

# [Finding darwin's god](https://assignbuster.com/finding-darwins-god/)

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Finding Darwin's God: Summary Chapter 6 & 7 In Chapter 6 of Kenneth Miller's book Finding Darwin'sGod the author explains the natural division between science and religion and informs the reader that they are two valuable disciplines that should be able to co-exist. In making his argument, he contends that there is an open hostility between the two factions that creates an emotionally charged atmosphere around religion (p. 167). He says that this is because at the center of the schism is the issue of creationism. Miller puts forth the premise that creation, though emotionally appealing, has no basis in scientific fact (p. 173). Therefore, science can use evolution as a club to threaten religion, while religion turns against science and attempts to devalue its importance. Miller substantiates his claim that creationists distort the role of science when he quotes Henry Morris, founder of the Institute for Creation Research. Morris says, " Scripture tells us what the right conclusion is" (p. 173). Morris further explains that if science reaches a different conclusion, then the science is wrong. (p. 173). However, Miller is able to explain the opposing views. First of all, he shows that creation, at the heart of Western religion, feels the danger from the belief in evolution as it has the potential to undermine the basis of the Bible. Secondly, Miller points to the outwardly hostile environment that evolution advocates such as Daniel C. Dennett creates. Though Miller agrees with Dennett that evolution is one of man's greatest scientific advances, he also warns that Dennett may use Darwin to " put religious beliefs safely behind bars" (p. 179). To illustrate the danger of the polarized approaches, Miller explores the possibility of applying evolution to the social sciences and human nature. He says that academics have a natural resistance to religion and want to explain everything. Yet, he foretells that the consequences of explaining everything would be a feeling of having no worldly purpose. The doomed result of the loss of purpose and moral worth would be that, " society would come apart in a flash" (p. 188). Miller concludes that though they may be split, science needs religion and religion needs science.
In chapter 7 Miller continues to show that science and religion do co-exist together by showing the limits of scientific inquiry and the barriers that religion places on God. To begin with, Miller campaigns for the concept of an active God, and not one that simply created a universe and sat back to observe. Miller relates Carl Sagan's concept of science as a candle in a darkened room, illuminating myth. As the mythological Gods are explained by science, Miller asks if there is any place at all for God in the material world (p. 195). Miller then shows God's purpose through a basic explanation; science can not predict the location and the movement of atoms. At the atomic level, movement is random, little information can be known, and predictions can not be made. Here, he contends that science is religions biggest advocate. For as science has shown, " God's universe is not locked into a determinate universe" (p. 204). Randomness on the atomic level is responsible for DNA mutations and induces evolution and this is where God operates. There is an elemental level that forms a barrier beyond which we can not understand. Lastly, he criticizes religion for the failure to recognize that the more consistent belief is " the mainstream scientific view linking evolution with the quantum reality of the physical sciences" (p. 213). He deduces that the active God is continually evolving the creation and explains that God has the power to create as well as evolve. He concludes that though they have polarized their concepts out of fear and bias, Miller sees both religion and science as necessary and valid partners.
Works Cited

Miller, Kenneth R. Finding Darwin's God: A Scientist's Search for Common Ground Between God and Evolution. New York: Harper Collins, 1999.