I. **Traditional Cosmological Argument**

St. Thomas Aquinas' (Christian Theologian and Philosopher, lived 1225-1274)
First Cause Argument (from Schick & Vaughn, 409)[1]:

P1: Some things are caused.
P2: Nothing can cause itself.
P3: Therefore, everything that is caused by something other than itself.
P4: The chain of causes cannot stretch infinitely backward in time.
P5: If the chain of causes cannot stretch infinity backward in time, there must be a first cause.

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C: Therefore, everything that is caused has a first cause, namely, God.

Criticisms
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II. **The Kalam Cosmological Argument**

The Kalam Cosmological Argument (Ibid. 412)

P1: Whatever begins to exist has a cause.

P2: The universe began to exist.

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 C: There, the universe had a cause, namely God.

Criticisms

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[1] Theodore Schick and Lewis Vaughn, *Doing Philosophy: An Introduction Through Thought Experiments* (New York: McGraw-Hill Higher Education), 409.

III.   Teleological Argument

Williams Paley's (English Clergyman, lived 1743 – 1805) Teleological Argument [The Analogical Design Argument] (Ibid. 417):

P1: The universe resembles a watch

P2: Every watch has a designer.
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 C: Therefore, the universe probably has a designer, namely, God.

Criticisms

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The Best-Explanation Design Argument (Ibid. 419)

P1: The universe exhibits apparent design.

P2: The best explanation of this apparent design is that it was designed by a supernatural being.
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 C: Therefore it's probably that the universe was designed by a supernatural being, namely, God.

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IV.   Ontological Argument

St. Anselm's (Archbishop of Canterbury, lived 1033 – 1149) Ontological Argument (Ibid. 434)

P1: God, by definition, is the greatest being possible.

P2: If God exists only in our minds, then it is possible for there to be a being greater than God, namely, a being like God that exists in reality.

P3: But it is not possible for there to be a being greater than God.

C: Therefore God must exist in reality.

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Descartes' (French Philosopher, lived 1596 – 1650) Ontological Argument (Ibid. 435)

P1: God, by definition, possesses all possible perfection.

P2: Existence is perfection.

C: Since God is perfect, He must exist.

Criticisms

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V.   **Other Arguments**

The Argument from Miracles (Ibid. 425)

P1: There are events that seem to be miracles.

P2: The best explanation of these events is that they were performed by a miracle worker.

C: Therefore, there probably is a miracle worker, namely, God.

Criticisms

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Argument from Religious Experience (Ibid. 430)

P1: People have experiences that seem to be of God.

P2: The best explanation of these experiences is that they are of God.

C: Therefore, it is probably that God exists.

Criticisms

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Pascal's Wager (17th Century Mathematician) (Ibid. 437)

"Let us weigh up the gain and the loss involved in calling heads that God exists. Let us assess the two cases: if you win, you win everything, if you lose, you lose nothing. Do not hesitate then; wager that he does exist."

Criticisms

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