the proof for the existence of God. The proponents of the first argument assert that God exists and he is the necessary being that causes the whole series of beings and events. The argument postulates God as the first cause of the universe, the first mover, and the sustainer. On the other hand, the counter-argument dismisses the conclusion that God exists as the first cause. The counter-argument seeks to investigate the cause of God. The counter-argument seeks to convince readers that if everything must have a cause, God must have a cause. The counter-argument reveals that if God is a necessary being, then he must have a cause. In a nutshell, the counter-argument argues that the “first cause” must have a “cause”.

In my analysis, I found the *a posteriori argument* about the existence of God to much convincing than its counter-argument. The argument was postulated by earlier philosophers such as Thomas Aquinas and Samuel Clarke. For instance, Aquinas argues that God is the necessary being that is the cause of the whole series of beings and events. Three premises guide Aquinas' conclusion. The early philosopher argues that there exists a series of events, and the events are caused. Therefore, Aquinas argues that there must exist a necessary being that influences the events[[2]](#footnote-2). According to Aquinas, God is the primary cause (*prima causa*) of all events and beings.

Aquinas rendered his cosmological arguments in several claims and proofs. First, Aquinas observes that everything that exists must have been put into motion by an external being. Aquinas believes that God is the First Mover and is responsible for everything in motion. Aquinas argues that God, being the primary cause of all beings and events, was not moved or caused. The scholar puts God at the beginning of beings and events. The scholar affirms that God is an “Unmoved Mover”[[3]](#footnote-3). English theologian and philosopher Samuel Clarke based most of his work on Aquinas's earlier arguments. Clarke formulated the “Argument for Contingency," an improved version of Aquinas’ “Argument from Motion” to challenge the counter-arguments that sought to disconfirm the existence of God. According to the English philosopher, every being that exists must either be contingent or necessary. Considering that not every being can be contingent, there exists a necessary being on which the contingent beings must depend. Clarke concludes that the necessary being is called "God."

Philosophers and theorists that offer counter-arguments about God as the primary and firsts cause are usually limited to the fallacy of infinite regress. Counter-argument proponents tend to argue that God must also have a cause[[4]](#footnote-4). However, such an argument instigates the question of what would be the cause that led to the existence of God and continue imploring about the proceeding cause. Such arguments result in an infinite loop. The infinite regress fallacy incapacitates philosophers from acknowledging the primary cause.

**Reference**

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1. "The Cosmological Argument," 2021. [↑](#footnote-ref-1)
2. Te Velde, *Aquinas on God: the divine science of the Summa Theologiae*,2017. [↑](#footnote-ref-2)
3. Ibid note 1. [↑](#footnote-ref-3)
4. Saputra, G. (2020). Zakir Naik’s Concept of Divinity-Cosmology: Criticism-Reconstruction of the Modern Natural-Cosmological Theology. *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, *10*(2), 325-352. [↑](#footnote-ref-4)