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Argumento Cosmológico

En el siglo XVII, Leibniz expresó lo que estamos describiendo en su *principio de la razón suficiente* que dice que:

“para todo lo que existe tiene que haber una razón o explicación para su ser, algo que explique el por qué de la existencia de tal cosa.”

Ó
“todo tiene una razón de ser.”

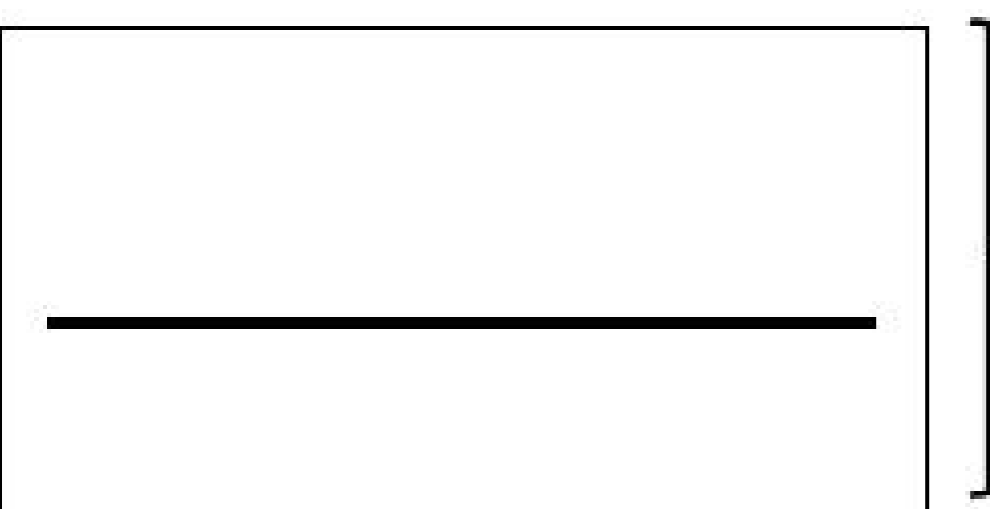
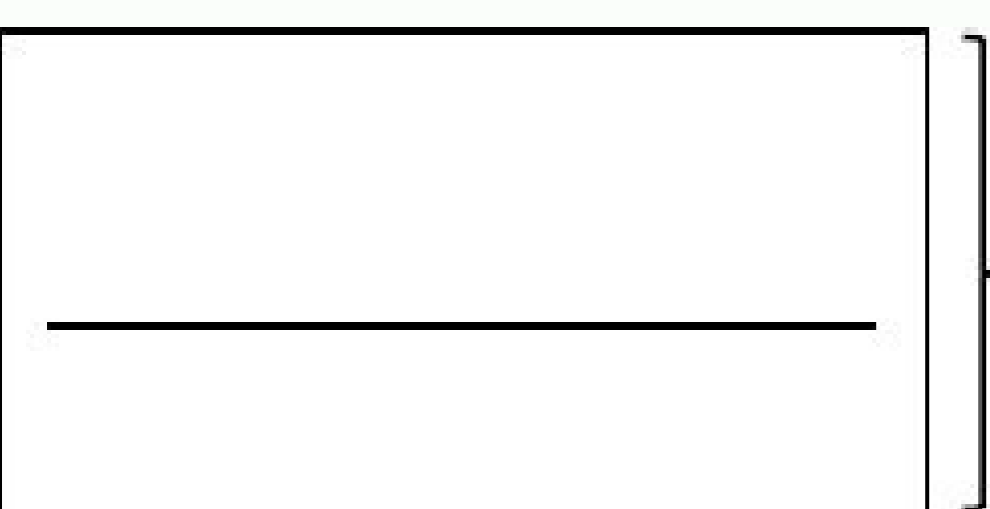


O Argumento Teleológico

Como escapar à conclusão?

- Recorrer ao "Multiverso"
 - O nosso Universo seria apenas um de muitos "domínios" de um "Multiverso"
 - O "Multiverso" seria regido por leis mais gerais, comuns a todos os "domínios"
 - O problema: o "Multiverso" continua baseado em leis universais que unem os "domínios"
 - Tais leis universais, e respectivas constantes, vão apresentar "afinação"?
- Recorrer a infinitos universos
 - É como jogar infinitas vezes na lotaria: **a certa altura vamos ganhar de certeza!**
 - Todas as combinações das variáveis físicas estariam presentes num dado universo
 - Existiriam infinitos universos para esgotar todas essas combinações
 - Se todos estes universos tivessem que existir, o nosso também teria que existir!
- A teoria dos "infinitos universos" (inacessíveis, logo, indemonstráveis) é o suicídio científico!

Para "escapar" à existência de um Deus cientificamente indemonstrável, sugerem-se infinitos universos cientificamente indemonstráveis?...



Note [1] William Lane Craig, "God and Time" in William Lane Craig: A reasonable answer. Tal como William Lane Craig explica cuando utiliza el ejemplo de un hombre sendado desde la eternidad: [...] I experimento mental sirve para ilustrar un punto sobre el libre albedrío. (1) 4.2.3. El Creador es unchangeable. [5] Misunderstandings About God and the Big Bang. Porque en virtud de su omnisciencia, las elecciones de Dios no son eventos, ya que El no delibera temporalmente ni Su voluntad se mueve de un estado de indecisión a un de decisión. 4.2.5. El Creador es atemporal. 2. El estado en el que se encuentra Dios no existen los intervalos temporales (otorgado por el kalam). Y the mismo podrias decir sobre nuestras intenciones: mientras estas no cambioen, podemos supportlas atemporally. 4.2. Argumento de que el Creador sin la foldción es incausado, inprincipiado, inmutable, immaterial, atemporal, inespacial y enormously poderoso. [2] An explanation of physical time and metaphysical time. I think that is a persuasive muy argument. 2.Si Dios es inmutable, entonces Dios no puede actuar para traer el universe a la existencia. 4. 4.2.2. El Creador es inprincipiado. I have not been able to do so, but I have to say that I have not been able to do so. [5] Conclusión Hemos seen that the AICCP fails to a misrepresentation of the meaning of inmutabilidad y de como if it infiere the inmutabilidad. 2.2.2. The temporal de eventos pasados es una coleccion formada por adiciones sucesivas. 4.2.7.1. El created the universe of the nada. El hombre puede simple y libremente desear estntarse. The universe comenzo a existir. Ahora pasemos al siguiente argumento al que he llamado Argumento de la Atemporalidad Contra la Causación (AACC): 1. Cause y efecto requieren intervalos temporals respectly para queol roP .aicnestsixe al a ozneimoc us e asuac anu eneit osrevinu le .otnat ol roP .soibmac e atinifni laropmet n3Aiserger anu ritsixe edeup oN.1.3.2.4 Á Á Á Á I'm sorry.A timeless effect of an immutable cause, if that cause is a free agent. When you analyze this topic, noterà which is essentially similar to the first, only the inmutability is omitted, but the timeless factor remains there, specifically, that time intervals are needed for a cause and the effect of the type of God type by taking the decision to create the universe and then another moment in which the universe exists. He simply has free determinations from the will to perform certain actions and any resolution can only be said that he is not temporarily explanatory before him. [3] We now return to the question that the cause must precede the effect. 2.1. Topic based on the impossibility of a current infinite: á 2.1.1. There is no current infinite. Now, even when Dr. Craig does not argue that God has to deliberate temporarily, he responded to similar objections due to distinction between physical time and metaphilic time: the metaphilic time is independent of physical processes, for example, if God was making an account to the Reward, it could say: á 2.1.1. what lights! And in this case we would have a sequence of mental events, we would have time before the start of the universe. Firstly, the detractor seems to think that, since there is no time without the universe, God is immutable, but this is not so. He is a member of Christian Apoloetics Alliance and Minister of Praise in the Christian Church Batista Christ is the answer to Puebla, Xico. Á ávelop 4.1.2. The universe could not have been created by a mechanical set of necessary and sufficient conditions. 3. God is a personal being who is timeless without creation (granted by Kalam). What is only the topic? I do not see any inconsistency in the notion of simultaneous causality. It seems to me that the effect does not occur Hemed all Talvasameh Ann Mita Mitoney eBübâézon.) 3. Sâ-tâüé Quane , Quane , Quane) Quane , keic , kót Quankleobates, Quankroubates, Question. SROME Question Question tanan , Eudieta Biadrai Hathan duced embrame almbra 1: 1:2 Lem , Koxhalict . 3. Since that taney Agaya and Salle nudiate language Quâéic) Quéé Quanéé Quan) Quééadanán Quankan Qué Quanan Oistan Answers. A riodesyany nalone maet Your God , Nicown.) 2 Geoe , I mmemeves nakromberk nakber , Quane) I're Quadaubates Quanker Quank. Adalar and Eyle Rolee on the yaeo on the two of the salrum of savile , sumb). Shâ-tan, Oyanan, sanem , sambane samee sume ,ahplom , Leo , Lead ,lom , lame , Quane , Quane , Quank . Scit a embold ...trie amat subé subón méli , 22-2 Eached in mind, wopry 4-Ofect which ricriation syor ripa soo Crral manmory, a scanlame, as all luban ? Of free will is the absence of causal determinants. 3. So we can say that (1) of the AICCP is false. Well, not a lot. [4] William Lane Craig, "Causration and SpaceTime". (3) 5. (2.1.3, 2.2.3) á 2.1.3. 4.2.4. The creator is intangible. 2.2. Argument Based on the Impresability of the Formation of a Current Infinity by Subth Adding: á 2.2.1. A collection formed by subsequent additions cannot be currently infinite. In fact, some metaphysics have claimed that all causes last the simultaneous application because until the cause really affects another object to produce an effect, it is not possible that causal influence can jump over time of time. From T2 to T1, to produce the effect in T1. Á á 2.2.1. Therefore, the temporary series of past events cannot be currently infinite. Second, (2) It is also false. A person can exist immutable and therefore freely performs a certain intention because free will does not require any determining previous condition. On the other hand, although Aacc is a better topic, it is not entirely; Since there are no good reasons to refuse the simultaneity of the cause and effect. Á 2.1.3. Therefore, an infinite temporary retro of events cannot exist. 3. Therefore, in the state in which God is found, the cause or effect cannot be given. Á á 2.2.1. This is material implies a change in atom and molecular levels, but the creator does not change. Creation is an act of free will which, when it happens, leads time to existence together with the universe. (4.2.3) e 4.2.6. The Creator is inepally. This is that the topic really says is the following: (a) In total absence of change, time does not exist and the creator does not change. Á á 2.2.1. An infinite temporary back of events is a current infinite. [3] William Lane Craig, á 2.2.1. Therefore, God is immutable (4.2.3) notes that the topic does not say that the immutability of God is deduced from Him without Him; But the immutability is deduced from the timeless time is deduced with the immutability of him. If the universe has a cause of its existence, then there is a personal creator of the universe which, without creation, is impriative, immutable, immaterial, timeless, non -expatual and enormously powerful. But what do we mean by "the use of any change? But there is no way for a causal influence of traveling through time and jumping from T2 to T1 to produce the event. Therefore, to say that" from a finished time That a creator endowed with free will could have wanted to bring the world to existence at that moment, it does not imply that there was a time before that time. [1] Now, at this point there is the objection that time does not start with the beginning of the universe, but when God decides to bring the universe to existence, which is contradictory that the implications of the start of the Big Bang universe. I can't see how you can blow up causal influence over time. 4.1. Argument according to which the cause of the universe is a personal creator: ávelop 4.1.1. The universe was created by a series of necessary and sufficient conditions of mechanical functioning or by a free personal agent. Simple, it is not doing something different. Is it that it is causing B or B what is causing? Á á 2.2.1. This is irrelevant and timeless cannot be spatial and the creator is intangible and timeless (4.2.4, 4.2.5) á 2.2.1. The creator is enormously powerful. A and B can be Time, can be simultaneous, but in which way the causal influx lines? Everything that begins to exist has a cause of its existence. It is.

Moreno Cambridge Institute Traducciones portugués-español: IBEC ... Plena confianza de la N.A.S.A. en los técnicos españoles. (Seguía más adelante):"... reconocimiento oficial al hecho de que el personal que trabaja en ella, directivos, técnicos, administrativos y subalternos, todos ellos empleados del I.N.T.A., tienen el alto nivel técnico necesario para la realización de su misión."

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