

Argument from Composition

Simple Being:

1. There are things which are made of parts (composite)
2. Whatever is composed of parts has its being as composite only so long as its parts are actually made to be parts of this whole.
3. But making these parts to actually be parts of this whole requires a cause.
4. Therefore, every composite being requires a cause of its composition.
5. The composing cause of any given composite thing is composite or not composite (simple)
6. Therefore, either a given composite has a cause which is itself composite or there exists something not-composite/simple.
7. But if this composing cause is composite, it will also require a cause of its own just to exist as a composite, which will either be composite or non-composite/simple.
8. Therefore, any composite being is caused to be through an infinite series of composite cause or there exists something non-composite/simple.
9. But an infinite series of composite causes is a hierarchical (per se) series of causes which has no causal power and thus could not cause a composite thing to be (in which case there would be no composite things in the world)
10. Therefore, there is something non-composite (simple-being).

Oneness, universal cause, transcendence, and Against Pantheism:

11. If there were more than one thing whose being is simple, then they would have to differ in at least one respect, which entails having a part another has not.
12. But something which has parts is not simple, so the supposition there is more than one simple being leads to a contradiction.
13. Therefore, there is only one simple being.
14. Therefore, all other things must be a composite in some respect and as composites must be ultimately caused to exist by this one simple being i.e. it is the universal cause of being.
15. To be material is to be a composite being.
16. Therefore, simple being must be immaterial.
17. The sum of physical realities is a composite.
18. Therefore, this one simple being cannot be identified with the sum total of physical reality, i.e. transcendent (so pantheism is false).

Essence = Existence, Substance Itself, Pure Actuality, Immutable:

19. Whatever has an essence (what-it-is) which is not its existence (that-it-is) is composite.
20. Therefore, whatever is simple must have an essence which just is its existence (and hence must necessarily be), i.e. subsistence existence itself.
21. Whatever is composed of act and potency is a composite.
22. Therefore, whatever is simple must be purely actual (pure potentiality can't do anything, being only potential)
23. To be changeable entails being able to gain and lose features, which would be parts.
24. Therefore, simple being must be immutable (and hence without succession)
25. Whatever has accidents is a composite of substance and accident.
26. Therefore, simple being cannot have accidents.
27. But to be without accidents is to be pure substance.

28. Therefore, simple being is pure substance.

Omnipotence:

29. To be the universal cause of being entails having power in some way.

30. Therefore, simple being must have power to some degree.

31. To be substance plus super-added power is to be a composite, like an accident is super-added to substance.

32. Therefore, in simple being, power must just be its substance (substantial power) and not superadded to it.

33. Everything which contains powers to communicate being to another (active) and have being communicated to it (passive) must be composite.

34. Therefore, simple being must not be a composite of active and passive power, but pure active power.

35. But whatever has finite and limited power must have a conjoined principle of limitation to its power and hence composite.

36. Therefore, simple being must have unlimited actual power.

37. Therefore, simple being is unlimited substantial (active) power.

38. Whatever acts through a multiplicity or an array of operative powers is a composite (at least of these diverse of powers and its being)

39. Therefore, simple being must not act through a multiplicity of operative powers, i.e. it has a simple operation

40. but to be unlimited power is just to be omnipotent

41. Therefore, simple being is omnipotent.

Perfection, and Goodness

42. Whatever is not perfect is perfectible.

43. To be perfectible entails being able to gain or lose features, thus gaining or losing parts.

44. Therefore, simple being must be perfect.

45. Something is good in proportion to its perfectly being what it is according to its nature.

46. But simple being is its own nature and is subsistent being itself. with no capacity to further perfection.

47. Therefore, simple being must be good, simply put.

Intelligence, and Omniscience

48. whatever is in the effect must in some way be in the cause.

49. There are universal patterns or forms in the world, as effects of this simple being.

50. Therefore, these universal patterns or forms must in some way be in this simple being.

51. But this simple being could not be a particular instance of any such universal pattern or form, for this would require a composition between the form and some principle of individuation.

52. To contain universal patterns or forms without being a particular instance of them is just to have intellect.

53. Therefore, simple being must have intellect.

54. To have intellect, be perfect, and be the universal cause of being entails being omniscient.

55. Therefore, simple being is omniscient.

Free will, and Eternal life

56. Simple being is perfect with or without having caused anything else to be.

comment: this also entails that the existence of anything else besides simple being is a sort of gift or is gratuitous.

57. But an intellect which causes things to be which it does not need is free with respect to what it causes to be in

particular and whether anything else is caused to be at all.

58. but this implies that simple being has (free) will/volition/rational appetite by analogy.

59. If something does not have life, it cannot have intellect or will (in the sense of rational appetite)

60. But simple being has both intellect and will.

61. Therefore, simple being has life.

62. To be without succession, perfect, and have life is just to be eternal.

63. Therefore, simple being has eternal life.

God exists:

64. Therefore, simple being is one, the universal cause of being, subsistent existence itself, purely actual, immutable, pure substance, omnipotent, perfect, good, has intellect, omniscient, has will, and has eternal life.

65. But saying there is something with the above attributes is just to say that God exists.

56. Therefore God exists.