Name of Student

Name of Professor

Name of Class

Day Month Year

Does God Exist

**Introduction**

 The existence of God is one of the most controversial and discussed topics, with no way out to some specific and defined conclusion. There are two dimensions of this argument; one dimension highlights the existence of materialistic objects and physical existence that can ensure the existence of God (Critcher, pp. 723-737). While the other side infers that worldly affairs and curriculums are solid proof of the existence of God (Critcher, pp. 723-737). An exegetical analysis highlights that there are more proofs that assert existence of God rather than the demand for evidence that can prove that God exists (Krajewski). All-natural phenomena, along with artificial phenomena such as man-created objects, are all a tribute to someone out there who is supreme and all-knowing, ensuring that God exists.

**Discussion**

 The debate of the existence of God is central to all the departments of life that require some critical thinking. These areas are historical, natural phenomena, scientific observations, philosophy, and then critical human insights that are placed at the most basic stage of this pyramid. One of the greatest reasoning for the existence of God is Darwin’s Theory of evolution that highlights that man is the product of evolution that is guided by a gradual progression towards analytical thinking (Krajewski). The reasoning of the existence of God can be traced right from the birth of human beings. It is not humanly possible to come up with the same body structure as the one that is granted by God. None of the humans can create another human being that is alike. The way the solar system works, the movement of the sun and the Moon, changing of weather, shifting of day and night along with the modification of winds and atmosphere over time are all the examples of an entity that has some supreme control (Critcher, pp. 723-737). Human thinking asserts that there are some powerful resources behind different temperaments, questioning who gives happiness, who has the divine power, and who directs fate and restricts free will.

Along with these natural and critical arguments, there are strong philosophical arguments that assert that God exists. The philosophical discussion about the existence of God started with Plato and Aristotle. Although these arguments are now categorized in different departments, still their significance cannot be denied. Plato used archetypes and some eternal forums to define God. Although he was not fully acceptable to the idea of God, still he was convinced to some points that infer the presence of God, such as the concept of punishment and causes of different things (Critcher, pp. 723-737). According to Aristotle, God is passively responsible for different changes in this world because all the things in this world are seeking divine perfection. He asserted that God is an external and somewhat superior and highest being who has engaged perfectly in the contemplation of this world. He defines and declares God as an apex of being and knowledge (Critcher, pp. 723-737). According to Plotinus, God is an inevitable flow of divinity that is seen in the actions and visions of this world. He found God impersonal, who is beyond any description (Critcher, pp. 723-737). Plotinus has found attributes, i.e., truth and virtues to God. According to the philosopher, God is impersonal, and His attributes are beyond any description and analysis. The philosopher has associated a divine figure with God that highlights the supremacy of God.

There are a lot of Christian philosophers who have commented on the existence of God, such as Justin Martyr. According to him, man is nothing but a single entity who has to abide by limits and merits that are set by God. He also highlighted the concept of transience nature of life and life after death, which infers that there is someone who is going to address the facts and figures associated with every human action (Critcher, pp.723-737). Another Christina philosopher, Augustine, also defined God as an omniscient entity who is moral and omnipresent. He termed and defined God in terms of the creator of everything in this world. He asserted that everything in this world, time, space, and other elements that are either directly or indirectly affecting the world are controlled and regulated by someone who is all-knowing and who is well aware of the properties and constituents of the world (Critcher, pp. 723-737). The theme for God promoted by Augustine was parallel to that of Aristotle and Plato, highlighting the significance of beliefs in the highest sense. He asserts that God is one who is capable of blessing human life with prime height in terms of intellectual, and knowledge.

John Soutsos is a philosopher who believes in the existence of God, but his belief is guided by pantheism (Krajewski). He asserted Neo-Platonic thoughts that highlight that the world is created by God for some eternal patterns in his mind. He found God as a creator who created everything out of his own mind and in his own patterns of thought. So, he believed that “God is in all the things” (Critcher, pp. 723-737). This asserts that he has some extremist belief in God, which behooved him to say that all the objects, either natural or artificial, are a reflection of God. Thomas Aquinas also asserted a strong belief in God because he accepted both Aristotelian and Christian revelation. He found both revelation and reason as a prime source of knowledge of God, where he accepted the gradation of different forms and matters guided by God. He thinks that God is all pure, and he is all perfect; therefore, he is changeless, and he drives changes in the world (Krajewski).

 Socrates is another philosopher who asserted the existence of God. According to him, God exists in all forms of the world. He is of the view that nothing in this world can transcend God, so nothing in this world is greater than His essence. There are no accidents in God because accidents are driven by something that is external. He also asserts that God is not knowable because he is not a product of some material while every mortal thing in this world is made of materials, in the same way, mortal things have some characteristics and species. In contrast, God is void of all these attributes, so he has no species and categorization (Critcher, pp. 723-737). There are other philosophers such as John Duns Scotus and William of Ockham who had a strong belief in God. Like other philosophers, they thought that God had proved His existence in this world, and its evidence can be seen in different parts and aspects of life such as life, death, evil, hood, happiness, sadness and how different things in the world are regulating and directing human conduct. (Critcher, pp. 723-737)

**Conclusion**

Believing that all things in this world affirm the existence of God, it is highlighted that all aspects and dimensions of this world signify the existence of God. Similarly, there are a lot of philosophers who believe in God, such as Aristotle, Plato, Aquinas, Socrates, and some Christian philosophers. Although all the philosophers have a different vision of the presence of God, they associated and categorized God in terms of different attributes. Still, the collective ideology affirms the existence of God (Critcher, pp. 723-737). In a nutshell, it is asserted that God exists in different views, forms, and products of this world.

**Work Cited**

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