

# Episode 275 - TD05 - Does Motion Provide Evidence For The Existence of God And Divinity Of The Soul?

Post by "ScottW" of April 13, 2025 at 8:52 AM

Apologies if this is discussed in the podcast - I'll try to listen and catch up! There is a discussion on this topic in Plato's Laws, Book X. I asked Grok to summarize the chapter and it identified some key points:

Quote

Plato's argument for the existence of gods is central to Book 10, and it is structured around the concept of the soul as the first origin of motion. A detailed summary from a blog post highlights this argument ([Great Books of the Western World: Plato: Laws \[Book X\]](#) 😞)

1. There are things in motion.
2. Matter can move other matter but cannot move itself.
3. The soul can move itself and matter.
4. Therefore, the soul must have moved matter, and the soul moving the heavens is a god.

This argument positions the soul as prior to the body, a self-moving principle that supervises the cosmos, with the orderly movements of celestial bodies (e.g., earth, sun, stars) serving as evidence of divine intelligence.

Plato leads into his argument with this [line of thought](#) :

Quote

ATHENIAN: Quite true, Megillus and Cleinias, but I am afraid that we have unconsciously lighted on a strange doctrine.

CLEINIAS: What doctrine do you mean?

ATHENIAN: The wisest of all doctrines, in the opinion of many.

CLEINIAS: I wish that you would speak plainer.

ATHENIAN: The doctrine that all things do become, have become, and will become, some by nature, some by art, and some by chance.

CLEINIAS: Is not that true?

ATHENIAN: Well, philosophers are probably right; at any rate we may as well follow in their track, and examine what is the meaning of them and their disciples.

CLEINIAS: By all means.

ATHENIAN: They say that the greatest and fairest things are the work of nature and of chance, the lesser of art, which, receiving from nature the greater and primeval creations, moulds and fashions all those lesser works which are generally termed artificial.

CLEINIAS: How is that?

ATHENIAN: I will explain my meaning still more clearly. They say that fire and water, and earth and air, all exist by nature and chance, and none of them by art, and that as to the bodies which come next in order—earth, and sun, and moon, and stars—they have been created by means of these absolutely inanimate existences. The elements are severally moved by chance and some inherent force according to certain affinities among them

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Anyway, I thought Plato's discussion here was interesting and helps to understand the 'political-theological' response to the physical theories of other philosophers, with the concept of the 'soul' and its motions as a key concern.