

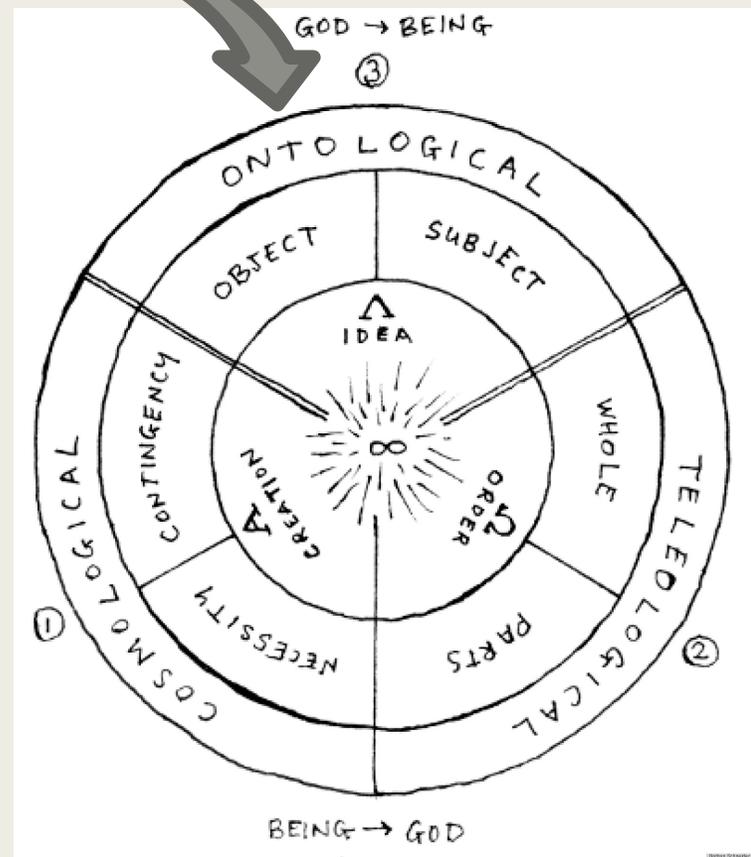
We Proved God's Existence !



Let's Prove God's Existence !

Deductive. Theoretical.

Deductive.
Theoretical.



Inductive, Empirical

Arguments for the existence of God:

Ontological Argument.

1. God is the being than whom nothing greater can be Conceived (Premise)
2. God exists as an idea in the mind (Premise)
3. A being that exists in the mind AND in reality is greater than a being that ONLY exists in the mind (Premise)
4. Thus if God ONLY exists in the mind, then we can imagine something that is greater than God (2 & 3)
5. We cannot imagine anything greater than God (1)
6. Therefore God exists not only in the mind, BUT ALSO in reality. (4 & 5)

Ax. 1. $\Box \forall x \{[\varphi(x) \rightarrow \psi(x)] \wedge P(\varphi)\} \rightarrow P(\psi)$
Ax. 2. $P(\neg\varphi) \leftrightarrow \neg P(\varphi)$
Th. 1. $P(\varphi) \rightarrow \Diamond \exists x [\varphi(x)]$
Df. 1. $G(x) \iff \forall \varphi [P(\varphi) \rightarrow \varphi(x)]$
Ax. 3. $P(G)$
Th. 2. $\Diamond \exists x G(x)$
Df. 2. $\varphi \text{ ess } x \iff \varphi(x) \wedge \forall \psi \{ \psi(x) \rightarrow \Box \forall x [\varphi(x) \rightarrow \psi(x)] \}$
Ax. 4. $P(\varphi) \rightarrow \Box P(\varphi)$
Th. 3. $G(x) \rightarrow G \text{ ess } x$
Df. 3. $E(x) \iff \forall \varphi [\varphi \text{ ess } x \rightarrow \Box \exists x \varphi(x)]$
Ax. 5. $P(E)$
Th. 4. $\Box \exists x G(x)$

Arguments for the existence of God:

Ontological Argument.

What's wrong with the argument?

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Deny Premise #1

Guanilo

The Perfect Island

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Deny Premise #2



Hume

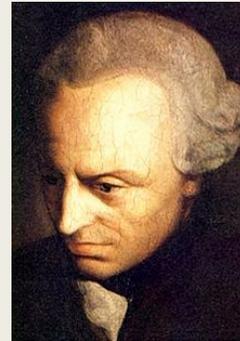
“Whatever we imagine is *finite*. Therefore there is no idea or conception of anything we call *infinite*.”

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Deny Premise #3

Kant

Existence is not a property and whether or not a thing exists has no bearing on how 'good' it is.

Arguments for the existence of God:

Cosmological Argument (causal version).

1. All things that exist have a cause. (Premise)
2. The Universe is thing that exists (Premise)
3. Therefore the Universe must have a cause (1 & 2)
4. The only sort of thing that could cause the universe is God (Premise)
5. Therefore, God caused the Universe (3 & 4)

1. $U \rightarrow C$ (p)
2. U (p)
3. C (1, 2) \rightarrow
4. $(U \ \& \ C)$ (2, 3) $\&$
5. $(U \ \& \ C) \rightarrow G$ (p)
6. G (4, 5) \rightarrow

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What's wrong with the argument?

We could give up premise #1, but at the cost of our scientific intuitions

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What's wrong with the argument?

We likely don't want to give up Premise #2

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What's wrong with the argument?

We could deny Premise #4

“Turtles all the way down”

Arguments for the existence of God:

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What's wrong with the argument?

Accepting the argument doesn't commit us to the existence of any particular kind of God. The argument only commits us to the existence of some kind of thing that can have caused the universe to exist.



God of the Philosophers

- Proven through reason
- Theoretical in Nature
- End of Argument rather than faith (exclusively)
- Purely conceptual (usually)
- Conceptually simple – the completion of a modus ponens

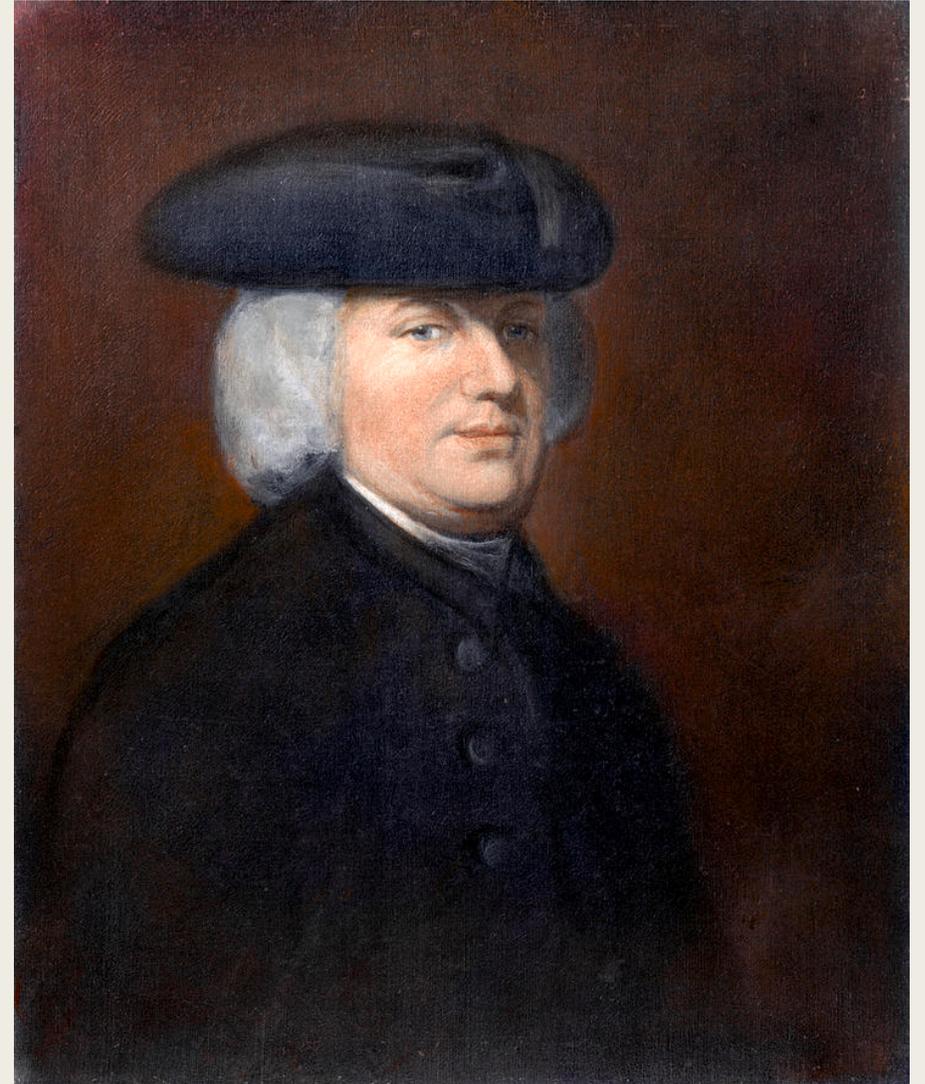


God of the Theologians

- Proven through written and experienced testament
- Narrative in nature
- End or object of faith
- Anthropomorphized (sometimes)
- Conceptually complex

“In crossing a heath, suppose I pitched my foot against a stone, and were asked how the stone came to be there; I might possibly answer, that, for anything I knew to the contrary, it had lain there forever: nor would it perhaps be very easy to show the absurdity of this answer. But suppose I had found a watch upon the ground, and it should be inquired how the watch happened to be in that place; I should hardly think of the answer I had before given, that for anything I knew, the watch might have always been there. ... There must have existed, at some time, and at some place or other, an artificer or artificers, who formed [the watch] for the purpose which we find it actually to answer; who comprehended its construction, and designed its use. ... Every indication of contrivance, every manifestation of design, which existed in the watch, exists in the works of nature; with the difference, on the side of nature, of being greater or more, and that in a degree which exceeds all computation.”

— *William Paley, Natural Theology (1802)*



Arguments for the existence of God:

Teleological Argument (analogical version).

1. Entity *e* within nature (or the cosmos, or nature itself) is like specified human artifact *a* (e.g., a machine) in relevant respects *R*.
2. *a* has *R* precisely because it is a product of deliberate design by intelligent human agency.
3. Like effects typically have like causes (or like explanations, like existence requirements, etc.)

Therefore

- 4 (C). *It is (highly) probable* that *e* has *R* precisely because it too is a product of deliberate design by intelligent, relevantly human-like agency

Arguments for the existence of God:

What's wrong with the argument?

Teleological Argument.

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Deny Premise #1

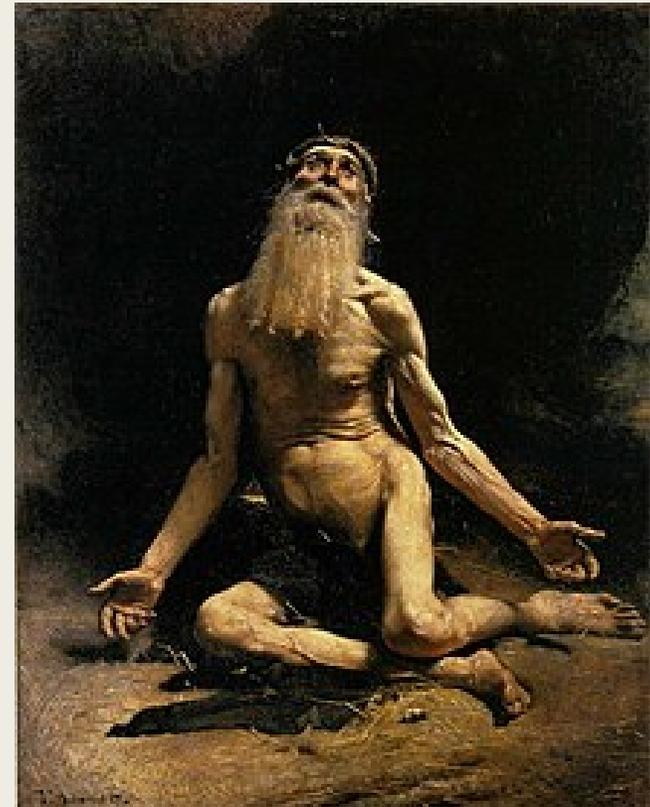
Hume

Nature and the various things in it are not *very* like human artifacts and exhibit substantial differences from them—e.g., living vs. not, self-sustaining vs. not.

The Problem of Evil



*The Sacrifice of Isaac -
Caravaggio*



Job - Leon Bonnat

The Problem of Evil

1. God is all good

Therefore God will always choose the morally superior choice.

1. God is all powerful

Therefore God has all the power (ability/capacity) to bring about the reality of the morally superior choice.

1. God is all knowing

Therefore God knows every possible choice and thus knows which, from among all possible choices is the best one.



Leibniz: Therefore God created the best of all possible worlds!

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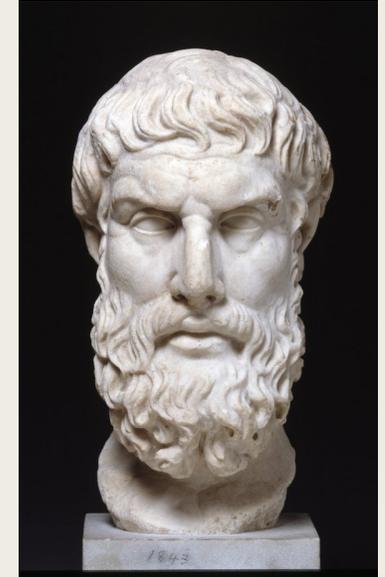
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Hume



Epicurus

**If God is willing, but not able then he is not omnipotent.
If He is able but not willing, then He is malevolent.
If He is both willing and able, then whence cometh evil?**

The Problem of Evil

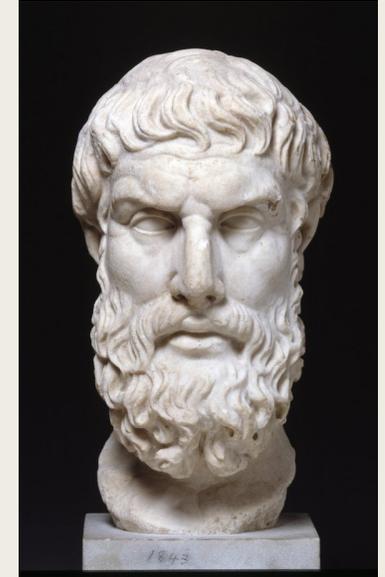
The Logical Problem of Evil

1. If a tri-omni perfect being exists, then evil cannot
2. There is evil in the world.
3. Therefore the god of (1) does not exist.

How is the theist to respond to this argument???



Hume



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Theodicy



Leibniz: Therefore God created the best of all possible worlds!

- A theodicy is a “story” that is told about the suffering/evil that exists and God in order to make their co-existence possible.
- The term comes from one of Leibniz’s only 2 published books *Theodicy* (but, as an argumentative strategy, existed long before Leibniz)
- In it he argues that logically, God created the best of all possible worlds and therefore, suffering does not exist.

WHAT’S WRONG WITH THE ARGUMENT?

The Problem of Evil

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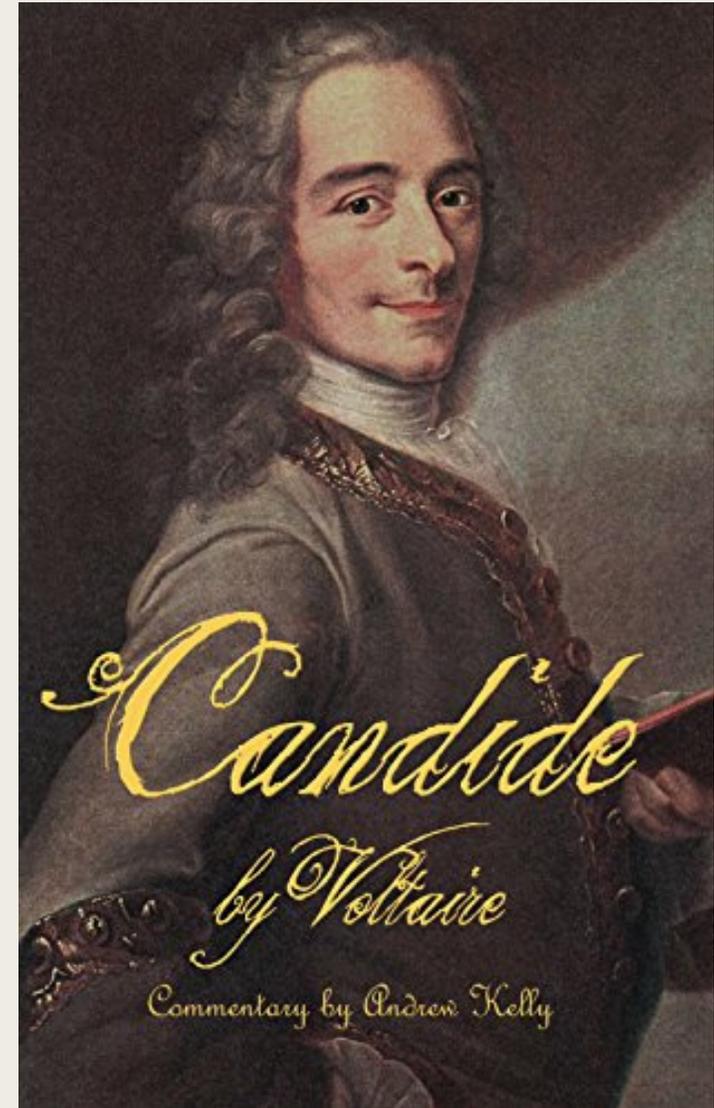
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Therefore God knows every possible choice and thus knows which, from among all possible choices is the best one.

Voltaire satirizes this idea using the historical earthquake in Lisbon and other silly events



Leibniz: Therefore God created the best of all possible worlds!



Nope!

Theodicy



Leibniz: Best Possible World Theodicy



Irenaeus: Soul Making Theodicy

A theodicy is a “story” that is told about suffering/evil in order to make its existence consistent with the existence of God.

In order for there to be good, there must also be evil for the true of heart to prove their souls.

- (P) 1. One becomes good by diminishing suffering
- (P) 2. To be in the likeness of God is to be maximally good
- (1&2) 3. To be maximally good, one must maximally diminish suffering
- (3) 4. If there were no suffering in the world, people could not diminish it
- (C) **Therefore, suffering exists to make becoming good possible.**

WHAT'S WRONG WITH THE ARGUMENT?

Theodicy



Leibniz: Best Possible World Theodicy



Irenaeus: Soul Making Theodicy

William Rowe: Gratuitous Evil

Gratuitous evil is the sort of evil that we do not like to imagine (though can) and can also imagine not existing and the world not being so radically different than it is now (except the terrible act would not have occurred).

A theodicy is a “story” that is told about suffering/evil in order to make its existence consistent with the existence of God.

The Evidential Problem of Evil

- The evidential problem of evil (as opposed to the *logical* problem of evil changes the stakes).
 - It aims to show that even if the existence of evil and God are consistent, their co-existence is *not likely*
1. There exist instances of intense suffering which an omnipotent, omniscient being could have prevented without thereby losing some greater good or permitting some evil equally bad or worse. (Gratuitous evil)
 2. An omniscient, wholly good being would prevent the occurrence of any intense suffering it could, unless it could not do so without thereby losing some greater good or permitting some evil equally bad or worse.
 3. (Therefore) There does not exist an omnipotent, omniscient, wholly good being.

Theodicy



Leibniz: Best Possible World Theodicy



Irenaeus: Soul Making Theodicy



Augustine: Free Will & Privation Theodicy

WHAT'S WRONG WITH THE ARGUMENT?



Natural Evil: Evil that exists due to natural causes and not human free will



Divine Risk:
Can God take risks?

A theodicy is a “story” that is told about suffering/evil in order to make its existence consistent with the existence of God.

Evil is the misuse of Free Will in failing to promote goodness.

1. The problem of evil is only a *problem* because God is made out to be responsible for evil
 2. God caused humans to have free will
 3. Free will is Good
- (C1) God is responsible for a Good thing.
1. The exercise of free will can cause there to be more good or less goodness in the world
 2. Evil is a privation (lack) of goodness
 3. The privation of goodness is caused by the misuse of free will
 4. God is not responsible for the misuse of free will, or else it would not be free.
- (C2) God is not responsible for the privation of goodness, and thus not responsible for evil

Theodicy



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Divine Risk:
Can God take risks?

The evidence is stacking up against the theist! What is the theist’s next move?

Inwagen & Skeptical Theism

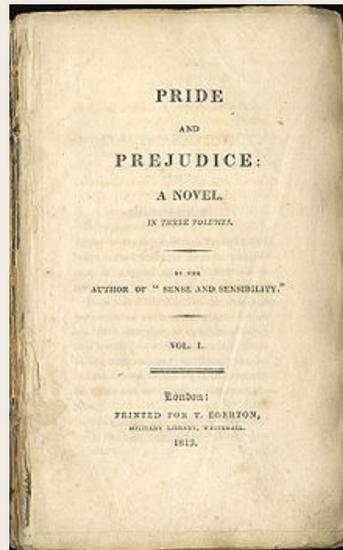
“While the patterns of suffering that we find in the actual world constitute a *difficulty* for theism, they do not – owing to the availability of the defense I have outlined – attain to the status of *evidence*. It follows that the evidential argument from evil fails, for it is essential to the evidential argument that those patterns of suffering be evidence that favorites atheism over theism.”



So what's Inwagen's "defense" ?

Inwagen & Skeptical Theism

- God is an infinite being with infinite power
- Humans are finite and often make mistakes in moral calculation



Darcy

Wickham

- “If evil or good exist in the world, some of that evil – in the grand scheme of things – is necessary to bring about the good.
- We can’t tell which sort of evil is going to bring about a greater good and which is suffering for its own sake
- Because we can’t tell the difference, being the finite beings that we are, the existence of suffering cannot be said to be evidence *against* theism. It might turn out, after all, that the suffering we think is bad is really necessary for some ultimately perfect ends.
- Skeptical theists withhold judgement about the existence of suffering, concluding that its ultimate moral worth is unknowable.

What’s wrong with the argument?