

A proof of God's existence ought really to be something by means of which one could convince oneself that God exists. But I think that what believers who have furnished such proofs have wanted to do is to give their 'belief' an intellectual analysis and foundation, although they themselves would never have come to believe as a result of such proofs. Perhaps one could 'convince someone that God exists' by means of a certain kind of upbringing, by shaping his life in such and such a way.

- L.Wittgenstein, Lectures and Conversations (Oxford: Basil Blackwell, 1980), p.85)

The *Argument* from Design

The Argument from Design

- An empirical argument
- A teleological argument
- Certain features of the world are best explained with reference to an intelligent designer

The Argument from Design

‘(1) a premise that asserts that the material universe exhibits some empirical property F; (2) a premise (or sub-argument) that asserts (or concludes) that F is persuasive evidence of intelligent design or purpose; and (3) a premise (or sub-argument) that asserts (or concludes) that the best or most probable explanation for the fact that the material universe exhibits F is that there exists an intelligent designer who intentionally brought it about that the material universe exists and exhibits F.’

- Himma, Kenneth Einar, ‘Design Arguments’, The Internet Encyclopedia of Philosophy

Aquinas's Fifth Way

'We see that things which lack knowledge, such as natural bodies, act for an end, and this is evident from their acting always, or nearly always, in the same way, so as to obtain the best result. Hence it is plain that they achieve their end, not fortuitously, but designedly. Now whatever lacks knowledge cannot move towards an end, unless it be directed by some being endowed with knowledge and intelligence; as the arrow is directed by the archer. Therefore some intelligent being exists by whom all natural things are directed to their end; and this being we call God.'

- Aquinas, *Summa Theologica*, Article 3, Question 2

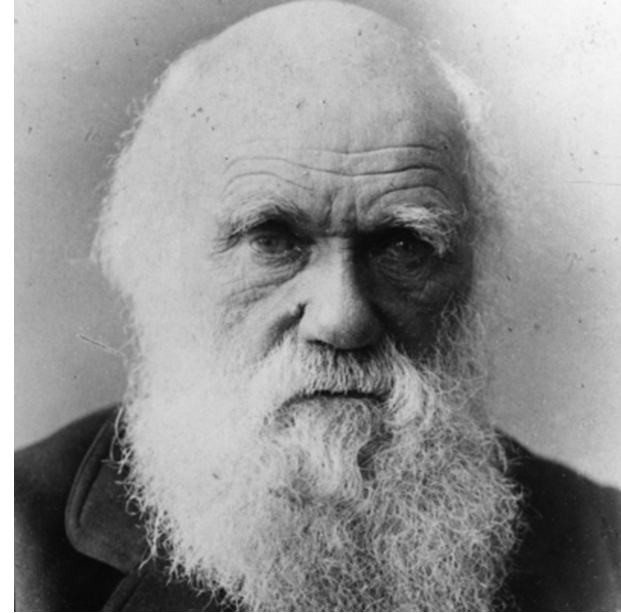


Thomas Aquinas
(1225-1274)

Evolution by Natural Selection

‘Owing to this struggle for life, any variation, however slight and from whatever cause proceeding, if it be in any degree profitable to an individual of any species, in its infinitely complex relations to other organic beings and to external nature, will tend to the preservation of that individual, and will generally be inherited by its offspring. The offspring, also, will thus have a better chance of surviving, for, of the many individuals of any species which are periodically born, but a small number can survive. I have called this principle, by which each slight variation, if useful, is preserved, by the term of Natural Selection, in order to mark its relation to man's power of selection.’

- Darwin, Charles, On The Origin of Species by Means of Natural Selection, or The Preservation of Favoured Races in the Struggle for Life



Charles Darwin
(1809- 1882)

Evidence of Design in Nature

Complexity & Order

- William Derham (1657-1735)
 - Digestive system, birds, ear drum
- Richard Bentley (1662-1742)
 - Newton's law of gravitation

David Hume

The problem with analogy -

‘If we see a house, CLEANTHES, we conclude, with the greatest certainty, that it had an architect or builder; because this is precisely that species of effect which we have experienced to proceed from that species of cause. But surely you will not affirm, that the universe bears such a resemblance to a house, that we can with the same certainty infer a similar cause, or that the analogy is here entire and perfect. The dissimilitude is so striking, that the utmost you can here pretend to is a guess, a conjecture, a presumption concerning a similar cause; and how that pretension will be received in the world, I leave you to consider.’

- Hume, *Dialogues*, Part II



1711 - 1776

David Hume

We would need to experience God creating materials worlds in order to justify the conclusion that God created any particular material world

The argument from analogy does not demonstrate that God created the world or that an individual being created the world.

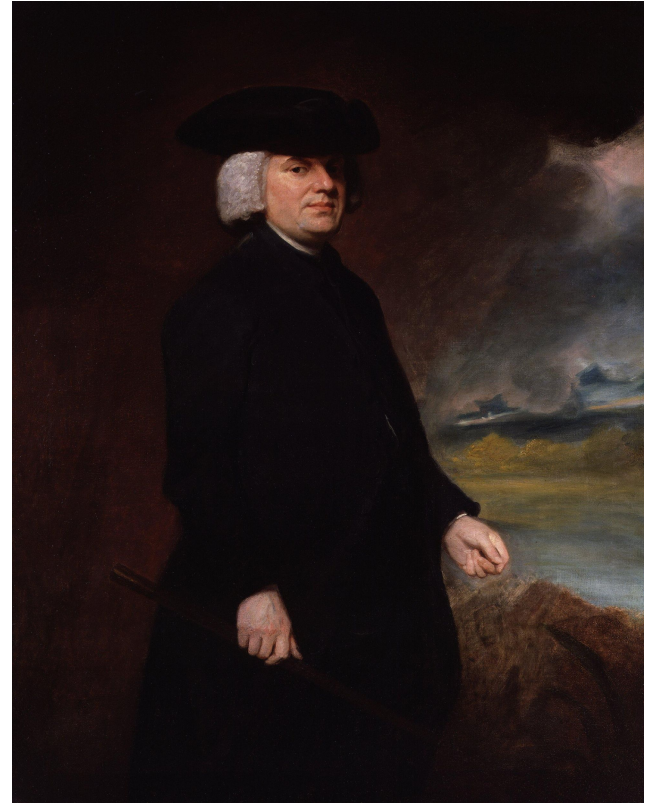


1711 - 1776

Argument by Analogy

Watch Analogy:

‘This is atheism; for every indication of contrivance, every manifestation of design, which existed in the watch, exists in the works of nature; with the difference, on the side of nature, of being greater and more, and that in a degree which exceeds all computation. I mean that the contrivances of nature surpass the contrivances of art, in the complexity, subtlety, and curiosity, of the mechanism; and still more, if possible, do they go beyond them in number and variety: yet, in a multitude of cases, are not less evidently mechanical, not less evidently contrivances, not less evidently accommodated to their end, or suited to their office, than are the most perfect productions of human ingenuity.’

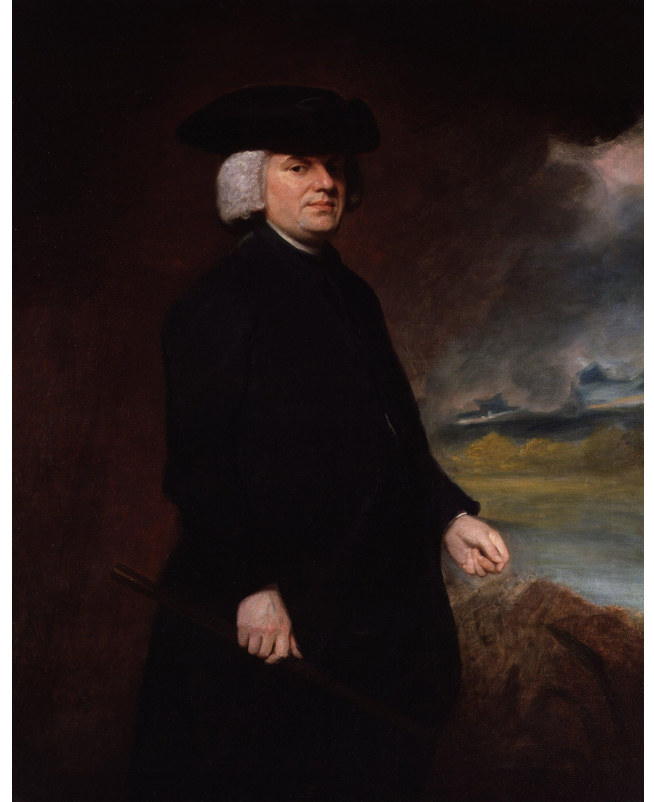


William Paley
(1743-1805)

Argument by Analogy

Watch Analogy:

- The watch performs a function
- There is complexity and order



William Paley
(1743-1805)

Evolution and Theism

- Acceptance of modified evolution
 - Evolution as a means of creation
- Acceptance of microevolution. Rejection of Macroevolution

Irreducible Complexity

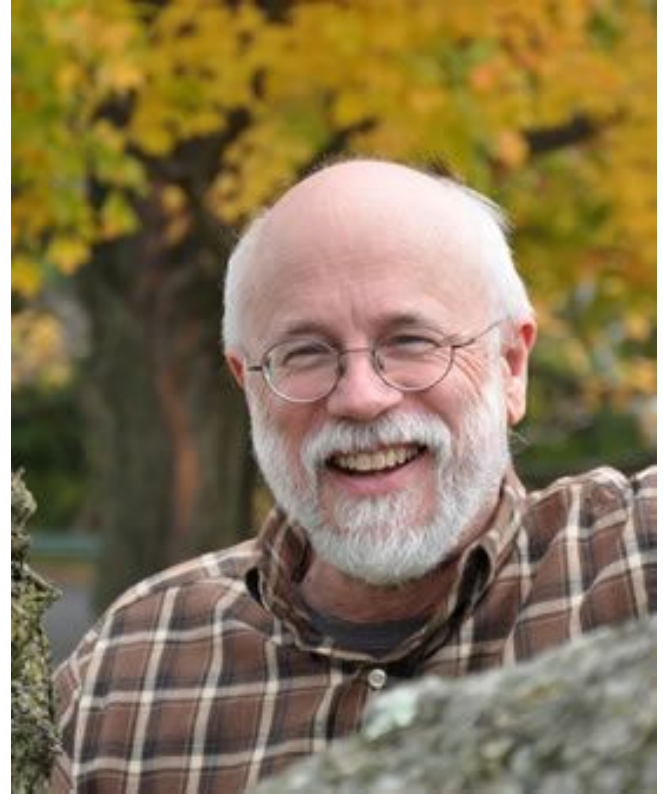
The structure of a system is based upon interrelated parts. The removal of any one of these parts causes the system to cease working.

Examples:

Mouse trap

Flagellum

<https://www.youtube.com/watch?v=NaVoGfSSSV8&t=7s>



Response

https://www.youtube.com/watch?v=PZg_9EBhMWo

<https://www.youtube.com/watch?v=aBpW-m8soMY>

Objections

- An evolutionary explanation
- The problem of faults and limitations

Biological Information

- Evolution explains the development of more complex organism, it does not explain the origins of life
- How could non-organic matter combine to produce organic matter?
 - Natural selection cannot be used as an explanation as the attempt is to explain the origin of this process.
- Random chance or design
 - Stephen Meyer argues that random chance is improbable

Fine Tuning argument

Ratio of Electrons:Protons $1:10^{37}$

Ratio of Electromagnetic Force:Gravity $1:10^{40}$

Expansion Rate of Universe $1:10^{55}$

Mass Density of Universe $1:10^{59}$

Cosmological Constant $1:10^{120}$

- www.godandscience.org