

THE R.U.S.H. BIBLE STUDY

THE EXISTENCE OF GOD



APOLOGETICS PROJECT

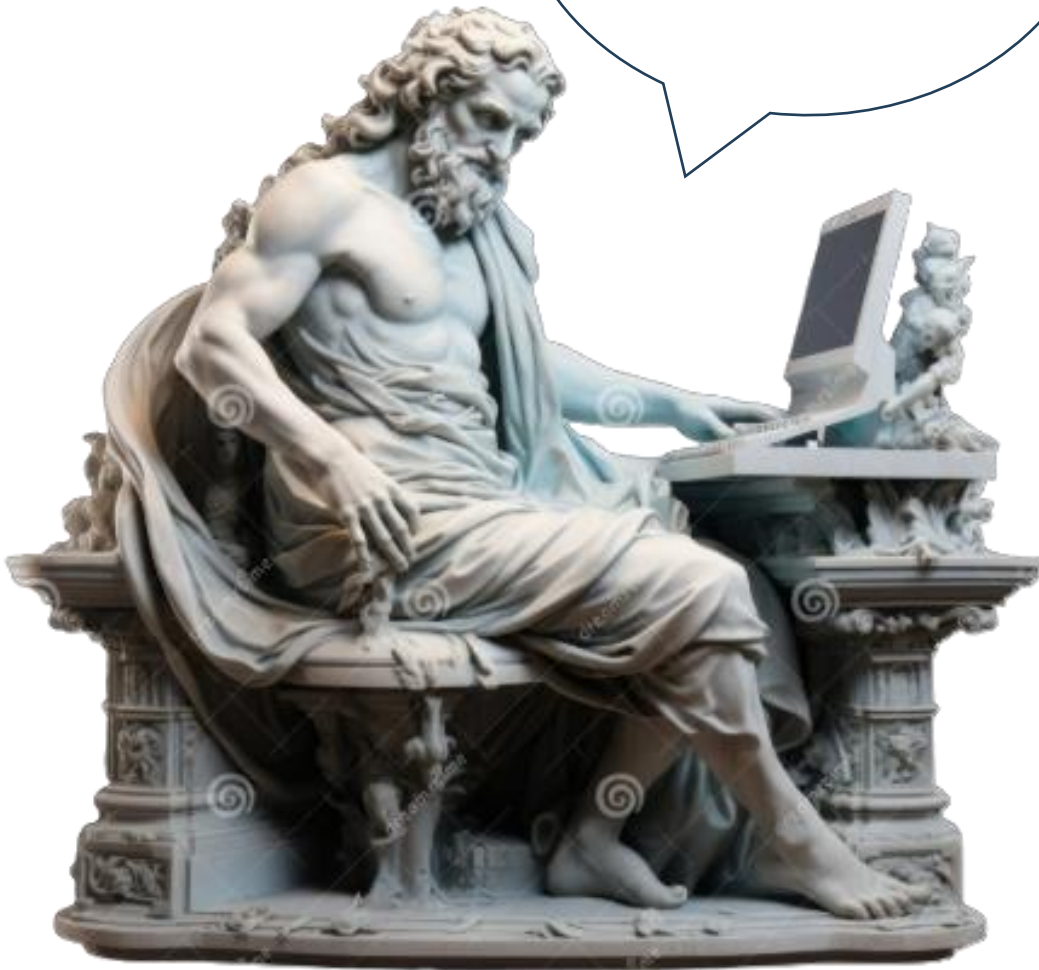
KNOW WHAT YOU'RE TALKING ABOUT FAST



WEEKLY BIBLE STUDY FIRST EDITION 2020 VER.26

DAVID HOBRATH

**Let me see who
posted and shared that
One meme so I know
who to bless.....**



“It’s hard to hear what God is saying, when you’ve already decided what you want to hear.” DH

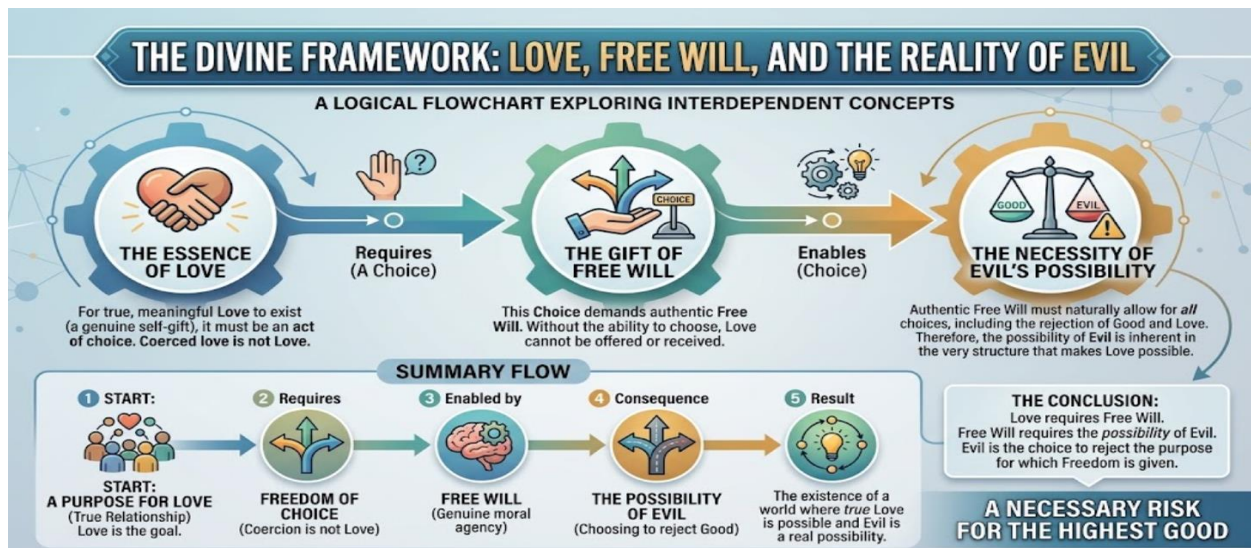
Arguments Against the Existence of God

The short form philosophical criticisms of the monotheistic God as viewed by Judaism and Christianity along with the short answers, covered in greater detail later in this document.



1. Evil: *Because evil exists, God cannot be all-powerful, all-knowing, and all good at the same time.*

The problem with this argument against God, is that if evil is not possible, then we have no free-will, without free will, there can be no love. For love to be authentic, it must be voluntary. You can't force someone to love you. 1 Corinthians 13:5, Romans 12:9. For God to be in a loving relationship with mankind, then mankind must have the ability to reject that love, and the God that provides that love. Any ladies ever like a guy who loved you? You just wanted to be friends and he was nuts over you? Nightmare. God isn't that guy.



2. Pain: Because God allows pain, disease and natural disasters to exist, he cannot be all-powerful and also all-loving and all-good in the human sense of these words.

The problem with this argument is that if we have the free-will that true love demands, then evil (the rejection of God and His will for us) is the result. We were not created to suffer pain, but we chose it when Adam fell into sin, and we have since then continued in our father's footsteps. In a sense, we have seconded the motion. The newest point in this argument from the anti-theists seems to be why all the painful carnage in the animal kingdom? It seems to be all these "God deniers" and pro-abortion folks love cats and dogs more than the rest of us. Why punish them because mankind fell? The answer being that God did not create the animal kingdom that way, we did. Our sin cursed even the ground. Our sin hurt the environment. Everyone and everything on the planet were vegetarians at creation. We didn't start eating meat until after the flood in Genesis chapter 9. In Heaven, the lion will eat straw.

Isaiah 11:6:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the young lion and the fatling together; and a little child shall lead them."

Isaiah 11:7:

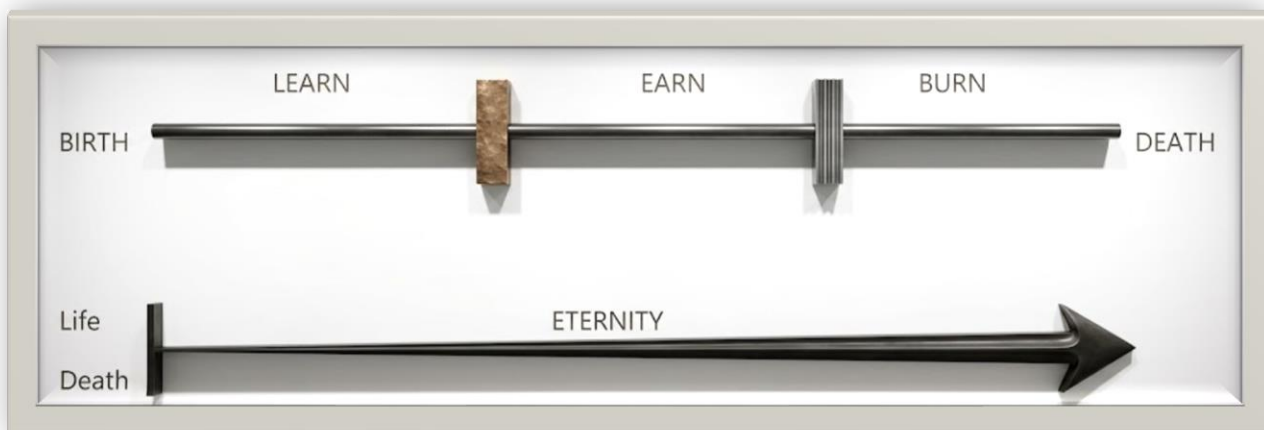
Mentions that "the lion shall eat straw like the ox."

Isaiah 65:25:

"the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."

3. Injustice: Destinies are not allocated on the basis of merit or equality. They are allocated either arbitrarily, or on the principle of "to him who has, shall be given, and from him who has not shall be taken even that which he has." It follows that God cannot be all-powerful and all-knowing and also all-just in the human sense of the word.

The injustice argument isn't really an argument against the nature of God, it is an argument against the nature of mankind. The problem with this argument is it presupposes that this life on earth is all we have. If God judged us the moment we sinned we would be punished with death, as the wages of sin are death. The world wouldn't last one day. God has all of eternity to "right the wrongs and injustices" that have occurred during our lives. See chart below. Regarding the principle "of to him who has..." research "the pareto principle."



4. Multiplicity: *Since the Gods of various religions differ widely in their characteristics, only one of these religions, or none, can be right about God.*

I agree with this argument partially. My difference with the position would be that just because some people have obviously been or are wrong, doesn't mean the God of the Bible doesn't exist. It is the lazy man's argument.



5. Simplicity: *Since God is invisible, or hidden, and the universe is no different than if he did not exist. It is simpler to assume he does not exist. (See [Occam's Razor](#) on the next page).*

Another lazy man's argument. It may be simpler, but it won't pay off in the long run. The problem with this argument against the existence of God is that it doesn't prove God doesn't exist any more than the other arguments do. It simply ignores the evidence altogether.

You are thinking like a monkey.



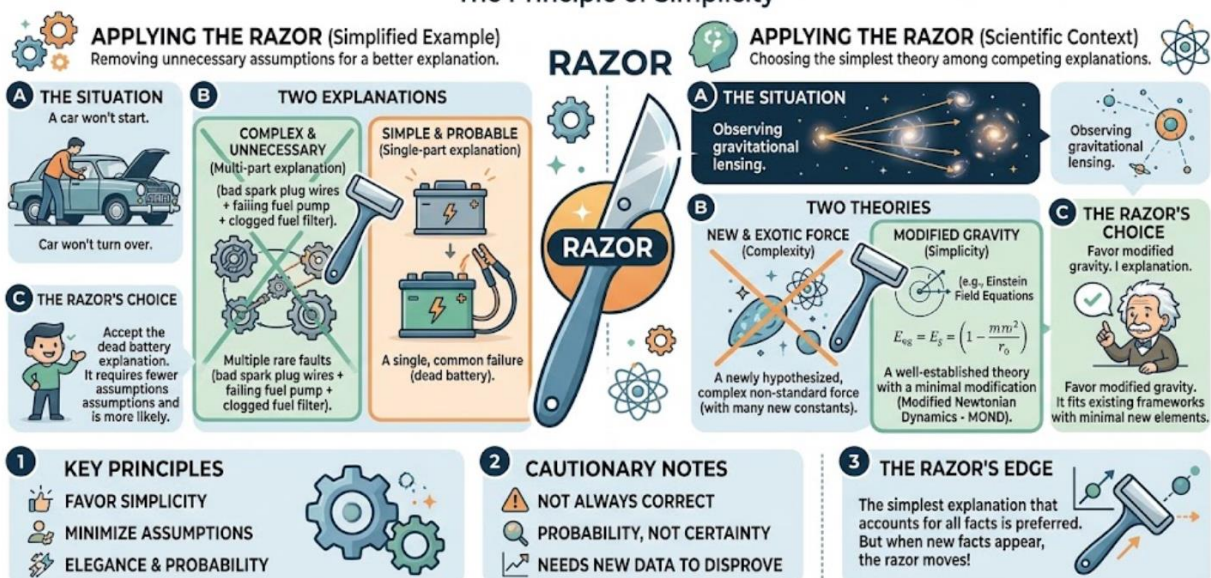
Occam's Razor

"One should not increase, beyond what is necessary, the number of entities required to explain anything."



William of Ockham

EXPLORING OCCAM'S RAZOR: The Principle of Simplicity



Occam's razor is a logical principle attributed to the mediaeval philosopher William of Occam (or Ockham). The principle states that one should not make more assumptions than the minimum needed. This principle is often called the principle of parsimony. It underlies all scientific modelling and theory building. It admonishes us to choose from a set of otherwise equivalent models of a given phenomenon the simplest one. In any given model, Occam's razor helps us to "shave off" those concepts, variables or constructs that are not really needed to explain the phenomenon. By doing that, developing the model will become much easier, and there is less chance of introducing inconsistencies, ambiguities and redundancies.

Though the principle may seem rather trivial, it is essential for model building because of what is known as the "underdetermination of theories by data". For a given set of observations or data, there is always an infinite number of possible models explaining those same data. This is because a model normally represents an infinite number of possible cases, of which the observed cases are only a finite subset. The non-observed cases are inferred by postulating general rules covering both actual and potential observations.

For example, through two data points in a diagram you can always draw a straight line, and induce that all further observations will lie on that line. However, you could also draw an infinite variety of the most complicated curves passing through those same two points, and these curves would fit the empirical data just as well. Only Occam's razor would in this case guide you in choosing the "straight" (i.e. linear) relation as best candidate model. A similar reasoning can be made for n data points lying in any kind of distribution.

Occam's razor is especially important for universal models such as the ones developed in General Systems Theory, mathematics or philosophy, because there the subject domain is of an unlimited complexity. If one starts with too complicated foundations for a theory that potentially encompasses the universe, the chances of getting any manageable model are very slim indeed. Moreover, the principle is sometimes the only remaining guideline when entering domains of such a high level of abstraction that no concrete tests or observations can decide between rival models. In mathematical modelling of systems, the principle can be made more concrete in the form of the principle of uncertainty maximization: from your data, induce that model which minimizes the number of additional assumptions.

This principle is part of epistemology, and can be motivated by the requirement of maximal simplicity of cognitive models. However, its significance might be extended to metaphysics if it is interpreted as saying that simpler models are more likely to be correct than complex ones, in other words, that "nature" prefers simplicity.

The Most common Arguments for the Existence of God, and the Corresponding Objections.

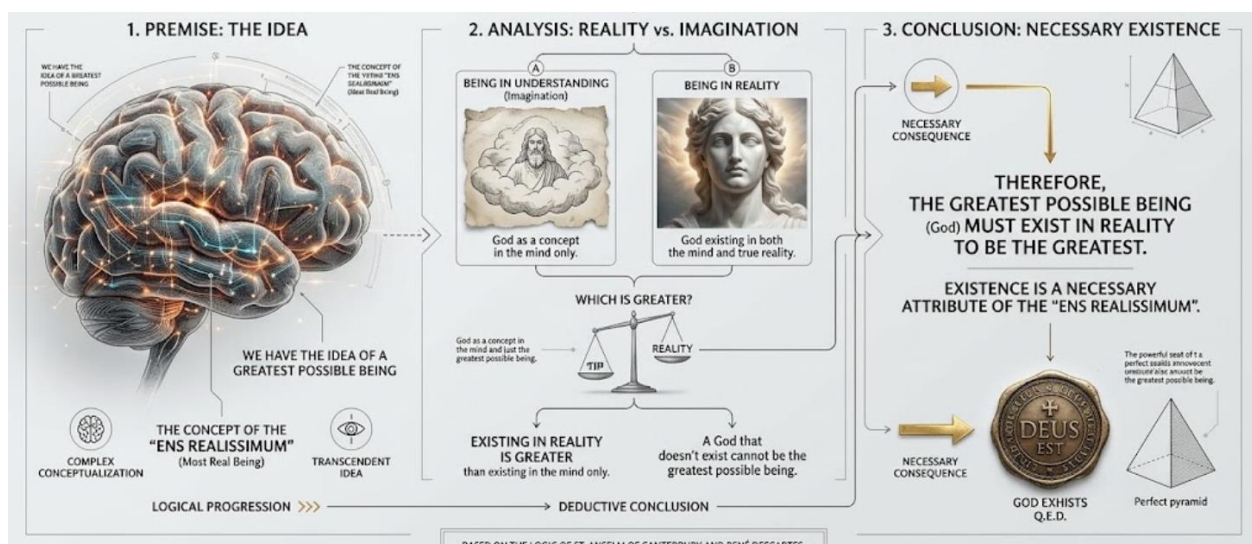
1. Ontological:

Pro-

It is possible to imagine a perfect being. Such a being could not be perfect unless its center of being included existence. Therefore a perfect being must in actuality exist.

Con-

Simply imagining something, doesn't make it real. The defense? It doesn't make it false either.



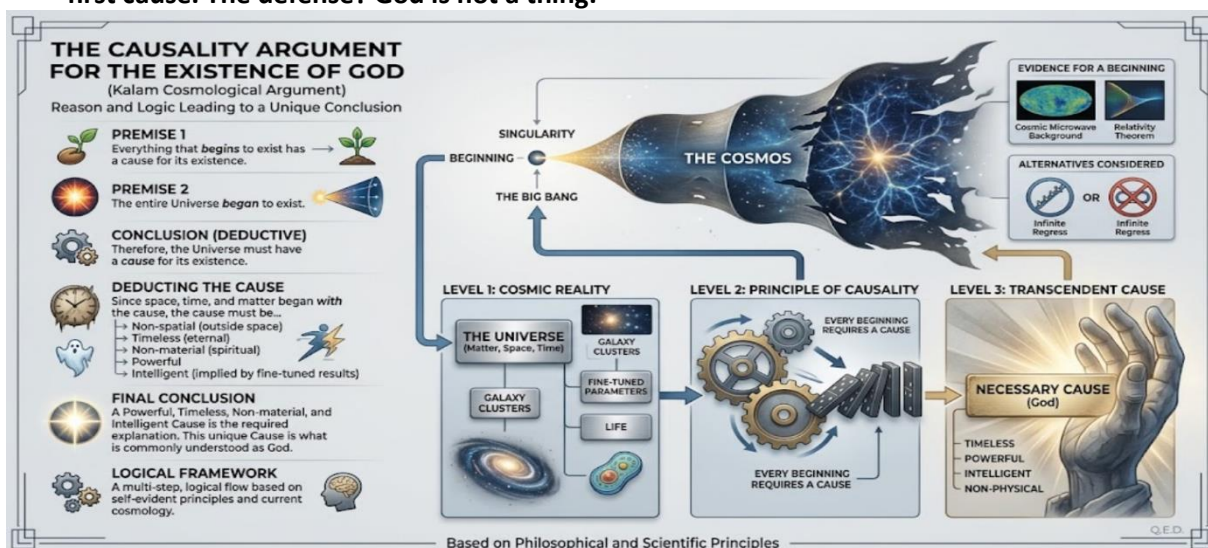
2. Causality:

Pro-

Everything that exists has a cause that brought about its existence. It is impossible to go backwards to infinity with causes because you would never reach the present. Since everything has a beginning, as we will show later in this document, there must be an "uncaused first cause." That first cause is God.

Con-

You contradict the premise that "everything that exists has a cause" by citing an uncaused first cause. The defense? God is not a thing.



3. Design:

Pro-

The universe, from atoms to galaxies, show clear signs of design. Therefore, there must be a designer. One would never surmise that Mount Rushmore was created by erosion for example. We are far more complicated as living breathing humans than a façade carved on a rock, but we are supposed to have come into existence without a designer? Absurd.

Con-

That may be true, but it's a stretch to say because of that, I have to obey your magic book. The rebuttal? Site one example to the contrary. If you are walking down the beach for example and saw a picture in the sand what would you correctly assume? A designer.



4. Fine-tuning Argument:

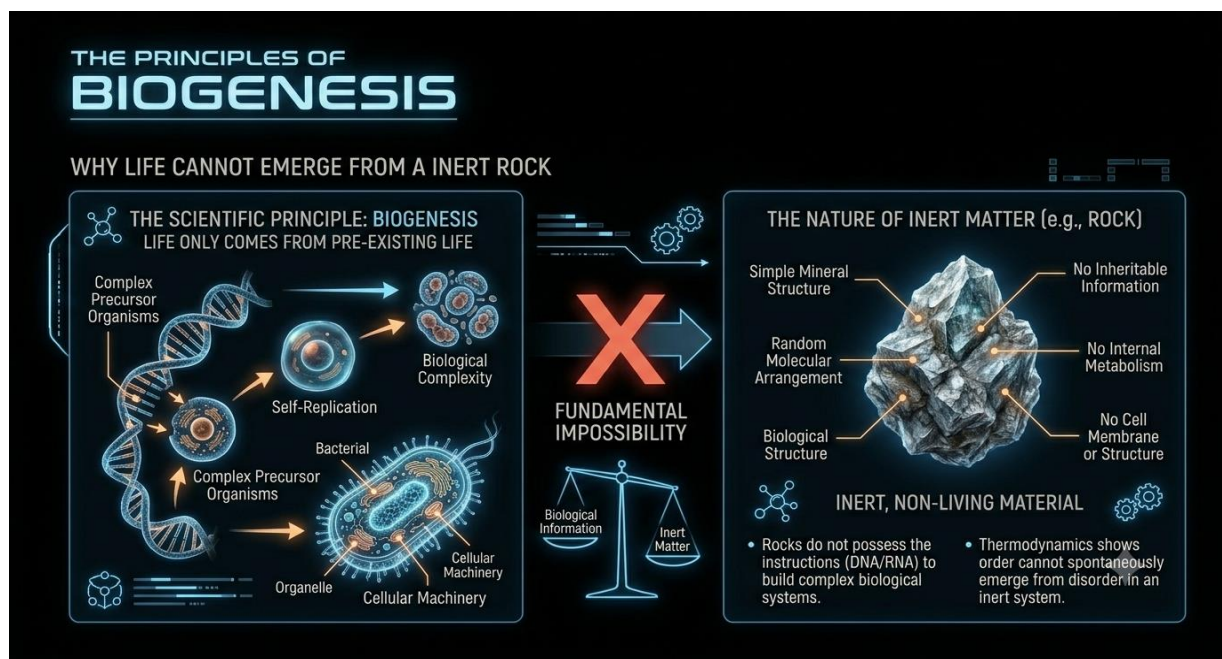
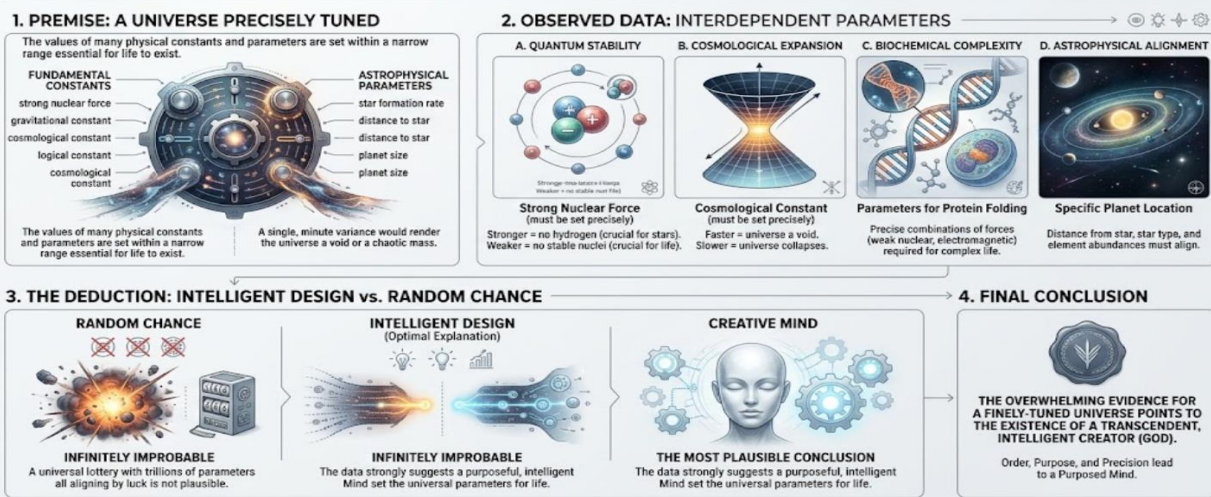
Pro-

Animals, plants, all life for that matter, require certain parameters to exist. Gravity, water, air, light, heat etc. These parameters require the laws of physics. These laws of physics (referred to as constants) are very fine-tuned and maintained rigorously. The mathematical odds of this happening by chance are beyond absurd.

Con-

The only possible response to this mathematical dilemma is the multi-verse, where the multi-verse contains an infinite number of universes so that one in which a perfect universe fit for life could form. The rebuttal? All this hypothesis accomplishes is kicking the can down the road one more step. If true, who created the multi-verse? Someone outside of time, space and the multi-verse.

THE FINE-TUNING ARGUMENT FOR THE EXISTENCE OF GOD (A Conceptual Diagram)



5. Experiential:

Pro-

Billions of people claim to have had personal religious experiences involving God. Some of these even involve life after death episodes with evidence they could not have known such as a car accident outside the operating room where they died for a few moments that they knew about, or a conversation they heard while they had momentarily passed.

Con-

These experiences haven't been duplicated in the lab yet, so they don't convince me. If this argument is true then why am I all of a sudden required to believe that a man was born in a woman's body? The pro theist solution is more reliable because of the evidence surrounding the experience, such as overheard conversations and details happening during the experience.

