Three views universe







On this view, everything which begins to exist at some time must have a cause. Because the universe — including the Big Bang — has a beginning in time, the universe as a whole — again, including the Big Bang — must have a cause. So the Big Bang can't be the first cause and indeed nothing in the universe can be.

If one accepts this extra premise, and one accepts the assumption that the universe came to exist at some time, then it follows that the universe was caused to exist by something outside the universe.

And then there are just two options — that thing must be eternal, or it must have come to exist at a certain time.

If we go with the second option, then it must have had a cause. And then that thing would have to be eternal, or have come to exist a certain time.

There are a number of questions one could raise about this argument. But let's focus in on one premise:

12. If there is an eternally existing first cause of the universe and everything in it, then God exists.

Could one object to this premise in much the way that we objected to Aguinas' assumption that if there is a first cause, then that thing must be God? How do we know that this eternally existing first cause of the universe is God?

This is a reasonable question. Here is one way which a defender of the kalām argument might respond.

Most theists are less certain that God exists than they are that 2+2=4; most atheists are less certain than God does not exist than they are that 2+2=4. So most of us think that there is some chance that God exists and some chance that God does not exist.

Keeping this in mind, recall the three hypotheses about reality with which we began.

Simple theism God exists, and

God exists, and created the universe.

Simple atheism

The universe (or perhaps several universes) are all that exists. Nothing created it (or them).

Quasi-theism

The universe was created by something outside of it, but not by God.

If you agree that the kalām argument shows that that there is a beginningless being outside of the universe which caused the universe to exist, that rules out simple atheism. So the simple atheist cannot respond to the argument just by denying (12).

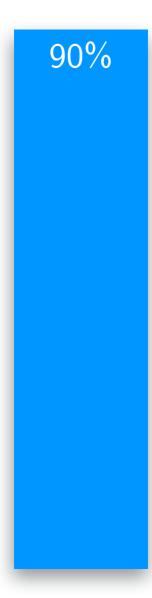
Does the existence of such a being rule out quasi-theism? No. So it looks like the kalām argument should not convince at least some kinds of quasi-theists that God exists.

SIMPLE THEISM

SIMPLE ATHEISM



But if you eliminate simple atheism from the picture, you have to adjust the probabilities you assign to simple theism and quasi-theism. After all, you know that one of these two theories is true -- so the probabilities you assign to them should add up to 100%.







Before encountering the kalām argument, you thought (in this example) that simple theism was 9 times more likely to be true than quasi-theism. Nothing in that argument seems to affect this view; so perhaps you should keep it.









including

beginning

universe

including

universe

universe

everything

nothing

aus

r :

.

.











universe.

universe

assumption

something

premise

universe



Ш

follows

outside



¬ • · II















٦rp ↩



- 1

obtion











eternai

cause

second

certain

would

_











argument.

questions

number

premise:

r



eternally

everything

existing

universe

XISTS







assumption

eternally

premise

existing

objected

Aquinas

universe













reasonable



argument

which

OL



defender

question





certain

certain

theists



atheists









chance

chance



ebin \mathbf{O}

hypotheses

wnicr

argument

universe

.

beginningless

universe





() 4

respond



denying



argument

atheism.

)



quasi-theism?

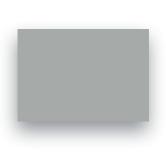
argument

quasi-theists

.

existence

convince









Ш

atheism



eliminate

quasi-theism.

(OV r





theories

probabilities

theism



probabilities

should











\subset _

example)

argument,

encountering

thought

quasi-theism.

Nothing



١.

argument



_ _

seems

ernac







whether

























question

.

existence

arguments



Whether

against

arguments



seriously

amount

arguments

depends

rem

Aquinas

question.

argument

reading

existence

homas



something





Aquinas



.

_



which

atheism.



existence

argument

quasi-theism.



thought

argument







































































































































Nothing

. I .

infinite



circular



c . - 70



(3,4,5,6)



infinite



















































































































































. .





























































































































































































grounds

particles

impossible,

defend

hypothesis



described

explosion

uncaused



Instead

seems

genuinely

though

CTI X J

course

Aquinas

uncaused

properties,

Migh

er \frown

uncaused

impossible,

hypothesis

round

quasi-theism



genuinely

· _



 \boldsymbol{a} . .

nothing

though,

anne



entirely



consistent

reason

appears

description

belleve

rejecting



hypothesis.

The Big Bang

The first event in the history of the universe was an explosion of an extremely dense collection of particles, with every particle moving apart from every other particle. This event had no cause - in particular, no being set it into motion - and, further, every subsequent event has been an effect of this event.

nothing

4 #

.



something













cause



cause

Aquinas





U $\boldsymbol{\alpha}$









defender



•



atheism.

























argument

seems

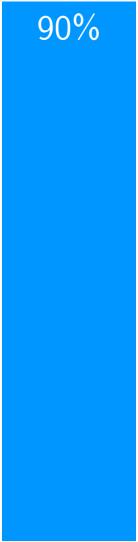


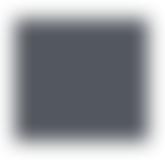




SIMPLE ATHEISM







10%



probabilities

probabilities

quasi-theism.

eliminate

picture

theories

atheism

. .

)

.

















encountering

quasi-theism.

argument,

argument

example)

thought

perhaps

Nothing

7 C.

r C Ш

seems

_ _ _







