

Type of Argument	Title of Argument	Proponent of Argument	Content of Argument
a posteriori	The Argument from Motion	Thomas Aquinas	There is motion in the universe. Something cannot move itself, an external agent or force is required. An infinite regress of forces is meaningless. Hence, there must be a being who is the ultimate source of all motion while not being moved itself. The being is God, the unmoved mover.
a posteriori	The Cosmological Argument	Thomas Aquinas	Every effect has a cause. There cannot be an infinite regress of finite causes. Therefore, there must be an uncaused cause or necessary being. This being is God.
a posteriori	The Argument from Possibility and Necessity	Thomas Aquinas	Things exist in a network of relationships to other things. They can exist only within this network. Therefore, each is a dependent thing. However, an infinite regress of dependencies is contradictory. There must, then, be a being who is absolutely independent, not contingent on anything else. This being is God.
a posteriori	The Argument from Perfection	Thomas Aquinas	It can be observed in the universe that there is a pyramid of beings (i.e. from insects to man), in an ever-increasing degree of perfection. There must be a final being who is absolutely perfect, the source of all perfection. This being is God.
a posteriori	The Teleological Argument	Thomas Aquinas	There is an observable order or design in the world that cannot be attributed to the object itself (i.e. inanimate objects). This observable order argues for an intelligent being who established this order. This being is God
a posteriori	The Moral Argument	Immanuel Kant	All people possess a moral impulse or categorical imperative. Since this morality is not always rewarded in this life, there must be some basis or reason for moral behavior that is beyond this life. This implies the existence of immortality, ultimate judgment, and a God who establishes and supports morality by rewarding good and punishing evil.
a priori	The Argument that God is an innate idea	Augustine John Calvin Charles Hodge	Every normal person is born with the idea of God implanted in his mind, though it is suppressed in unrighteousness (Rom. 1:18). As the child grows into adulthood, this idea becomes clearer. Critical experiences in the course of life may make this idea come alive.

a priori	The Argument from Mysticism	Evelyn Underhill	Man is able to have a direct mystical experience with God resulting in an ecstatic experience. This union with God is so uniquely overpowering that it self-validates the existence of God.
a priori	The Argument from Truth	Augustine A.H. Strong	All people believe that something is true. If God is the God of truth and the true God, then God is Truth. This Truth (capital T) is the context for all other truth. Therefore, the existence of truth implies the existence of Truth, which implies the existence of God.
a priori	The Ontological Argument	Anselm of Canterbury	Major premise: Man has an idea of an infinite and perfect being. Minor premise: Existence is a necessary part of perfection. Conclusion: An infinite and perfect being exists, since the very concept of perfection require existence
a priori	The Argument from Man's Finitude	Aristotle	Man is aware of his finitude. What makes man aware of this? God is continually impressing man with God's infinitude. Therefore the sense of finitude itself is proof that an infinite being, God, exists.
a priori	The Argument from Blessedness	Augustine Thomas Aquinas	Man is restless. He has a vague longing for blessedness. This longing was given by God, for man is restless until he rests in God. The presence of this longing is an indirect proof of God's existence.
a priori	The Argument from Perception	Bishop Berkeley	Man is able to perceive (sense) things around him. This cannot be caused either by physical events (perception as a mental act) or by man himself. Therefore, the existence of perception implies God's existence as the only rational explanation for man's perception.
a priori	The Existential Argument	Auguste Sabatier	God proves himself via the Kerygma, which is his declaration of love, forgiveness, and justification of man. When one decides for the Kerygma, he then knows God exists. No other evidence is needed. God is not so much proven as he is known, and this occurs existentially.